

DIV I

THE BOOK OF EXODUS

The term “Exodus” means the departure hence here exodus means the departure of the Israelites from Egypt where they had been subjected to slavery to the promised land of Canaan.

The Israelites were in Bondage for 430 years. However, through Moses, God organized their Liberation from this house of Bondage.

THE CALL OF MOSES (THE BURNING BUSH INCIDENT)

- ✓ Comment on God’s encounter with Moses in the burning bush incident (Exodus 3”1)
- ✓ Analyze the call of Moses
- ✓ Comment on the burning bush incident
- ✓ Give an account of Moses call? (The burning incident) Exodus 3:1

N.B All the above questions need the following

Moses was looking after sheep and goats of his father- in- law Jethro when he received a call from God.

Moses saw a bush burning but the grass was not being eaten up

As Moses tried to go near, God called him from the middle of the bush by his name

God told Moses to take off his sandals because he was standing on a holy ground

In the call, God identified himself as the God of Moses ancestors Abraham, Isaac and Jacob.

Moses covered his face because he did not want to look at God

God said that he had seen his people suffer and was sending Moses to rescue the Israelites from that suffering.

Moses rejected the task since he feared going back to Egypt because he was wanted for killing a person.

God promised to be with Moses and he was to use his strength to rescue the Israelites not Moses’ strength.

Moses then asked to know God’s name and God answered “**I AM WHO I AM**”

Moses asked God what he would do if the people did not believe.

God gave Moses power to perform miracles to show the Israelites that he had met God.

Moses still rejected God's call saying that he is not a good speaker.

God promised to help Moses speak and tell him what to say.

Moses still refused God's call and God became angry and gave him his brother Aron to be his spokesman.

At this Time Moses accepted to go to Egypt when God was sending Him to liberate the Israelites.

QNS

- 1. What do Christian leans from the call of Moses?**
- 2. How relevant is Moses call to the Modern church?**
- 3. How applicable his Moses encounter with God in the burn bush incident to the current church leaders.**

Modern Christian should accept God's call; unlike Moses who delayed to accept the call when God called him.

They should carry their problems to God who cares, as he cared when the Israelites were facing slavery and sent them a liberator Moses.

They should show love, care and concern for the suffering, just as God showed love, care and concern for the Israelites

Who was facing slavery in Egypt and sent them a liberator Moses

They should volunteer to undertake liberation struggles for saving sinners, as Moses eventually accepted to go to Egypt and Liberate Israelites who were facing slavery.

They should undertake missionary journeys to go and preach the gospel of Jesus to non-believers, as Moses left Midian to go and liberate the Israelites from slavery.

They should show faith in God unlike Moses who lacked faith in God at first when he refused to go to Egypt when God was sending him

They should obey God and do his work however hard it may be unlike Moses who first feared God's task.

They should ask for God's miraculous power to use when serving him since he is the God who gave the same powers to Moses to use the stick and work miracles in Egypt.

They should fulfill the promises they make, as God Fulfilled the promise he had made to Abraham to liberate his descendants from slavery and that's Y he was calling Moses.

They should cooperate with fellow Christians as they serve God the same way Moses was to work with slavery.

They should reveal their personal weaknesses to God for help, just as Moses revealed to God gave him Aaron as his spokesman.

They should give up on their excuses when called upon to serve God, unlike Moses who kept on complaining to God with excuses as a way of refusing God's call.

They should show commitment to God when he calls them, just as Moses eventually showed commitment to God's call and went to Egypt.

QN

1. Show the significance of Moses call (the burning bush incident)? To

- (a) Modern Christian**
- (b) Religious leaders today**

N.B: The above question is answered with the following points but with the present tense:-

SIGNIFICANCE OF MOSES" CALL TO THE ISRAEITES:

QN

1. Analyse the importance of the burning bush incident in the history of Israel?
2. Comment (discuss/ examine/ evaluate) the significance of Moses call to the Israelites (the Jews/ Hebrews)

Moses call started God's salvation plan of saving the Israelites from slavery in Egypt.

He accepted and went, and they were liberated

It led to the end of the Israelites suffering in Egypt. When he accepted the call, Moses faced pharaoh the king of Egypt who eventually accepted to let the Israelites go ending their slave life.

It fulfilled God's promise to Abraham that he was to liberate his descendants from slavery in Egypt.

He called Moses and this promises were fulfilled

It revealed the God of Israel's the people of Israel as "I AM WHO IAM" the God of Abraham Isaac and Jacob. This is why God revealed himself to Moses in the call and Moses revealed the same to the Israelites.

It showed God's love care and concern for the Israelites when he told Moses in the call that he had heard the cry of his people in Egypt and was calling Moses to go and liberate them.

It showed the Israelites that their God was a God of miracles by appearing to Moses in front of a bush on fire but not getting consumed and by changing Moses stick into a snake.

It showed Moses as the chosen leader of Israel since God chose and sent him to liberate them from slavery.

It broke pharaoh's stubbornness who had continued enslaving the Israelites in Egypt but when God called and sent Moses, who performed several plagues, that stubbornness ended.

It showed the powerful nature of the God of Israel to the Israelites by appearing to Moses in front of a bush on fire but not getting consumed and by making Moses stick turn into a snake

It showed God's determination to protect the Israelites when he had heard them out of suffering.

It marked the beginning of the Israelites receiving a code of law which later acted as their constitution as a nation. These were the Ten Commandments God gave to the Israelites after signing a covenant with him at mount Sinai

It showed the God of Israel as God of justice. This is because he saw the Egyptians exercising injustice of slavery on the Israelites and called Moses to go and liberate them.

It showed God's love care and concern for the Israelites when he told Moses in the call that he had heard the cry of his people in Egypt and was calling Moses to go and liberate them.

It showed the Israelites that their God was a God of miracles by appearing to Moses inform of a bush on fire but not getting consumed and by changing Moses stick into a snake.

It showed Moses as the chosen leader of Israel since God chose and sent him to liberate them from slavery.

It broke Pharaoh's stubbornness who had continued enslaving the Israelites in Egypt, but when God called and sent Moses, who performed several plagues, that stubbornness ended.

It showed the powerful nature of the God of Israel to the Israelites by appearing to Moses inform of a bush on fire but it getting consumed and by making Moses stick turn into a snake

It showed God's determination to protect the Israelites when he had heard their cry and sent them Moses to liberate them out of suffering.

It marked the beginning of the Israelites receiving a code of laws which later acted as their constitution as a nation. These was the ten commandments God gave to the Israelites after signing a covenant with him at Mount Sinai.

It showed the God of Israel as a God of justice. This is because he saw the Egyptians exercising injustice of slavery on the Israelites and called Moses to go and liberate them.

It united the Israelites together as a nation since in Egypt, they were divided alongside tribes and not a nation.

It showed Israel as theocratic nation a nation which was to depend on God for all their social religious needs as their leader.

It marked the beginning of the Israelites signing a covenant with God at Mount Sinai since after God willing Moses, signed with God a covenant at Mt. Sinai

It marked the beginning of Israelites occupying Canaan then promised land since when God called Moses, Israelites were Liberated and later started on Their way to occupying Canaan their promised land.

Why did God Call Moses?

1. Account for the call of Moses in Exodus 3?
2. Justify Moses call by God in Exodus 3?
3. Account for the event of the burning bush in Exodus?
4. Justify the event of God appearing to Moses in the burning bush incident? In Exodus 3
5. The call of Moses was inexorable comment?
6. “Do not come any closer. Take off your sandals because you are standing on a holy ground”

(a) Account for God’s intention in the above statement?

NB: All the above questions need the following: -

God wanted to start his salvation plan for saving the Israelites from slavery in Egypt.

God wanted to end the Israelites suffering in Egypt hence calling Moses who went and liberated them.

God wanted to fulfill his promise to Abraham that he was to liberate his descendants from slavery in Egypt.

God wanted to reveal his name to the people of Israel as “IAM WHO IAM” THE God of Abraham Isaac and Jacob

God wanted to show his love, care and concern for the Israelites when he heard their cry and sent them Moses as a liberator.

God wanted to mark the beginning of Israelites occupying Canaan their promised land.

God wanted to unite the Israelites together as a nation since in Egypt they were divided

God wanted to give a code of laws to the Israelites which later acted as their constitution as a nation

God wanted to mark the beginning of Israelites signing a covenant with him at Mt. Sinai since after God calling Moses, Israelites were Liberated and later met and signed a covenant at Mt. Sinai

God wanted to mark the beginning of Israelites occupying Canaan their promised land since when God called Moses, Israelites were liberated and later started on their way to occupy Canaan.

God wanted to make Moses the leader of the Israelites since he chose and sent him to liberate the Israelites

God wanted to reveal himself as a God of Justice. He saw the Egyptians exercising injustice of slavery on the Egyptians exercising injustice of slavery on the Israelites and called Moses to liberate them.

God wanted to show his determination to protect the Israelites when he heard their cry and sent them Moses to liberate them out of suffering

God wanted to show his powerful nature to the Israelites since he appeared to Moses in form of a bush on fire but not being consumed.

God wanted to reveal Moses as his chosen leader for Israel Moses as his chosen leader for Israel since God chose him to liberate them from slavery.

God wanted Israelites to acknowledge that their God was a of Miracles since he appeared to Moses in form of bush but not being consumed.

God wanted Israelites to have justice since he saw Egyptian exercising injustice of slavery on them and told Moses to get and liberate them.

God wanted to show Israel as a theocratic nation, a nation which was to depend on him for all their social religious needs as a leader **NB:**

Why Moses was called by God?

God wanted

- To start a salvation plan for saving the Israelites
- To end Israelites suffering
- To fulfill his promises to Abraham
- To reveal himself to the Israelites as “IAM WHO IAM”
- To show his love care and concern for the Israelites
- To show Israelites that he is a God of miracles
- To show the Israelites that he is a God of Justice
- To show the Israelites that he is a powerful God
- To show the Israelites that he is omniscient
- To show the Israelites that he is a Holy God.
- To show his determination to protect the Israelites as his chosen people
- To begin a plan for signing a covenant with his people the Israelites
- To give the Israelites a code of law in form of the ten commandments.
- The Israelites to go and worship him
- The Israelites to go and occupy their promised land Canaan.
- To break pharaoh’s stubbornness
- To write his people Israel.

NB

Significance (importance/ value) of Moses’ Call (the burning bush encounter):)

It showed:-

- God love, care and concern for Israelites
- Israelites that their God is a God of Miracles
- Israelites that their God is powerful
- Israelites that their God is holy
- God’s determination to protect the Israelites
- The beginning of Israelites signing a covenant with their God
- The beginning of Israelites occupying Canaan their promised land
- The beginning of Israelites journey to go and worship God

- That God of Israel is everyway (omniscient)
- Moses as the chosen leader of Israel
- The God of Israel as “IAM WHO IAM”
- It united the Israelites as a nation
- It fulfilled God’s promise to Abraham
- It ended the Israelites suffering in
- It started God’s salvation plan for saving Israelites.

WHY MOSES RESISTED GOD’S CALL AT FIRST

WHY MOSES NEGATIVELY RESPONDED TO GOD’S CALL’S

1. Justify Moses resistance to God’s call at first?
2. Account for Moses’ negative response to God’s call?
3. Account for Moses delay to accept the call in the burning bush incident?

Moses feared to be tortured by Pharaoh the King of Egypt when God was sending him since he had killed a person in Egypt.

Moses feared to be imprisoned by Pharaoh the king of Egypt where God was sending him since he had killed a person in Egypt.

Moses feared to be killed by Pharaoh the king of Egypt where God was sending him since he had killed a person there.

Moses felt that he was a nobody to go and liberate Israelites from Egypt hence resisting God’s call at first

The task of liberating Israelites looked heavy for Moses to go to Egypt and perform hence showing negative response to God’s call.

Moses was born from a poor family hence he thought Israelites would not believe him hence delayed to accept God’s call.

Moses feared to leave his family as God was sending Him hence delaying to accept God’s call

Moses said he was a poor speaker and this made him to refuse God's call at first.

Moses did not know the God who was sending him hence delaying to accept God's call.

God informed of the bush on fire but not getting consumed was a strange god to Moses hence refusing the call at first.

Moses lacked enough faith in God which made him to delay to accept the call of the God who appeared to him in the burning bush event.

Moses was used to the Gods of Egypt where he was born and grew up hence "IAM WHO IAM" was a new God to him leading to his resistance.

Why Moses eventually accepted the call.

Reasons for Moses' positive response to the call:

QNS

1. **Account for eventual positive response of Moses to God's call?**
2. **Why did Moses later accept God's call?**

Moses did not want to annoy God hence accepting the call eventually.

Moses was assured of God's protection hence accepting God's call eventually.

God eventually identified himself to Moses hence accepting God's call

Moses had known the name of God who was sending, too Egypt hence his positive response eventually.

Moses had developed courage in "IAM WHO IAM" leading to his acceptance later.

Moses had developed faith in "IAM WHO IAM" leading to his acceptance later.

Moses had developed faith in "IAM WHO IAM" leading to his eventual acceptance to the call.

Moses was given an interpreter Aaron to act as his spokesman which reduced his fear of poor speaking hence accepting the call.

God promised to give Moses power to perform miracles by giving him a stick which had changed into a snake and such power gave Moses satisfaction to accept the call eventually.

God had already told him that the people who wanted to kill him had died already so he did not need to get scared leading to his positive response later.

When Moses went to Jethro and requested to leave, Jethro allowed him and even bid him farewell with his wife zippered and their children which led to his positive response.

Moses had love for people and he had used the same love to rescue Jethro's daughter when some men when disturbing them hence that love for people made him eventually accept to go.

REASONS WHY MOSES DEMANDED TO KNOW THE NAME OF THE LORD

1. Justify Moses' desire to know the name of god who had appeared to him in his call.
2. Account for Moses' demand to know God's name in the call.

He has heard the voice of God who appeared to him

It teased the God who appeared inform of a bush on fire but not burning.

He wanted God to identify himself to him

It was a longtime age since God appeared to any one among the Israelites

There were many God's in Egypt where Moses grew up from hence he wanted to know the one had appeared to him.

He wanted to know the characters and qualities of God who has appeared to him

He wanted to refuse the task God was sending him to do.

He wanted to create closeness with God who had appeared to him.

He wanted the name of God he will tell Pharaoh the king of Egypt who God had sent him.

He wanted to know the name of God he will tell the Israelites when they ask him

He wanted the name of god he would use as defence in Egypt before Pharaoh and Israelites.

It is possible that Moses insisted to know God's name just because God too has called him by the name.

Moses wanted to confirm whether he was being called by a genuine God. This is because this God was associated with nature the gods of Egypt he was used to.

The God in the burning bush was invisible unlike the visible unlike the visible God's of Egypt Moses was used to hence demanding to Know his name

Moses wanted to know the origin of God who had appeared to him and his past history hence asking for his name

God had appeared to Moses in a mysterious way and therefore this complicated appearance of God made Moses demand for God's name.

THE TEN PLAGUES MOSES PERFORMED IN EGYPT.

The following disasters (miracles) were performed by Moses before Pharaoh to break his stubbornness and allow the descendants of Abraham out of Egyptian slavery for 400 years and above: -

- Blood
- Frogs
- Gnats
- Flies
- Death of animals
- Boils
- Hail
- Locusts
- Darkness
- Death of first borns.

1. Account for the performance of the plagues by Moses in Egypt as commanded by God

2. Justify the occurrence of the Ten disasters in Egypt through Moses?

God wanted to end the suffering of the Israelites in Egypt. Through the tenth plague of the death of the first borns of the Egyptians, the suffering of the Israelites came to an end.

God wanted to prove Moses as his chosen leader for the people of Israel. It is through Moses that God revealed all the plagues on the Egyptian soil.

God wanted to fulfill his promise to Abraham of liberating his descendants from slavery. After the tenth plague of the death of the Egyptian first borns, the Israelites were set free by Pharaoh to go fulfilling the promise God had made to Abraham.

God wanted to show his love, care and concern for his chosen people Israel. God's love for Israel was seen by Empowering Moses to perform the plagues which gave way for the Israelites to be free from slavery.

God wanted to show that he is a God of justice. As for God of Israel, Egyptians who had enslaved Israelites his people as form of injustice hence causing justice by revenging on them through the ten plagues

God wanted the Israelites to God and worship him. Plague after plague up to the death of the Egyptian first borns.

God intended Pharaoh to release the Israelites so that they go and worship him as their God.

God wanted to sign a covenant with the Israelites his people. Therefore, he brought disasters of the Egyptians to cause the release of the Israelites who were to sign a covenant with him at mount Sinai

God wanted the Israelites to go and receive a cord of laws from him inform of a Decalogue. After the tenth plague of the death of Egyptian firstborns. Israelites were freed and when they met God at Mount Sinai he gave them the ten words

God wanted the Israelites to go and occupy Canaan their promised land. After the tenth plagues of the death of the Egyptian firstborns, Israelites started on their way to Canaan their way to Canaan their promised land

God wanted to show his powerful as the God of Egyptian God's was seen in Egypt.

God wanted to separate the Israelites his chosen people from the Egyptians. The death of the 1st Borns assured only to the Egyptians showing that the Israelites were special people from the Egyptians.

God wanted to show his holy nature. Thru the 10 disasters. God was able to punish the sinful nation and unholy people the Egyptians

God wanted to show the position of Israel as his chosen people the only nation among nations led by God.

God wanted to break Pharaoh's stubbornness by refusing to free the Israelites to God and worship him plague after plague up to the death of the 1st borns of the Egyptians including Pharaoh had shown stubbornness but finally the Israelites to go

God wanted to restore faith of the Israelites had lost hope and faith in their God Yahweh.

QNS

Discuss the significance of the 10 plagues on the Egyptian soil

Comment on the Importance of the 10 wonders performed by Moses in Egypt?

The plagues showed God's love, care and concern for his chosen people Israel.

The plagues marked the beginning of Israelites journey to go and worship their God.

The plagues marked the beginning of Israelites signing a covenant with their God at Mt. Sinai The plagues marked the beginning of Israelites receiving a code of laws from God inform of the ten commandments at Mt. Sinai.

The plagues marked the beginning of Israelites receiving a code of laws from god inform of the ten commandments at Mt. Sinai.

The plagues marked the beginning of Israelites occupying their promised land Canaan.

The plagues showed the powerful nature of God of Israel.

The plagues separated the Israelites from Egyptians.

The plagues showed the Holy nature of God of Israel.

The plagues showed Israel as a chosen people of God among nations

The plagues broke pharaoh's stubbornness.

The plagues restored Israel's faith in God.

They showed God as the creator of the universe and everything in it by bringing different plagues.

The plagues showed that God does not entertain revivals by the Egyptian Gods powerless.

QN:

What do Christians learn from the 10 plagues experienced in Egypt?

Christians should be obedient just like Moses who obeyed God's command by accepting to go and rescue Israelites from slavery.

Christians should accept and take God's message unlike Pharaoh who refused to let Israelites go to Canaan hence the plagues

Christians should exercise justice unlike Pharaoh who mistreated the Israelites which led to God's punishment thru the plagues

Christians should fulfill their promises to just like God fulfilling his promise to Abraham liberating his descendants from slavery through the plague

Christians should be humble unlike Pharaoh who was stubborn making God sending the 10 plagues thru Moses.

Christians should liberate people who are suffering in bondage just like Moses saved Israelites from their slavery.

Christians should restore the balance sliding Christians just like the plagues restored Israelites faith in God

Christians should show love care and concern to fellow Christians since God showed his love for his chosen people Israel by liberating them from slavery.

Christians should respect their leaders just like Moses the way Israelites respected and recommended Moses as their leaders

Christians leaders should prove that their leadership came from God just like Moses confirmed that he was the God's chosen leader from the Israelites

Christians should be exemplary to non-Christians since God sent the plagues to Egypt to show Israel as special nation of God.

Christians should hand over their enemies to God since he was the final judge like he punished the Egyptians thru the plagues

Christians should carry out missionary journeys just like Moses went to Egypt and liberated the Israelites.

The Passover feast in Israel (exodus 7:1)

QNS:

1. Comment on the rules and regulations governing the last plague in Egypt.
2. Comment on the steps God gave Moses on how to celebrate the power test.
3. Give an account of the Passover celebration in Israel
4. Examine God's instructions to the Israelites on how to celebrate the Passover
5. Discuss the conditions of the Passover night
6. Examine the steps taken by God in the liberation of Israelites.

God told Moses and Aaron that the Passover month was to be the 1st month of the calendar year of Israelites.

On the 14th day of the Passover month each family had to choose either a lamb/ a goat one-year-old and had never been meted to emphasize the greatness of God and the sacrifice itself.

The animals had to be small enough to be eaten that night.

Reminders of the animal were to be burnt.

The animal was to be shared with the neighbors in case it was to be big to be eaten by 1 family.

Blood from the sacrifice was to be smeared on the doors of their houses to help the Angel of death to identify the Israelites house from use of the Egyptians

The meat was to be eaten roasted no boiled. Raw.

The whole animal including the legs, head were to be roasted and eaten

No bone of the animal was to be broken in the process a slaughtering and roasting the animal.

The Passover meat was to be eaten with bitter herbs and bread without yeast.

A foreign who to participate in the Passover feast had to be circumcised 1st

No Israelite was to leave the house until morning hence they were all to stay inside that night

Israelites were to eat the Passover meal in hurry, when fully dressed up sandals on and use with walking sticks in their hands to show that they were ready for the journey

SIGNIFICANCE OF THE PASSOVER FEAST (CELEBRATION)

QNS:

1. How significant was the Passover festival in Israel?
2. Comment on the Importance of the Passover festival to the Jews
3. Discuss the significance of God's deliverance/ Liberation of the Israelites
4. Examine the meaning of the liberation of the Israelites from Egyptian slavery.

The Passover marked the end of the suffering of the Israelites in the Egyptian land hence it was the event of their salvation

The Passover broke Pharaoh's stubbornness by the killing of the male first born hence releasing the Israelites from Egypt.

It showed the powerful nature of God the Israel by Killing the Egyptian first born but saving/sparing the Israelites

It showed that the God of Israel fulfills his promises for he had promised Abraham that he will liberate his descendants from suffering in slavery.

It showed God's determination to protect his Israel since he had offered to protect Abraham and his descendants.

It marked the Birth of Israel as a nation since Israelites had not yet become a nation as descendants of Abraham but this process started when they all left Egypt to go to the promised land.

The Passover united the Israelites since now they tried to know each other as people of one blood and the same origin of Abraham.

It confirmed Moses as a leader and a mediator between God and of Israelites hence making the Israelites to respect him.

It increased the faith of the Israelites to God having seen what he had actually done in order for them to be free from Egyptians

It showed the Holy nature of god to the people of Israelites since during the festival he demanded for an animal without a defect and had never mated before.

It marked the beginning of the Israelites signing a covenant with their God for when they were forced by Pharaoh they met with God and signed with him a covenant at Mt. Sinai.

It showed God as the leader of the nations of Israel by sending the angel of death during the festival to force the liberation of his people of Israel from slavery.

It promoted monotheism among the Israelites since in the Passover night Israelites sacrificed to one God who liberated them by sending his angel of death

It showed God's love, care and concern for the Israelites thru killing the Egyptian first borns in order to liberate the people he loved and cared for the Israelites.

It marked the beginning of Israelites calendar year this event had to be celebrated annually with it being in the first month of their calendar year.

It showed bitter experience and suffering Israelites had in slavery through the bitter herbs they took during the feast which they were later to remember in their everyday life

It became part of Israelites worship and culture since they were to celebrate it generation after generation remembering what God had done for them during their suffering.

QN

- 1. Justify the occurrence of the tenth plague in Egypt?**
- 2. Account for God's orders to Israel thru Moses to celebrate the Passover festival**

God wanted to show his powerful nature to pharaoh and Israelites

God wanted to and the suffering of the Israelites in slavery.

God wanted to fulfill his promise to Abraham

God wanted to fulfill his promise to Abraham.

God wanted to show his determination to fight for and protect Israelites.

God wanted to bring about the rebirth of Israel as a nation

God wanted to unite the Israelites together as a nation

God wanted to confirm Moses as a leader and a mediator between him and his people the Israelites.

God wanted to increase the faith of his people Israel.

God wanted to show his holy nature

God wanted to sign a covenant with his people Israel

He wanted to give his people a cord of laws inform of the commandments

God wanted the Israelites to worship him

He wanted to show that he is the source of life God

wanted to separate the Israelites from Egyptians.

God wanted to show that he is holy.

God wanted to promote monotheism among his people.

God wanted to show the Israelites as his chosen special people

God wanted to show his lover, care and concern for the Israelites

God wanted the Israelites to go and worship him

God wanted the Israelites to occupy their promised land Canaan.

SHOW THE SIGNIFICANCE OF THE PASSOVER TO THE CURRENT CHRISTIANS

It signifies Pharaoh's stubbornness over the Israelites to the Christians, they are able to realize Pharaoh's stubbornness.

It signifies that the God of Israel fulfills his promises as he was able to liberate the Israelites thru the Passover a promise he had made to Abraham.

It signifies to Christians God's determination to for and protect his people the Israelites

It signifies to Christians the rebirth of Israel as a nation to Christians after the Passover Israelites left Egypt as a nation and started on their journey to the promised land Canaan.

It signifies to Christians the beginning of Israel's unity as a nation Israelites came together and celebrated the Passover as a way of showing their unity.

It signifies to Christians that Moses was God's chosen leader for his people. It was Moses who led the celebration.

It signifies to Christians that the event increased the Israelites faith in God. God killing the Egyptians first borns but sparing the Israelites increased their faith in him.

It signifies to Christians the beginning of Israelites receiving a code of laws in the form of the 10 commandments.

After the Passover, Israelites received the 10 commandments from God during the covenant at Mt. Sinai.

After the Passover, the Israelites came to know their God therefore started worshipping him as a god of Abraham Isaac and Jacob.

It signifies to Christians that the God of Abraham is the source of life.

In the Passover, he killed the Egyptian 1st borns, humans and animals as a source of life.

It signifies to Christians that the God of Israel is a God of justice. He punished by killing the Egyptians who had made the Israelites their slaves as a way of showing them justice.

It signifies to Christians that the Israelites were a special chosen people over the Egyptians. Since God spared them in the Passover while killing the Egyptian first borns

It signifies to Christians that God was the leader of the nation of Israel. It is that. God thru Moses who led the Israelites out of Egypt in the Passover event.

It signifies to Christians God's love care and concern for the Israelites. He loved them hence cared when the Egyptians made them slaves and liberated them thru the Passover.

Qns

- 1. Examine the relevance of the Passover to the current Christians?**
- 2. What do Christians learn from the Passover feast?**
- 3. How Applicable is the Passover Feast to loves of the modern Christians?**

Modern Christians should worship one God since he is the God who liberated the Israelites thru the Passover.

They should ask God to liberate them in time of suffering as he liberated the Israelites from suffering through the Passover.

They should unite together as followers of Jesus Christians as the Israelites united together in the celebration of the Passover.

They should show faith in God of Israel who liberated Israelites from Egyptian slavery.

They should accept Jesus as the New Passover lamb whose blood and body was offered on the cross for their salvation.

They should drink the wine during Holy communion in memory of Jesus body which was offered on the cross as the new Passover festival

They should love God who gave his own son Jesus Christ as the new Passover lamb to bring salvation for them.

They should obey God as the Israelites obeyed God and his instructions in the celebration of the Passover.

They should give offerings to God Just as the Israelites sacrificed a one year old lamb as a Passover sacrifice.

They should give to God offerings without defects just as the Israelites.

They should respect religious leaders like priests, pastors, Revs, who lead religious ceremonies just as the Israelites respected Moses who had the Passover festival

They should prepare for the heavenly feast as Jesus went to prepare for those who follow him as their final Passover.

They should exercise the gift of sharing and loving with one another as the Israelites in small families shared the Passover Lamb

They should fulfill their promises as God fulfilled his promise to Abraham

THE CHRISTIAN UNDERSTANDING (TEACHING/ PRACTISE) OF THE PASSOVER

QN.

Explain the Christian practice and teaching of the Passover

The Easter festival is the Passover festivals according to Christians.

Jesus is the new Passover lamb the lamb which God offered to liberate sinners from slavery of sins.

Jesus was sinless hence he was the Passover lamb which out defeated according to Christians.

Jesus liberated Christians arm death just as the Passover lamb blood on the door post liberating the Israelites from death.

Jesus died on the cross to save the Christians just as the Passover lamb was killed and its blood was neared on the door past to save the Israelites

Jesus blood he offered on the cross to save the Christians from slavery of sine is the Passover lambs blood which saved the Israelites on their door posts.

Jesus' body he offered on a cross to save the Christians from slavery of sin is the bread without feast Israelites eat on the Passover feast.

Jesus resurrected on the Easter day hence Christians also believe they will resurrect when they die.

Jesus went to heaven after resurrection and he is preparing for Christians the last Passover which Christians will go and celebrate.

Those who accept Jesus as the new Passover lamb, even when they die according to Christians they will remain alive

Out of love, God liberated the Israelites from slavery, just as out of love he liberated Christians from slavery of sin by sending Jesus

God gives protection to Christians thru Jesus the how Passover lamb just as he protected the Israelites during the Passover festival.

Christians entered into a covenant with God thru Jesus the new Passover lamb just as the Passover festival marked the beginning over the Israelites and God signing al covenant.

The Holy Communion seals God's covenant with the Christians just as the Passover sealed the Israelites unity with God.

The Holy Communion of eating the bread and drinking the wine unites Christians together as Jesus followers just as the Passover united the Israelites together.

Christians are the new chosen Israel thru Jesus the new Passover Lamb Just as the new Passover festival Revealed Israel as God's chosen people

IN WHAT WAYS DOES JESUS ACT AS THE NEW PASSOVER LAMB

Jesus offered his life to save man from sin as the new Passover lamb when he told his disciples during the last supper that time had come for the son of man to suffer.

God offered Jesus his son as a sacrifice to save man from sin as the Passover lamb was sacrificed by the Israelites to save them from death.

Jesus ordered his followers to wait the bread in memory of his body he offered on the cross as the new Passover lamb.

Jesus offered his follows to take wine in memory of his blood he offered on the cross as the new Passover lamb.

The drinking of wine during Holy Communion in memory of Jesus, blood as the new Passover lamb seals the new covenant between man and God.

Jesus brought salvation to all human beings as the new Passover lamb just as the new Passover lamb brought salvation to the Israelites.

Jesus unites his followers with God as the new Passover lamb Just as the Israelites Passover lamb united them during the feast.

The celebration of the Holy communion by Christians in memory of Jesus' death and resurrection as the new Passover lamb prepares them for their journey to heaven just as the Passover festival prepares the Israelites, for their journey to Canaan their promised land.

Jesus death on the cross as the new Passover lamb acts as the price for liberating Christians from their slavery of sin.

Jesus had no sins hence innocently died because of man's sins making him the Passover lamb without defect.

Jesus invites all people to his table young or old, men or woman, Jew or Gentiles as the new Passover lamb

Jesus says that whoever believes him will not be thirsty again showing him as the new Passover lamb

QN:

How do Christians celebrate the Passover festival today?

- 1. Holy Thursday**
- 2. Good Friday**
- 3. Ester Sunday**
- 4. Easter Monday**

Christians celebrate different days like Holy Thursday in stand for the day Jesus washed his disciples' feet before he died

Christians celebrates Holy Wednesday which is the day Jesus washed his disciples' feet.

In the Catholic church, the holy priests say mass and during mass the Christians feet in the church are washed

A high number of priests and different church leaders take part in celebrating the mass.

Christians also celebrate the good Friday and this is commonly called "the way for the cross". This is a lone to remember the day Jesus carried the cross to Golgotha where he was crucified.

Christians in the Catholic church wake up and go to church.

On that day Christians decide to go hungry and sometimes only take water in order to suffer just like Jesus did.

Christians Walk on foot stopping at stations according to howl Jesus moved and the sing sorrowful hymns.

Christians kneel on the ground accordingly at every station where Jews fell hence the kneeling as they say different prayers.

Christians carry small crucifixes as the leaders carry the main big crucifix as a sign of the kneeling when Jesus was nailed.

Christians then stop at every station according to what leaders decide.

Christians then move back to the church where they pray and continue to await the death of Jesus and being sorry for their sins.

Christians celebrate the Easter Sunday and this is believed to be the day Jesus resurrected

On this day, Christians in the Catholic Church dress up in their fine clothes, cook the best food.

They take mass and joyful hymns are sang people receive and dance as they celebrate the Christ resurrection.

Christians on this day sit in unity and this signifies the importance of the Passover feast.

Christians also take Holy Communion.

Christians make sure that they do not sin on this day since it is a holy day.

They also celebrate the Easter Monday where they continue with the Easter celebrations readings are taken, different leaders consul and teach people to live a righteous life in order to resurrect on the day Jesus is to come.

QUESTIONS

- 1. Discuss the significance of the deliverance of the Israelites from Egypt by God, in the history of Israel?**
- 2. Why was the of the Israelites from Egypt such as important evenly in the life of Isaac?**
- 3. Discuss the significance of the Israelites from Egypt?**

The deliverance marked the end of the Israelites suffering in Egypt, their suffering for over 400 years came to an end.

The deliverance led to the rebirth of Israel as a nation. When God brought Israelites out of Egypt, they later went and settled in Canaan as a nation.

The deliverance showed the powerful nature of the God of Israel when God killed the Egyptian first born and spared the Israelites, he revealed himself as a powerful God.

The deliverance fulfilled God's promise to Abraham. Pharaoh released the Israelites fulfilling the promise God had made to free Abraham's descendants.

The deliverance increased the faith of the Israelites in God. After the death of the Egyptian first borns and Pharaoh released the Israelites to go, their faith in God increased.

It showed Israel as a special chosen nation of God. He killed the Egyptian first borns but sparing the Israelites as his chosen people.

It showed God's love for Israel, he saw them suffering in Egyptians' slavery and delivered them out through Moses.

It showed the God of Israel as the god of justice by killing the Egyptian first borne for making the Israelites slaves but saving them.

It showed Moses as God's chosen leader of his people Israel. It is through Moses using the plagues that God freed the Israelites out of Egypt as their leader.

It marked the beginning of the Israelites occupying Canaan their promised land. After delivering them from Egypt, Israelites started on their way to Canaan and later settled there.

It marked the beginning of monotheism worship in Israel after being delivered from Egypt, Israelites met and worshipped the one God of Israel at Mount Sinai and their life after.

The deliverance showed the holy nature of the God of Israel. After liberating them from Egypt, Israelites met God and his Godliness at Mount Sinai.

The deliverance separated the Israelite from the Egyptians. The killing of first borns of the Egyptians in order to free the Israelites put the people apart.

The deliverance created Israel as a model nation since it was God's chosen nation.

QN

Account for (a) the deliverance from Egypt?

(b) The liberation from Egypt?

(c) The Exodus event.

- God wanted to end the Israelites suffering in Egypt.
- God wanted to start the nation of Israel
- God wanted to show his powerful nature
- God wanted to fulfill the promise he had made to Abraham
- God wanted to increase the faith of the Israelites in him.
- God wanted to show Israel as his special chosen nation
- God wanted to show his love for Israel.
- God wanted to show Israel as the God of Justice
- God wanted to show Moses as his chosen leader of his people Israel.
- God wanted to sign the covenant with Israelites on mount Sinai
- God wanted to give the Decalogue to the Israelites
- God wanted the Israelites to occupy Canaan their promised land
- God wanted to begin monotheism worship in Israel.
- God wanted to show his holy nature.
- God wanted to separate the Israelites from the Egyptians
- God wanted to create Israel as a model nation

Qn:

How is the theme of deliverance used and developed in the New Testament?

Jesus came to deliver people from slavery of sin just as the Israelites were delivered from the slavery in Egypt by God

Jesus Christ is presented saving people from evil powers which were controlling them as a form of deliverance

The death and resurrection of Jesus Christ brings deliverance to the people from evil powers and the powers of death.

Jesus offered his life so that thru him man is delivered from sin.

Jesus came not for the righteous but to deliver those who God sinned against God.

Jesus performed many miracles to deliver people from their suffering like when he healed a woman with a flow of blood for 12 years.

Jesus called upon people to love God and to love one another as one way of being delivered from slavery of sin.

John the Baptist taught that one who was greater than him was coming who would liberate people from their sins

Jesus called upon people to repent of their sins and they will be delivered from evil.

John the Baptist called upon people to accept baptism and God would forgive their sins and deliver them.

Jesus Christ will come back to take all believers to heaven which will be their final deliverance.

QN

To what extent is Jesus crucifixion similar to the Jewish Passover?

THE SINAIC COVENANT (Sinaic/ Sinaitic covenant)

QN:

Discuss the responsibilities and obligations in the sinaic covenant?

Israelites had the following responsibilities and obligations to do according to the sinaic covenant.

They were expected to be obedient and loyal to God if at all he was to be responsible for all their activities

They were expected to follow all the Ten Commandments and other laws because no law was greater than the other.

They were required to remain holy in order to receive God's blessings.

They were expected to love one another as the special people of God and as brothers and sisters who belong to one father.

They were expected to teach the covenant faith to their children.

They were expected socially, religiously and politically to follow the sinaic covenant and if one failed he was to be punished.

They were expected to ensure that the covenant faith was known among other people and other nations since their God was universe.

They were expected to have faith in God alone hence they were not believing other Gods.

They were expected to live as God's servants serving and depending on God for their survival.

They were expected to remain united as members of one family hence God did not expect them alone to divide along tribal lines.

They were expected to disassociate from pagan influence which would lead to God's punishment.

They were expected to administer justice to one another as required in the covenant.

They were expected to uphold monotheism by worshipping one God since he does not tolerate rivals

They were expected to take care of the orphans, widows and the needy just as God had taken care of them by rescuing them from slavery in Egypt.

They were expected to live an exemplary life as God's chosen people.

FEATURES (CHARACTERISTICS OF THE SINAIC COVENANT)

The sinaic covenant was characterized with God in form of thunder, lightning and smoke which covered the mountain.

It was characterized with Moses and as the mediator who received the message from God and delivered it to the Israelites.

It was characterized with fear when God appeared in the form of lightning and thunder and Moses went up to the mountain to receive the commandments

It was characterized with Ten Commandments from God to the Israelites which were to guide the relationship between God and the Israelites and the Israelites themselves.

It was characterized with blood from the animals slaughtered and poured on the altar.

It was characterized with promises, God promising to be with the Israelites and the Israelites promising to do everything God has said.

It was characterized with two unequal parties, a superior God on one side and Israelites as human beings on the other.

It was characterized with obedience where Israelites promised to do everything God had set.

It was characterized with a boundary made around the mountain and Israelites were not supposed to cross it.

It was started by God since it is God who told Moses to prepare the Israelites to meet him.

It was multi-lateral hence it was between God and the whole nation of Israel.

It was characterized with conditions where by Israelites were not supposed to break those conditions

It was characterized with conditions where by Israelites were not supposed to break those conditions

It was characterized with circumcision where only the circumcised were to take part in the covenant.

The covenant was everlasting in nature where the Israelites generation after generation were to be part of his covenant.

God appearing to Israelites in the form of thunder, lightning and a thick cloud and smoke.

This covenant was characterized with purification where the Israelites had to spend two days purifying themselves to meet with the holy God for worship.

It was characteristics with sacrifices where Israelites young men sacrificed to God some cattle as fellowship offerings.

It was characteristics with Israel becoming a theocratic nation. Here Israel became people of God chosen by him as his own.

It was characteristics with monotheism, Israel was to worship God alone

It was characteristics with love and mercy of God to the people of Israel as his own

It was characteristics with God commissioning Israelites to be priests, Israelites were to serve God as a kingdom of priests.

QN:

Compare the Abrahamic and the Sinaic covenant?

Start with similarities (use the word both)

Give differences (use the word while)

Remember to use the word “however” when moving from similarities to differences.

- Both covenants were started by God. He appeared to Abraham as well as Moses and demanded for the covenant.
- Both covenants were between two parties God and Abraham in the Abrahamic covenant, God and the Israelites in the Sinaic covenant.
- Both covenants were characteristics by God's love
- Both covenants were characteristics with faith, God demanded Abraham to have faith as well as the Israelite were to have faith.
- Both covenants were characterized with obedience to God. Abraham and the Israelites promised to obey God during the covenants.
- Both covenants involved promises God promised to liberate Abraham's descendants in the Abrahamic covenant but also promised to bless the Israelites in the Sinaic covenant.
- Both covenants involved blood from the sacrifices offered to God in the process of the covenants

- Both covenants involved sacrificing to God where Israelites young men sacrifices some cattle to God in the sinaic covenant and Abraham sacrificed a cow, a goat a ram, a dove and a pigeon in the Abrahamic covenant.
- Both covenants were characterized with theophany where God revealed himself to the Israelites in form of a thick cloud, lightning, thunder and smoke and to Abraham in form of a smoking fire pot and a flaming touch.
- Both covenants were everlasting. Abraham's descendants were to be part of the Abrahamic covenant just as children of the Israelites generation to generation were to be part of the sinaic covenant.
- Both covenant were characterized with circumcision Abraham was told by God to circumcise himself as a sign of the Abrahamic covenant and Israelites had to be circumcised in order to take part in the sinaic covenants.

However, the Abrahamic and sinaic covenant were different in the following ways;

While the Abrahamic covenant was between God and one man Abraham in the Sinaic covenant was between God and many people the Israelites.

While the Abrahamic covenant was direct between God and Abraham, the Sinaic covenant involved a mediator Moses between Gods of the Israelites.

While the Abrahamic covenant involved promises, the sinaic covenant involved God giving laws to the Israelites.

While the Abrahamic covenant was made in the Promised Land Canaan, the Sinaic covenant was made before the Israelites entering the Promised Land.

While the Abrahamic covenant shows that Abraham was already clean, the Sinaic covenant shows that the Israelites first purified themselves to meet God.

While in the Abrahamic covenant Abraham fellowshiped with God, came close to him, in the sinaic covenant there was a boundary and the Israelites were not supposed to reach God.

While the Abrahamic covenant was sealed with circumcision of the male members, the sinaic covenant was sealed by pouring blood.

While the Abrahamic covenant was oval going on between God and Abraham thru talking, the Sinai covenant involved writing down the laws inform the Ten Commandments.

While in the Abrahamic covenant there was change of names Abram to Abraham and Sarai to Sarah, Israelites remained with their names in the Sinai covenant.

N.B

- 1. To what extent was the Sinai covenant al continuation of the Abrahamic covenant**
- 2. How far was the Abrahamic covenant and Sinaic covenant similar.**
 - To a greater extent**
 - Give the similarities**
 - However, (give the differences)**

THE SIGNIFICANE OF THE SINAL COVENANT

QNS

- 1. Analyze the importance of the Sinai covenant in the history of Israel**
- 2. Comment on the significance of the Sinai covenant to the Hebrews (Jews/ Israelites)**

It marked God's first communication to his people the Israelites.

It showed God's love, care and concern of his people the Israelites since of all nations. it is the Israelites he had signed a covenant.

It fulfilled God's promise to Abraham that he was to liberate his descendants from slavery and now he met them after liberating them.

It assured Israelites of God's blessings. Peace and prosperity since and Promises them in their covenant blessings, peace and prosperity.

It assured them of God's protection since in their covenant God promised Israelites protection as long as they worshipped him alone.

It united Israelites as a nation since they all came together and met Yahweh their God as a nation.

It revealed Moses as the chosen leader by God since in the covenant he was mediator between God and the Israelites

It revealed the Israelites as the special nation of God since in the covenant he chosen them to be his people and him, to be their God.

It revealed Israelites as the Kingdom of priests since they were chosen by God to be a go between and other nations.

It gave the Israelites a constitution informs of the ten commandments which were to guide the life of an Israelite with the fellow Israelite and the life of an Israelites with Their God.

It revealed the holy nature of God to the Israelites that's why they had to purify themselves before signing a covenant with God.

It showed the powerful nature of god to the Israelites since Israelites feared the God who appeared powerful in form of lightning thunder and smoke on top of the mountain

It showed Israel as a theocratic nation meaning they were to be the only nation among nations led by God.

NB:

Importance of the Sinaic covenant to the Israelites- if showed

- God's love care and concern for the Israelites
- Marked God's first communication to them
- Fulfilled God's promise of liberating them
- Assured them of God's blessings
- Assured them of God's protection
- United them as a nation

- Revealed Moses as their leader chosen by God
- Revealed Israel as a special nation of God
- Revealed Israel as theocratic nation
- It showed God's powerful nature
- God's holy nature
- It gave Israelites a constitution in the form of the ten commandments
- It showed Israel as a kingdom of priests

THE TEN COMMANDMENTS (the Decalogue)

Exodus 20:1-17

Qns.

1. Comment on the Decalogue God gave to the Israelites Exodus 20:1-17 at Mount Sinai
2. Examine the content of the dialogue (Ten Commandments) God gave to the Israelites at Mount Sinai?

“Worship on God but me”

This commandment required complete monotheism among the Israelites hence they were not to worship another God but Yahweh.

“Do not take God’s name in Vain”

This commandment required Israelites to respect God's name hence they were not expected to make reference to God's name anyhow.

“Observe the Sabbath and keep it holy”

This commandment required the Israelites to work for six days and rest on the seventh day as this was God's

“Honour your father and mother”

This commandment required the Israelites to respect their parents because parents were believed to be God's representative on earth.

“Do not commit murder”

This commandment required the Israelites not to kill human beings but to respect human life since God alone was expected to take it away.

“Do not commit adultery”

This commandment required the Israelites to respect sex and only practice it in marriage since it was a gift from God.

“Do not steal”

This commandment required Israelites to work hard and pray to God for their needs instead of stealing.

“Do not bare false witness against your neighbour”

This commandment required Israelites not to give false information or tell lies but instead tell the truth which would promote harmony among the Israelites.

“Do not admire another man’s property”

This commandment required Israelites to appreciate what they have instead of admiring what belonged to others.

“Do not admire another man’s wife”

This commandment required Israelites to respect other people's wives and contented with the wives they have

QN:

Discuss God’s requirement of Israel as revealed in the Decalogue?

God required the Israelites to worship only him and not any other God.

God required the Israelites to obey his laws without breaking away.

God required Israelites to respect his name hence they were not to use his name for false

God required the Israelites to respect their parents in order for one to have a good and long life since parents represented God on earth.

God required the Israelites to keep the seventh day holy for resting and worshipping him.

God required Israelites to respect life by not killing because life belongs to God.

God required Israelites to respect sex and only use it for production of children in marriage

God required Israelites to respect each other's property hence one had to be satisfied and appreciate what he has.

God required Israelites to tell the truth all the time but not to tell lied.

God required Israelites not to steal anything of another person which would promote harmony between an Israelite and another.

God required Israelites not to steal anything of another person which would promote harmony between an Israelites and another.

God required Israelites to live a peaceful life and united as the same family according to the Decalogue.

QN:

How does the Decalogue reveal God's nature?

The Decalogue shows God as jealousy God hence he wanted to be worshipped alone

The Decalogue shows that God wants man to worship him hence Israelites were to worship God on the seventh day.

Theocratic- a God led nation

The Decalogue shows that God is holy hence a holy God, he set a part the seventh day for resting and worshipping him.

It shows that God is the source of life hence he is the one who protects it and refuses man to take it away.

It shows that God started marriage hence he told Israelites not abuse marriage thru adultery.

It shows that God hates sin against him and against follow man when he told Israelites to worship him alone and not any other Gods

It shows that God is the provider of man's need hence he told Israelites not to admire another man's property.

It shows that God admires the truth hence he commanded Israelites not to tell lies

It shows that god hates greed hence he commanded Israelites not to admire another man's property.

It shows that God is loving in nature and that's why he gave the Israelites laws so that they do not go astray.

QN

- 1. Account for god giving the Israelites the Decalogue at Mount Sinai**
- 2. Comment on God's intention to author the Decalogue with the Israelites through Moses at Mt. Sinai**
- 3. Justify God's desire for the Israelites to observe follow and receive the Decalogue at Mt. Sinai**

God wanted the Ten Commandments to guide the Israelites to their promised land Canaan and their life after.

God wanted the Decalogue to represent him among the Israelites.

God wanted the Decalogue to be the source of his love for Israel as his special chosen nation if they were to obey him.

God wanted the Ten Commandments to be the source of his blessings to the Israelites as a nation.

God wanted the Decalogue to be the source of his protection to the Israelites as a nation.

God wanted the Ten Commandments to be the sign of Israel being a theocratic nation.

God wanted the Decalogue to guard the Israelites against Baal worship in the promised land of Canaan.

God wanted the Ten Commandments to show Israel as a divinely elected nation among nations.

God wanted the Ten Commandment to promote obedience of the Israelites to him

God wanted the Ten Commandments to promote faithfulness of the Israelites to him

God wanted the Ten Commandments to seal his covenant with Israelites at Mt. Sinai

God wanted the Ten Commandments to promote holiness among the Israelites since they were a nation serving a holy God.

God wanted the Ten Commandments to unite the Israelites together as a nation since they were to act as their constitution.

God wanted to confirm Moses as the chosen leader of his people the Israelites since he is the one God gave to write down the Ten Commandments and take them to the Israelites

God wanted to institute Sabbath as his holy day for the Israelites to rest and worship him

God wanted the Israelites to respect their parents which would make their life good and longer.

God wanted the Israelites to respect the marriage institution by saying “Do not commit adultery”

God wanted Israelites to preserve life of fellow Israelites by saying “do not kill”

QNS

1. Examine the role played by the Decalogue in the history of Israel
2. Analyze/ discuss/ examine/ comment on the significance of the ten words in Israel?
3. “The Decalogue played an exquisite role in the Israel’s history” Discuss (comment)
 - It is true the Decalogue played an exquisite role (a significance) in Israel’s history as follows
 - The Ten Commandments:
 - Guided the Israelites to their promised land

- Represented Yahweh among the Israelites.
- Were a source of Yahweh's love for Israel.
- Were a source of Yahweh's blessings to Israel
- Were a source of Yahweh's protection to Israel.
- Were a sign of Israel's being a theocratic nation.
- Promoted monotheism in Israel.
- Guarded Israelites against Baal worship in Canaan
- Showed Israel as a divinely elected nation among nations
- Promoted obedience of the Israelites to Yahweh
- Promoted faithfulness of the Israelites to Yahweh
- Sealed God's covenant with the Israelites at Mt. Sinai
- Promoted holiness in Israel.
- United the Israelites together as a nation
- Confirmed Moses as a leader of the Israelites.
- Promoted observing the Sabbath as God's holy day
- Promoted respect for one's parents in Israel
- Promoted respect for one's marriage in Israel.
- Promoted respect for life of one another in Israel.

QN

EXPLAIN THE RELEVANCE OF THE DECALOGUE TO THE MODER CHRISTIANS

Christians should worship one God since one of the commandments in the Decalogue required worshipping God alone

Christians should respect God's name and avoid using it falsely since God required Christians to respect his name in the Decalogue.

Christians should respect their parents since God requires them to respect the parents for their life to be good and long.

Christians should respect human life since God requires them not to kill.

Christians should be faithful to their marriages since God requires them not to commit adultery.

Christians should respect the gift of sex and use it only in marriage since God willed it to be practiced in marriage.

Christians should work in order to get all their needs since God requires them not to steal according to the Decalogue.

Christians should appreciate who they are and what God gave them instead of admiring what belongs to others.

Christians should live exemplary lives by following God's laws so that other people copy from them since they are the new Israel.

Christians should repent whenever they sin against God since their God whom they are serving is holy.

Christians should love follow Christians by respecting their wives as required in the Decalogue that one shall not admire another man's wife.

Christians should obey the laws of their countries as the Israelites were to obey God's laws in the Decalogue.

The laws concerning the treatment of slaves. Exodus 21: 1-11

Slaves were supposed to work for 6 years and in the 7th year they would be set free.

On releasing slaves, the master was required to give them some property to make them begin a new life as a way of showing appreciation for the good work done.

If one was unmarried when he became a slave, he was not supposed to go with his wife after serving for 6 years hence his wife was supposed to remain with the master.

In case the slave and his wife got children, the slave was supposed to leave the children with the master if at all he got the wife while serving the master.

If one was married when he became a slave, he was free to leave with his wife and children after serving 6 years.

If the slave never wanted to leave his master's home after serving for six years, he was supposed to be taken to a place of worship and his ear would be pieced from the door way to mean that he was to be a slave for life.

Female slaves had to be treated justly by their master hence if a man bought a slave girl for his son and the son happened not to like her as his wife, the father was supposed to sell her back to the father.

No one was supposed to sell a slave girl to a foreigner after failing to marry her, if he did so, he would have treated her unfairly.

If a man buys a female slave to give to his son, he is to treat her like a daughter.

If a man takes a second wife he must continue giving his first wife the same amount of food, clothing and the must continue enjoying the same rights she had before.

In case the master beat up his slave and the slave got injured or died, the master was supposed to be punished.

In case the slave was not injured; the master was not supposed to be punished.

The Israelites were not supposed to be sold to foreigners as slaves but only to their fellow Israelites.

The Israelites, if a master damaged the eyes, ears or tooth of the slave, he was to set him free as a payment for the damage.

If a bull kicked a slave, the owner has to pay 30 pieces of silver to the master and the bull be stubbed to death.

A daughter sold into slavery by her father would never be set free as a female slave.

A master was supposed to love and treat a slave as a human being

THE NEW TESTAMENT TEACHING ABT THE LAW.

The law which allowed revenge "an eye for an eye" was abolished and instead Jesus taught reconciliation. (Mat 5: 38- 42)

Where the Mosaic law condemned adultery, Jesus went further to condemn it adding on that we should try to stop all emotions from misleading us (Mat 5:27-28).

Where the law condemned murder he went forward to condemn anger as the route causing of murder. (Mat 5:21-26)

Jesus summarized the law into two commandments dealing with the love of God and the love of fellow man.

Jesus reformed the law of Sabbath saying that the Sabbath was made for man and not man for Sabbath.

Jesus supported the law of marriage by preaching against divorce.

Jesus respected and fulfilled the law.

Jesus respected and fulfilled the law on Sabbath when he attended the Passover and worshipped like others

Jesus condemned the external observation of the law but lacking love, kindness and purity of the heart.

Jesus told his listeners that he did not come to do away with the Law of Moses or to destroy it but to fulfill it. Jesus called upon his listeners to commit themselves to God and have total faith in him other than being loyal to the lord.

Paul said that it is one's faith that reconciles him with God but not observing the law.

Paul called upon his listeners love one another and by doing that will be equal to observing the law.

QN: Examine the role played by Moses in the history of Israel?

Moses was a political leader who guided the Israelites on political matters like when he led them from Egypt to the promised land.

He was a mediator like at Mount Sinai he received God's message and delivered it to the Israelites about the Decalogue.

He was a religious leader like when he guided the Israelites on how to sacrifice to God and to purify themselves during the Sinai covenant.

He was a miracle worker in Israel like in the desert when the Israelites lacked food and when he prayed God sent the Israelites food.

Moses wrote down the Decalogue. At Mt. Sinai God ordered him to write down his commandments to the Israelites which he wrote and they became their constitution as a nation.

He was a military leader like when the Egyptian army followed the Israelites to return them back to Egypt but he cried to god and the Egyptian army froze in the Red sea.

He was a liberator by leading the Israelites out of Egypt after receiving God's call when Israelites had suffered for over 400 years.

He was a law giver receiving and giving the Ten Commandments from God to the Israelites especially at mount Sinai.

He repented on behalf of the Israelites several times. Like when the Israelites worshipped the gold bull calf and god wanted to destroy them, Moses asked God not to destroy the people.

Moses was a prophet in Israel. He could give prophecy's which came from God to his people Israel and they became true.

He promoted monotheism in Israel like when he destroyed some of the worshippers of the gold bull calf.

Moses officiated offering of sacrifices to God as required in the laws of Israel as a holy nation of God.

Moses called upon the Israelites to live a Holy life like when he advised Joshua to move according to God's ways as a servant of God.

Moses prepared his successor Joshua and showed him to the Israelites when he was about to die.

Moses prepared the Israelites for repentance like after they had worshipped the Gold bull calf he melted it, mixed the powder with water and gave to the Israelites to drink as a way of repenting.

Moses defended the covenant box as a military commander between Israel and her enemies.

THE BOOK OF LEVITICUS (PRIESTS AND SACRIFICES IN ISRAEL)

LAWS REGARDING LEPERS:

People with red foot skin diseases (Lev 13:1-45)

Qn.1 Examine the laws concerning the treatment of lepers in the community. How were people with dreadful skin diseases treated in the Jewish community?

3. Comment on the rituals regarding purification of lepers in the Israel?

N.B: How are they treated?

Any person in Israel suffering from a serious skin disease was regarded a leper.

A leper was feared by all people in the Jewish community.

A leper hence was separated from the rest of the community because of the public fearing him.

A leper was not allowed to attend public worship with the rest of the community of the Israelites.

A leper was considered spiritually and physically unclean.

Lepers were not allowed to mix freely with other members of the community.

Lepers would contaminate and defile other members of the community hence being not allowed to mix with other Jews.

Lepers were regarded as sinners in the Jewish Community.

Lepers were regarded as outcasts.

Lepers were required to wear a bell around their necks so that when moving, he went shouting “unclean” hence warning people to run away from there.

A person who would get in contact with a leper as regarded unclean and such a person had to undergo purification rituals.

A leper could only be restored to the community of the Israelites after his impunity was cleansed.

A leper was cleansed after undergoing several purification rituals guided by the priest. (Lev 14:1, Mark 1:44)

A leper was believed to have annoyed God and that's why God had brought such suffering to him as punishment.

Lepers were made to stay in camps alone and not allowed to leave those camps.

Lepers were stopped from visiting their relatives since they were unclean which would contaminate the relatives.

Whoever saw a leper was required to undergo sudden cleansing rituals.

Even the few healed lepers would find it very hard to rejoin society because the cleansing process was very long.

Whoever heard the bell and the words “unclean, unclean” would run away.

Significance of leper purification rituals. (Lev 14)

Qn.

1. Comment on the significance of leper purification rituals in Lev 14

Leper purification rituals. A leper to go back to the community after getting healed through those rituals:

The two birds offered by the leper one being slaughtered and the other released showed the departure of the evil spirits which had caused the disease.

The offering of the two birds showed that the person had repented of his sins.

The blood from the slaughtered animals scared away the evil spirits in man (the leper).

The blood from the bird or slaughtered animal showed that the leper's uncleanliness had been presented to God for cleansing.

The rituals of the leper washing his clothes and shaving off his hair showed Holiness.

The ritual of the leper shaving off his hair showed his repentance of sins to God.

The leper purification rituals presented a leper to join society and start worshiping and fellowshipping with God.

Shaving, washing of the leper's body and clothes showed that the leper had regained his former state of purity.

The leper purification rituals restored the leper back to God.

The other animals the leper brought to the priest to be offered showed his thanksgiving to God.

The leper presenting himself to the priest for cleansing, he showed the importance of priesthood in Israel.

THE NEW TESTAMENT TEACHING ABOUT LEPERS (Jesus' attitude towards lepers)

Lepers were eager to listen to the gospel of Jesus Christ and would ask for God's mercy hence received healing.

A leper would be healed as long as he showed faith in God hence those whose faith was strong were healed.

Jesus in the New Testament was the lamb of God offered out of love for the suffering people such as lepers.

Jesus did not show any discrimination between the lepers and other people.

Jesus showed sympathy to those who were suffering from different diseases.

Under Jesus' command, diseases would leave people at once and they were healed.

Jesus used to send away diseases and warned those healed not to tell anyone about what had happened.

Jesus emphasized that priests were very important in examining the sick such as lepers.

The lepers Jesus healed became happy and started following him.

According to Jesus, salvation was all including those who were physically unclean.

Jesus taught that physical impurity did not mean that one had sinned.

Jesus taught that a person can be physically clean but spiritually unclean and physically unclean but spiritually clean.

The role of priests in Israel

Qn.

1. Examine the role priests played in the history of Israel?
2. Comment on the contribution of priesthood in Israel?
3. "Priesthood was part and partial of Israel's daily life." Comment?

Priests mobilized Israelites into religious worship with God. This was in the religious places such as Bethel, Dan, Shechem.

They offered sacrifices to God on behalf of the Israelites. This was for different reasons such as asking for forgiveness.

Priests mediated between the Israelites and their God. That way they presented prayers of sinful Israelites to God.

Priests took care of God's Holy places of worship keeping them clean and Holy for God's presence.

Priests purified the unclean people in society physically. Such people as lepers were cleansed by priests.

Priests called upon Israelites to repent of their sins on behalf of the community through fellowship and offering.

Priests reminded Israelites of the requirements of the covenant they had signed with God especially to obey the 10 commandments.

Priests acted as judges settling conflicts among the Israelites. This promoted social harmony in Israel.

Priests anointed kings in Israel like Samuel anointed Saul and David as kings of Israel.

Priests carried the covenant box in times of war between Israel and her enemies.

Priests asked for blessings on behalf of the Israelites through prayer and offerings like eli asked for blessings from God to Hannah.

Qn. Explain the role of priests today?

- Lead people in prayers
- Promote monotheism
- Teach and emphasize God's laws
- Pray for peace to exist in their countries.
- Anoint the sick
- Officiate offerings in places of worship
- Mediate between God and the Christians.
- Conduct Bible study
- Conduct over nights
- Preach the word of God
- Live exemplary lives

- Baptize Christians
- Build Holy places
- They call upon Christians for repentance

AARON'S FIRST SACRIFICES (Lev 9:1-24)

Qn.

1. Comment on the significance of Aaron's first sacrifice in Lev 9:1-24?
2. Give an account of (Describe) the first sacrifice Aaron offered Lev 9:1-24?
3. Comment on Aaron's first sacrifice (offerings) in Lev 9:1-24?

The sacrifice was organized the day after the ordination rites were completed.

Aaron got a young bull and a ram without any defects and offered them to the Lord.

The bull was for a sin offering and the ram for a burnt offering.

Aaron's sons brought him the blood after killing the bull and he dipped his finger in it, he put some of it on the projections at the corners of the altar.

He burnt on the altar the fat, kidneys and the best part of the liver but he burnt the meat and the skin outside the camp.

He killed the animal which was for his own burnt offering. His sons brought him the blood and he threw it on all the four sides of the wall.

Then he washed the internal organs and the hind legs and burnt them on the altar on top of the rest of the burnt offerings. He presented the people's offerings. He took a goat, killed and offered it as he had done with his sin offering.

He also offered the animal for the burnt offering and offered it according to the regulations.

He presented the grain offering and took a handful of flour and burnt on the altar.

He killed the bull and the ram as a fellowship offering to the people.

His sons brought him the blood and he threw it on all four sides of the altar.

He put the fatty parts of the bull and ram on top of the breasts of the animals and carried it all to the altar.

He burnt the fat on the altar and presented the breasts and the right hind legs as the special gift to the Lord for the priests.

Aaron and Moses entered the Tent of the Lord's presence and when they came out they blessed the people.

Suddenly the dazzling light of the Lord's presence appeared to all the people.

Then God sent fire which consumed the burnt offering. On seeing this, people shouted and bowed down with their faces to the ground.

SIGNIFICANCES OF AARON'S FIRST SACRIFICE

Qn

1. (a) Comment on Aaron's first sacrifice in Lev 9:1-24? (15/13 marks)
(b) Examine the significance of Aaron's first sacrifice above?

2. (a) Analyse Aaron's first sacrifice Lev 9:1-24?
(b) Account for the above sacrifice offered by Aaron?

Aaron's first sacrifice united the Israelites since it brought them together during its offering.

It initiated Aaron into the office of priesthood in Israel.

It was a means of thanking God for what he had done for the people of Israel when he liberated them from slavery in Egypt.

It enabled the Israelites to celebrate their covenant relationship with their God by showing commitment to him.

The sacrifice recognized (showed) God as a source of life since the blood was poured on the altar after slaughtering the animals.

It enabled the Israelites to ask God for forgiveness since it involved the sin offering.

It enabled the Israelites to fellowship together and their God since it involved the fellowship offering.

It enabled the Israelites asking for blessings from their God. From the tent, Moses and Aaron blessed the people.

It showed God's Holiness to his people of Israel since the animals offered did not have any defects.

It was a means of Israelites appreciating God for the good harvest since it involved the grain offering.

It showed the Israelites the role of priests to them as a nation since it was Aaron and the priests to be in charge of their religious life such as sacrificing and worship.

It was a means of Israelites worshiping God since it involved the fellowship offering.

It showed the new relationship of live between Israel and Yahweh their God.

It showed the ordination of Aaron and his family as people God had sent apart to serve him as priests.

It was intended to unite the Israelites together as God's chosen people.

It was intended to promote monotheism worship in Israel community.

It was intended to promote Yahweh's Holiness in the community in the Israelites.

THE BOOK OF DEUTERONOMY: (6-8, 10:12-14, 11:6)

The theme of love: Deut 6:

Qn. Discuss the theme of love in the book of Deuteronomy?

Deuteronomy teaches that if the Israelites obey God's commands, then God will show them his love.

It teaches that Israelites were to regard love as a great commandment.

It teaches that Yahweh/God loved Israelites so much and that's why he liberated them from Egypt.

It teaches that God's covenant with the Israelites at Mt. Sinai was a sign of God's love for Israel.

It teaches that Israelites were to worship only one God in order to get his blessings.

It teaches that Israelites were to reflect their love for Yahweh daily.

It teaches that Yahweh demanded sincere love from the Israelites by following his commandments of loving him.

It teaches that Israelites were to love fellow Israelites as strangers.

It teaches that if the Israelites obeyed God's command of love, then God was to protect them and bless them.

It teaches that if God chose Israel as his special nation among nations out of his strong love for them.

It teaches that Israelites were expected to extend love even to foreigners.

It teaches that Israelites were to love God with their heart, soul and strength.

It teaches Israel's love to God should be sincere and not out of fear and punishment.

It teaches that Israelites were supposed to teach God's commandment of love to their children and future generation.

It teaches that Israelites were to show their love to God through obeying him and being faithful to him.

It teaches that God's promise to protect the Israelites was a sign for his love for them.

Qn. What does the New Testament teach about love?

Jesus taught the greatest commandment is one to love his God.

Jesus taught that the second greatest commandment is loving neighbor as you love yourself.

By healing the sick, Jesus showed his great love for man.

By giving food to the hungry, Jesus showed his great love for man.

Jesus' death on the cross was a sign of God's love for man.

Jesus commanded his followers to love even their enemies. (Like 6:27-28).

Jesus taught his followers to extent their love to all people.

Jesus told his followers to love one another as God loves all people.

Jesus taught that he hates love based on hypocrisy

Paul taught that love is the greatest of all gifts.

Paul gave the characteristics of love such as "love foreigners, love is kind, love is not boastful."

Paul called upon Christians that love should be reflected by Christians in their daily life. (Romans 8:38-39).

Qn. Comment on the idea (teaching theme) of divine elections in (Deut: 11)?

Divine election is an idea which shows Israel's greatness as a nation over other nations.

It shows that Israel was given special consideration and blessings by God that blessings made them unique from other people.

It shows that Israel was elected from the time of Abraham who was a patriarch of the land of Canaan.

It shows that the Israelites had a choice to make i.e. to obey God for or to reject his laws e.g. Jesus was divine.

The idea of divine election shows that if the Israelites rejected God's laws, they would bring punishment to themselves from God.

Divine election shows that Israel had only one choice to love their God and obey his laws.

It shows that if the Israelites remained obedient and faithful to God, they were to be successful in life.

It shows that Israel as God's chosen nation, ancestors Abraham, Isaac and Jacob but not any other God.

It shows that Israelites as God's elected ones, they were assured of God's protection as a chosen nation.

If God's elects the Israelites worshipped other gods, they would be punished and God would take away their blessing.

Divine election shows that Israel as God's elected nation they were to be guided by him in all their undertakings.

It shows that Israel was to speak and act for Yahweh (God) as a community of his choice.

It shows that the Israelites as God's elects they were not to make any alliances with their pagan neighbouring nations.

It shows that Israelites as God's chosen ones they were required to promote Holiness and avoid evil.

It shows that Israelites as God's elected ones. God declared them as a kingdom of priests who were supposed to serve him.

It shows that Israelites as God's elects they were to be a theocratic nation under the leadership of God.

It shows that Israelites as God's chosen one, God was to continue providing for them just as he provided for their needs all the way from Egypt.

It shows that Israelites as God's elects, they were to always remember the great things God had done for them.

It shows that as God's elects, Israelites were demanded unconditional faith by God.

Qn.1 Show how modern Christians have lived as God's chosen people?

They have built worshiping places for God to show that they are God's elects.

They have offered charitable works for the poor and the disadvantaged in society as God's chosen ones.

Some have composed worship songs to God to show that they are his chosen people.

Some have acted the Bible so that its message appears real to the people as God's elects.

They have used technology to send the word of God to distant communities as God's chosen ones.

They have engaged in conflict solving problems to avoid war as God's chosen people.

They have interpreted scriptures to the illiterate people who cannot read and write as God's elects.

They offer to God thanking him for what he has done for them as his elects.

Some repent of their sins so as to live as God's chosen ones.

Some worship only him as a way of living God's divinely elected Christians.

Some condemn evils practiced in society like generating church projects like poultry keeping for helping the poor as God's chosen ones.

Some Christians have put up areas to look after orphans like Sanyu babies home.

Some offer first aid, food, shelter to the helpless and needy.

The relevance of the theme of divine election to the modern Christians

They should preach the good news and make God's will felt in all areas of the world.

They should live an exemplary life so as to attract sinners to God's kingdom/

They should prepare themselves for Jesus' second coming so that he finds them pure as God's chosen ones.

They should repent their sins in order to be forgiven so that they live a Holy life as God's chosen ones.

They should care for one another as God's cares for them as his chosen children.

They should testify Jesus as their savior since they share a special relationship with Him as God's chosen one.

They should promote the worship of one God the God who chose them as his chosen ones.

They should live Holy lives as God's elects since the God who chose them is also Holy.

THE ACT OF HEREM (Deut 6, 7 & 8)

Qns.

1. Comment on the act of Herem in Deut (6:1)?
2. Analyse the content on the act of Herem in Deut (6:1)?
3. Give an account of the act of Herem (Deut(6:14-15), (7:2-6)?
4. Examine the meaning of the act of Herem?

The act of Herem meant total war where Israelites were to destroy their enemies and property in the promised land of Canaan.

The act of Herem was God's command to Moses to pass it to the Israelites before they reached the Promised Land.

The act involved the destruction of plants, human beings, animals, insects and all that belonged to the Canaanites.

Practicing the act of Herem was a way in which the Israelites would show their complete faithfulness and total commitment to God.

The act required total obedience to God as a command from him to the Israelites.

The act of Herem was carried out as a way of cleansing Canaan before the Israelites settling there.

The act of Herem was a sacrifice Israelites were to give their God through killing all the Canaanite gods.

It required Israelites to remain committed to Yahweh's had given them good reception.

Carrying out the act of Herem would leave the Israelites with one option of worshipping Yahweh their God who liberated them from Egypt.

Strict following of the act of Herem was to show Israel as a divinely elected nation.

Herem was intended to show the Israelites love for Yahweh their God.

Strict following of the act of Herem was to show God's superiority over the Canaanite gods.

God wanted Israelites not to form alliances with Canaanites nations according to the act.

They were not to show mercy to the Canaanites as a requirement of the act of Herem.

They were not to marry Canaanite women as a requirement of the act of Herem.

Their children were not to marry Canaanite women generation to generation.

They were to bring down altars of Canaanite gods to create room for the worship of Yahweh alone.

NB

Content of the act:

- Required total obedience of the Israelites to God.
- Was a way of cleansing Canaan
- Was a sacrifice of the Israelites to God.
- Was a way of Israelites showing commitment to Yahweh's commands.
- Was a way of promoting monotheism
- Was a way of showing Israel as divinely elected.
- Was a way of showing Israel's love to Yahweh
- Was a way of showing God's superiority over Canaanite gods.
- Was a way of showing God's of Israel as universal.

- Required Israelites not to form alliances with Canaanites.
- Required them not to marry Canaanites
- Required their children not to marry Canaanites
- Required Israelites to destroy altars of Canaanites

Questions:

1. Account for God's demand to the Israelites to exercise the act of Herem (Deut 6:1)?
2. Comment on the intention of God to the Israelites to kill and destroy the Canaanites and their property in the Promised Land?
3. Justify God's instructions to the Israelites to exercise the act of Herem in the Promised Land?
4. "And when the Lord your God delivers them over to you, you shall conquer them and utterly destroy them"
 - a) Justify the above statement in the book of Deuteronomy? Why Herem
 - b) Examine the significance of the above statement in the book of Deut? Significance of Herem
 - c) What do Christians learn from the above words?
5. Why did the Israelites carry out the act of Herem in the book of Deut?

(No.1)

God wanted the Israelites to obey him since putting to death the Canaanites would mean obedience of the Israelites who said so.

God wanted to avoid future apostasy in Israel since he realized that if they don't put to death the Canaanites and their gods and property, they would later reject him.

God wanted to guard the Israelites against idolatry in the Promised Land since Canaanites were worshiping idols.

God wanted to bring to an end pagan religion in the Promised Land where Canaanites worshiped many small gods.

God wanted to show his superiority over the Canaanite gods since destroying the gods of Canaanite themselves would mean that Yahweh is superior to those gods.

God wanted to guard the Israelites against forming alliances with pagan nations in Canaan which nations didn't know about Yahweh.

God wanted the killing of the Canaanites and their gods to be a sacrifice to him from the Israelites.

God wanted to guard the Israelites against marrying Canaanites women who would make them forget about him and turn to their gods.

God wanted to show Israel as a divinely nation since at Mount Sinai he had entered into the covenant.

God wanted to show himself as the controller not only to the Israelites but also the Canaanites.

God wanted to bless the Israelites through the act of Herem since by destroying the Gods of Canaanites they would worship Yahweh alone.

God wanted the Israelites to show their live to him through the act of Herem. If they destroyed the Canaanites and their Gods as God told them then Israelites would mean loving Yahweh.

God wanted to punish pagan Canaanite nations for worshiping other gods in Canaan the Promised Land.

God wanted to guard Israelites against Canaanite practices like temple prostitution.

God wanted to show that he was universal in nature as the God of not only the Israelites but also Canaanites.

God wanted to show that he is universal in nature.

God wanted to show himself as the controller not only the Israelites but also the Canaanites.

N.B:

Why (justify/account for) Herem:-

God wanted

- Israelites to obey him
- Avoid future apostasy
- Avoid future idolatry
- Avoid future syncretism
- End pagan religion in Canaan
- To show his superiority over Canaanite gods
- Guard against forming alliances with Canaanites.
- Canaanites to be a sacrifice to him.
- Avoid Israel as a divinely elected nation
- To bless Israelites
- Israelites to show him love
- To punish pagan Canaanite nations
- To guard Israelites against practices like temple prostitution
- To show his universal nature
- To show himself as controller of both Israelites and Canaanites

Qns:

1. **Examine the significance of the act of Herem in the History of Israel?**
2. **Comment on the role played by the act of Herem in the Promised Land?**

The act showed Israelites obedience to Yahweh putting to death the Canaanites and their God's obedience to Yahweh's command.

The act showed Israelites faithfulness to Yahweh their God. Putting to death the Canaanites and their God's meant faithfulness to Yahweh.

The act guarded Israelites against future apostasy putting to death the Canaanites and their God's and property guarded Israelites against rejecting Yahweh in future.

The act of Herem promoted monotheism in Israel. Putting to death the Canaanites and their God's, property left the Israelites with no alternative but to worship Yahweh alone.

The act of Herem showed the Israelites love to Yahweh their God. Putting to death the Canaanites and destroying their God's and property revealed Israel's love for Yahweh.

The act showed God's determination to punish the Canaanites for worship idols in the Promised Land.

The act of Herem showed the superiority of Yahweh the God of Israel over the Canaanite God's.

It showed Israel as a divinely elected nation of God over Canaanite nations.

It showed the superiority of the Israelite nation over the Canaanite nations. As a superior nation entered and settled, the inferior nations had to die.

It guarded the Israelites against Canaanite practices such as temple prostitution which were against monotheism.

It guarded the Israelites against the worship of idols in the Promised Land.

The act was a source of God's blessings to the Israelites as long as they showed obedience to him.

The act showed the universal nature of the God of Israel. Putting to death the Canaanites and destroying their God's and property showed that Yahweh who ordered for the act was a universal God.

It showed that Yahweh was the controller not only the people of Israel but also the Canaanites.

Qns

- 1. What should be the Christian attitude (undertaking/practice) of the act of Herem?**
- 2. Comment on the act of Herem from the Christian point of view?**
- 3. Explain the New Testament teaching on the treatment of one's enemies?**

Christians should forgive those who sin against them according to Jesus.

They should be humble and accept to be rebuked by their enemies since Jesus himself humbled before his enemies even when he was innocent.

Christians should forgive instead of revenging on their enemies as Jesus forgave those who put him on the cross.

Christians should do good to those who mistreat them as Jesus did good to those who came to arrest him.

Christians should reconcile with those who are their enemies as Jesus reconciled with those who put him on the cross.

Christians should use peaceful means to solve conflicts with their enemies other than violent ones.

Christians should wish their enemies well instead of cursing them.

Christians should work for cooperation and not conflicts or enmity since Jesus himself worked with everyone educated/illiterate male/female.

Christians should invite their enemies and talk to them to solve their conflicts like Jesus in the parable of the prodigal son showed a parent solving a conflict with his son.

Christians should handover their enemies to God since God is the supreme judge.

Christians should wish their enemies God's blessings as Jesus wished well those who put him on the cross.

Christians should call their enemies to repentance so that they receive God's forgiveness.

THE ISRAELITE CONQUEST AND OCCUPATION OF CANAAN

The occupation of the Promised Land was done after the death of Moses

By this time, the Israelites were led by Joshua who assisted in the conquest of the Promised Land.

This was done (the conquest) militarily but under the guidance of Yahweh.

Shortly before they reached the Promised Land Joshua renewed the Sinai covenant as the mediator and the Israelites renewed their vows and contract of remaining faithful to God's command.

This was at Shechem where Israelites promised never to forget what God had done for them.

And they also promised full obedience to him as soon as they settled in the Promised Land.

Shechem had been chosen because of its religious nature especially the altar that was constructed there and also it was the same place where the bones of Joseph were buried.

Questions

- 1. Account for the Israelites practice of religious syncretism in the Promised Land?**
- 2. Justify the Israelites disappointment to Yahweh in the Promised Land?**
- 3. Account for the Israelites disappointment to Yahweh in the Promised Land?**
- 4. Why did the Israelites disappoint Yahweh in the Promised Land?**

- 5. Comment on the circumstances that led to the Israelites disappointment to Yahweh in the Promised Land?**
- 6. “The Israelites disappointment to Yahweh in the promised land was inevitable”. Comment?**
- 7. Discuss the view that the Israelites disappointment to Yahweh in the Promised Land was inevitable?**
- 8. “The Israelites religious syncretism in Canaan was inevitable”. Discuss**

Israelites were overwhelmed by the Canaanite influence and this resulted into disappointing Yahweh.

Israelites violated the act of Herem and refused to destroy the Canaanites, their Gods and property hence disappointing Yahweh.

Israelites changed their profession keeping to farming which brought them to Canaanite gods leading to Yahweh's disappointment.

The god of the Israelites was invisible while the gods of Canaanites were visible which made the Israelites to turn away from Yahweh to those gods hence disappointment.

The Canaanite Gods appeared to offer immediate answers to the people's problems which attracted Israelites to worship them alongside Yahweh.

God's visions to the Israelites took long to come making the Israelites to turn to the Canaanite gods hence disappointing Yahweh.

Israelites were over powered by temptations in Canaan hence turning to Canaanite gods thereby disappointing Yahweh.

The beautiful land of Canaan flowing with milk and honey made Israelites to forget Yahweh hence disappointing him.

The Israelites co-existing with the Canaanites in Canaan made them to take on the Canaanite beliefs and practices hence disappointing Yahweh.

The desert life the Israelites lived before entering Canaan made them to copy life styles of the Canaanites like worshiping gods of rain hence disappointing Yahweh.

Israelites lacked exemplary leaders to lead them to the covenant faith especially after the death of Joshua hence many of their leaders misled them leading to Yahweh's disappointment.

Israelites lost faith in God as time went by hence turning to Canaanite gods thereby disappointing Yahweh.

Israelites started taking their God for granted as the God of Israeli sinning again and again in Canaan hence disappointing Yahweh.

Israelites intermarried with the Canaanites making them to turn away from Yahweh.

The constant attacks from powerful Canaanite nations surrounding Israel made them to adopt Canaanite practices hence disappointing Yahweh.

Some priests misled the Israelites due to their love for material gains making the Israelites to seem before Yahweh unguided hence disappointing him.

The original sin of Adam and Eve followed the Israelites in Canaan hence sinning again and again before Yahweh leading to Yahweh's disappointment.

It became difficult for the Israelites to ignore Canaanite gods regarded as the original gods of the Canaanite land hence worshiping them alongside Yahweh leading to the disappointment.

The young generation of the Israelites in Canaan who know little about how great and powerful god had been to the Israelites ended up sinning after sinning hence disappointing Yahweh.

N.B:

(i) Why syncretism in Canaan

Why misconduct in Canaan?

Why Yahweh was disappointed?

- Israelites were overwhelmed by the Canaanite influence.
- Israelites violated the act of Herem
- Israelites thought God Yahweh was invisible
- Canaanite Gods seemed to offer immediate answers
- Yahweh's visions took long to come
- Israelites were over powered by temptations
- The beautiful land of Canaan flowing with milk and honey.
- Israelites co-existing with the Canaanites
- The desert life before entering Canaan.
- Israelites lacked exemplary leaders
- Israelites lost faith in God later
- Israelites started taking god for granted
- Constant attacks from powerful Canaanite nations
- Israelites intermarried with Canaanites
- Some priests misled the Israelites
- The original sin of Adam and Even followed the Israelites
- It became difficult to ignore Canaanite Gods
- The young generation in Canaan knew little about what Yahweh had done for Israel.

Questions

1. **Examine how Israelites disappointed Yahweh in the Promised Land?**
2. **Comment on the syncretic life of the Israelites in the Promised Land?**

3. Discuss the ways in which Israel was a disappointment to Yahweh in the Promised Land?

4. Give an account of the practice of religious syncretism by Israel in Canaan?

Israelites adopted Canaanite cultures and in that way they disappointed Yahweh.

Israelites abandoned monotheism and adopted polytheism in the Promised Land which disappointed Yahweh.

Israelites abandoned the covenant at Mt. Sinai by worshiping other gods yet the covenant required them to worship one God hence disappointing him.

Israelites lost faith in Yahweh and started praying to and worshiping Canaanite gods hence disappointing Yahweh.

Israelites who were priests became immoral like Eli's sons who had sex with prostitute girls in the temple hence disappointing Yahweh.

Some Israelites provoked the love God had shown them and his mighty works which disappointed him.

Israelites rejected Yahweh's leadership and demanded a king to rule over them yet Yahweh was their king hence disappointing him.

Some Israelites enslaved Israelites and this disappointed Yahweh who had told them to live as a united nation.

Some Israelites made alliances with Canaanite nations like King Solomon made an alliance with the king of Tyre which disappointed Yahweh.

Some Israelites despised God's priests like King Saul undermined Samuel when he refused to kill the fat animals of the Amalekites.

Some Israelites grabbed land of fellow Israelites like King Ahab grabbed the vineyard of Naboth which disappointed Yahweh.

Some Israelites mistreated fellow Israelites like King Ahab mistreated Naboth by grabbing his land and killing him which disappointed Yahweh.

Some Israelites sold part of the land of Canaan like King Solomon sold part of Israel's land to pay a debt which disappointed Yahweh.

Some Israelites killed fellow Israelites like King David killed Uriah which disappointed Yahweh.

Some Israelites married Canaanite women something Yahweh had rejected like King Ahab married a Canaanite woman Jezebel hence disappointing Yahweh.

N.B

- (i) Religious syncretism by the Israelites in Canaan
- (ii) How (ways/forms) Israelites disappointed Yahweh.

(iii) Masses of the Israelites in the Promised Land.

- Israelite adopted Canaanite cultures
- They worshiped other gods
- Abandoned monotheism and adopted polytheism
- Lost faith in Yahweh
- They built altars for pagan gods
- Some priests became immoral
- Some Israelites enslaved fellow Israelites.
- Some made alliances with Canaanite nations
- Some undermined God's priests
- Some grabbed land of fellow Israelites
- Some mistreated fellow Israelites
- Some named their children names of Baal gods.
- Some killed fellow Israelites
- Some sold part of land of Canaan
- Some married Canaanite women
- Some refused to listen to God's messengers
- They did not turn to Yahweh in times of danger but turned to Baal gods.
- They rejected Yahweh's leadership
- They forgot Yahweh's love and his mighty works for them.

N.B

(i) The above is what they did

The above should not be confused with the reasons

Why they did it since some points cut across

Questions

1. **Examine how and why Israelites disappointed Yahweh in the Promised Land?**
2. **Why and how did religious syncretism manifest itself in Canaan?**

Questions

1. **To what extent was the Israelites settlement in the Promised Land a disappointment to Yahweh?**
2. **How far did the settlement of the Israelites in the land of Canaan become a mess?**
3. **Examine the evils of Israel in the Promised Land?**

To a greater extent the Israelites settlement in the Promised Land was a disappointment to Yahweh as follows:-

- Give what they did (How they disappointed)
- Try to explain your points basing on what happened at Sinai.

However, to a lesser extent an Israelite settlement in the Promised Land was not a disappointment to Yahweh as follows: -

Some Israelites worshiped Yahweh like English promoted the worship of one God when he defeated the prophets of Baal.

Some Israelites showed total love for Yahweh like Joshua the successor of Moses loved Yahweh and served him faithfully.

Some Israelites were faithful to Yahweh like Samuel grew up obedient and faithfully served Yahweh at Shiloh.

Some Israelites destroyed altars of Baal gods in Canaan like Samuel destroyed Baal altars at Shiloh making the settlement in Canaan not a disappointment to Yahweh.

Some Israelites were obedient to the covenant requirements like King Solomon built the temple for the worship of one God hence the settlement not a disappointment to Yahweh.

Some Israelites consulted and listened to God's messengers like King David consulted Yahweh's prophet Nathan.

Some Israelites protected the ancestral land of Canaan like Naboth refused to sell his land to King Ahab.

Some priests were exemplary to the people of Israel like Samuel's leadership gave a good example to the Israelites.

Some Israelites turned to Yahweh in times of danger like prophet Elijah turned to God when King Ahab was killing Yahweh's prophets.

Questions

1. To what extent was the religious syncretism in the Promised Land inevitable (unavoidable)?

To a lesser extent it was inevitable in the Promised Land as follows: -

- Were overwhelmed-hence inevitable
- Changed their occupation-hence inevitable
- Their God was invisible-hence inevitable
- Canaanite gods seemed to offer immediate answers-hence inevitable

However religious syncretism could have been avoided to a lesser extent as follows: -

God had ordered for the act of Herem before entering and settling in Canaan hence if Israelites had obeyed the act then worshiping him alongside Canaanite gods would be inevitable.

Israelites had signed a covenant to worship Yahweh alone and this could have made it avoidable for them to worship him alongside Baal gods in Canaan.

Israelites had promised to obey Yahweh.

Yahweh had shown Israelites his mighty works like liberating them from Egyptian slavery.

Israelites had vowed to worship Yahweh alone according to the Decalogue at Mt. Sinai.

Israel had had some exemplary leaders such as Moses and Joshua before hence they should have avoided worshiping Yahweh alongside other gods.

Yahweh had shown Israelites mercy on many occasions when Israelites went wrong.

Israelites should have married fellow Israelites and this would have avoided their marriage with Canaanite women, which would have avoided religious syncretism, which would have avoided disappointing Yahweh.

Israelites had their leader Yahweh as a nation.

Question

- 1. Examine the impact (effect) of the Israelites settlement in the land of Canaan?**
- 2. Assess the impact of the Israelites settlement in the promised land?**

Positively the Israelites settlement in the land of Canaan had the following impact:-

- Some worshiped Yahweh
- Some showed total love to Yahweh
- Some were faithful to him
- Some destroyed altars of Baal gods
- Some were obedient to the covenant requirements
- Some listened to and consulted God's messengers
- Some protected the ancestral land
- Some priests were exemplary
- Some Israelites turned to Yahweh in times of danger.

However, negatively, the settlement in the land of Canaan had the following impacts:-

Give the how (ways) of disappointing Yahweh.

N.B

No conclusions, definitions or introduction on questions like the above (and in IRE).

Question

1. Explain the consequences of religious syncretism in the Promised Land.

- Yahweh's visions became rare from time to time. - Israel weakened as a nation.
- Israelites were defeated at war under human leaders.
- Israel lost her position as a theocratic nation by demanding for human leaders
- Idol worship in Israel went to its climax
- Baal temples were built in Israel
- Human sacrifices became common
- God's faithful servants, priests and prophets were persecuted.
- Israelites killed fellow Israelites
- The nation of Israel once united divided.
- God came to reject some leaders of his people Israel.
- There was famine in the promised land of Canaan
- Israel went at war with herself were the Northern Israelites fought the Southern Israelite.
- Yahweh disowned Israel as his chosen people.

Question

1. What are the forms of religious syncretism today?

- Some Christians have rejected Jesus and turned to other gods.
- Some false preachers have come up due to religious syncretism.
- Some Christians have back slide from Christianity to pagan beliefs
- Some Christians have rejected Christian name and have adopted pagan names.

Examine the manifestation (indicators/evidences) of religious syncretism today?

- Some Christians have named their children names of small gods
- Some Christians worship idols instead of God.
- Some Christians build places to worship small gods behind their names.
- Some Christians have killed fellow Christians in the name of small gods.
- Some Christians have promoted Christian wars
- Some Christians have manufactured incurable diseases.
- Some Christians are involved in polygamous marriages.
- Some Christians name themselves both Christian and pagan names at the same time
- Some Christians marry from different religions
- Some Christians worship their wealth instead of God.
- Some Christians worship from both the shrines and churches
- Some Christians sacrifice to small gods
- Some Christians make human sacrifices to small gods.

DIV II

LESSONS/APPLICATION/RELEVANCE OF THE MESSAGE OF THE KERYGMA TO THE CHURCH TODAY

- Christian should baptize new converts as the apostles called upon people to accept baptism.
- Christians should have faith in Jesus Christ as the Kerygma proclaimed the importance of faith in Jesus Christ.
- Christian should give respect and honour to Jesus because He is the messiah as the Kerygma proclaimed that He was the promised Messiah
- Christian should perform miracles as the Kerygma proclaimed that Jesus performed miracles throughout His public ministry.
- Christian are called upon to expect the second coming of Jesus Christ as the Kerygma proclaimed that Jesus will come back the second time.
- Christians are called upon to repent of their sins as the apostles called upon people to repent of their sin so as to attain a gift of salvation.
- Christians should preach the gospel about Jesus Christ as Jesus preached the message about the kingdom of God by use of Parables.
- Christians should accept and endure persecution and any form of suffering as the Kerygma emphasized that Jesus endured the persecution and suffering.
- Christians should speak the truth of what people have done instead of accusing one another falsely the way the religious leaders accused Him.
- Christians should work and associate with all categories of people in society in society as Jesus associated with all people including the handicapped, leper, tax collectors among others.
- Christians should organize missionary journeys so as to preach the gospel to distant areas as Jesus commissioned His disciples to preach the gospel throughout the world as Jesus commanded.
- Christians should pray for the Holy Spirit to come upon them as Jesus promised to send the Holy Spirit upon His disciple which enabled them to perform miracles and endure persecution.
- Christians should hope for life after death since Jesus resurrected from the death on the third day which is the central message of the Kerygma
- Christians should testify about the resurrection of Jesus Christ since the risen Christ appeared to His followers
- Christians should respect people's lives instead of sentencing them to death the way Pontius Pilate sentenced Jesus to death.

- Christians should read and believe in the Old Testament scriptures since Jesus came to fulfill them.
- The Christian's creed which the Christian church sticks on, stems from the Kerygma
- Christians should have hope in the resurrection which is accompanied with a heavenly reward
- Christians should lead exemplary lives in preparation of the Day of Judgment which is stressed in the Kerygma.
- The church continues to honour and celebrate the day of ascension which the Kerygma emphasizes.
- Christians should respect the sign of the cross because on it Jesus paid a big price to deliver us from evil.
- It challenges all Christian denominations and sects to unite around the risen Lord as the Kerygma emphasized the spirit of Unity amongst the believers.
- Christians should make a proper interpretation of the Old Testament scriptures in light of the Jesus' event which is clearly emphasized in the Kerygma that is coming was a fulfillment of the Old Testament scriptures.

CHARACTERISTICS OF THE EARLY CHURCH

The early church was characterized by the following;

- It was characterized with numerous prayers; to the early Christians prayers were on a daily basis like when they were repenting.
- The church was characterized with many missionary journeys where apostles were ever moving from place to place preaching the gospel.
- Worshipping was a common feature in the early church. They worshipped on daily basis like the apostle's creed formed the basis of their daily worship.
- It was characterized with eager expectation of the Parousia (Jesus' second coming)
- It was characterized with performance of miracles. Signs and wonders since they had strong faith in their God Jesus Christ.
- It was characterized with marriage break up. This is because the converted Christians especially women opted to separate with non-believing husbands.
- It was characterized with numerous working and manifestation of the gifts of Holy Spirit. • It was characterized with great love among believers. They would care for one another's problem, pray for each other, help the needy both materially and spiritually hence they lived a practical demonstrated love to one another.
- Sharing material property in church was a common feature in church.

- They shared together as brothers and sisters so it helped to expand their fellowship.
- It was characterized with strong unity and fellowship. Members regularly fellowshipped themselves together in strong bond in fellowship in different places.

THE ORAL TRADITIONAL PERIOD

The Oral traditional period refers to a period between the ascension of Jesus Christ in too heaven and the time of writing down the gospel.

This was done by person to person contact i.e. the preacher moved from place to place, door to door, person to person and generation to generation while preaching the good news basing on memorizing.

The oral traditional period was adopted between 33AD and 64AD

CHARACTERISTICS /FEATURES OF THE ORAL TRADITIONAL PERIOD

Examine the Christian of the oral traditional period

What is meant by oral traditional in relation to the gospel of the message?

{Characteristics of oral traditional period /features}

- The oral traditional period was largely characterized by spreading the gospel about Jesus Christ by a word of mouth.
- It was a period characterized by high expectation of the second coming of Jesus back to the world since he had promised them to come back anytime.
- It was a period of great influence in the life of the Christians.
- The period characterized by dependency on the sharp memories of the eye witness hence recording the gospel about Jesus.
- A period when apostles emphasized so much about the death and resurrection of Jesus Christ as a climax of the gospel in order to make people have hope that they will also die and resurrect later.
- It was a period when Christians were to made pilgrimage in Jerusalem as a center of Christianity and also pilgrimages to other religious places like Bethlehem and Bethany.
- It was a period when the early church was still small geographically and numerically comprising mainly Jewish Christians.
- It was a period when many of the eye witnesses of Jesus were still alive and with the firsthand information of the Gospel and this become the source of inspiration to others.
- It was a period when Christianity started breaking away from Judaism which was by then recognized religion among the Jewish leaders.

- A period Christianity used the Old Testament scriptures which were by then the only written documents in circulation and related them to the ministry of Jesus to have fulfillments.
- The apostles positioned themselves in many parts of the Roman Empires so as to be consulted about the gospel incase people needed it.
- It was a period when apostles of Jesus were busy with work of the preaching the gospel in different parts of the Roman Empire.
- It was a period also aimed at converting many people to Christianity.
- It was a period characterized by catechetical activities through which the oral instruction was given to new converts about the work of the Holy Spirit and interpretation of Christian teachings.
- Apostles' organized missionary journeys to different parts of the Roman Empire for example Paul made three missionary journeys.
- Performed several miracles of healing the sick and driving out demons e.g. Peter healed a lame man at the beautiful gates of Jerusalem and many people were converted
- Christianity organized fellowship in which they shared a lot of experience in the Christian faith and baptized new converts.
- Christians often met at the house of Brethrens to worship and fellowship in which they converted many people to Christianity.
- Christians were so much committed to prayers and prayed for one another as a way of courage to one other in terms of suffering.
- Christians concentrated upon taking part in the Lord's supper through eating the bread which symbolized the body of Jesus and took wine to symbolize the blood of Jesus.
- A period when apostles established many churches in many parts of the Roman Empire where they preached the gospel e.g. Paul established the church at Corinth and Galatia
- A period characterized of writing letters to different Christian's communities to Thessalonians appeared first in circulation by 49AD when other letters appeared between 50AD-64AD
- Characterized by high level of poverty among many of the Christians hence this could not enable the giving best necessities of life to the poor and also that was the reason as to why the gospel was not written etc.

ADVANTAGES OF THE ORAL METHOD IN THE TRANSMISSION OF THE GOSPEL.

Assess the strength/ effectiveness/advantages of the oral method in the transmission of Christianity in the early church

Discuss the merits and demerits of the oral transmission of the Oral gospel

'Spreading the gospel by the word of mouth was a good way of spreading the gospel during the Apostolic Age.' Discuss

1. The Oral method was the commonest way of spreading any kind of information by then.
2. The oral method was in line with Jesus' method of preaching the message about God i.e. Jesus himself had used the oral method.
3. First-hand information was preached by eye witnesses of Jesus Christ so what they preached was true information.
4. The message preached orally was a source of information to the gospel writers like Mark, Mathew, Luke and John depended upon the message that was preached by word of mouth.
5. It was a cheap method in spreading the gospel because it didn't require buying any materials like Papyrus, reeds and scrolls which were expensive by then.
6. Those who preached the gospel by the word of mouth had the advantage of being inspired by the Holy Spirit
7. It favoured the blind people since the gospel was spread by word of mouth instead of writing it down.
8. Listeners to the oral gospel had the opportunity to ask questions to the Apostles which could be answered instantly.
9. It favoured both the literates and illiterates since the gospel was spread by the word other than writing it.
10. It had the mobility advantage since it was spread by the word of mouth. It required preachers moving from one place to another in preaching the gospel.
11. There was personal contact between the preachers and listeners of the gospel since it was spread by the word of mouth.
12. It had flexibility advantage since it was spread by the word of mouth it meant that in any occasion or place or time it could easily be used to spread the gospel.
13. The method hardly required any storage facility for the information since it depended upon the power to memorize.
14. It could easily allow Apostles to baptize those who had accepted the Gospel instantly hence many were converted.
15. It had a multiplier effect advantage i.e. one preacher could preach the gospel to a large number of people at once and many were converted to Christianity.

16. It had the charismatic advantage i.e. since it was spread by the word of mouth, preachers with good communication skills like eloquence and voice projection could easily attract listeners to accept the gospel.
17. The Oral method of preaching the gospel could easily allow performance of miracles before the listeners accompany the message hence many people could be converted.
18. It could easily attract the attention of listeners because they could physically hear and see the preachers.
19. Preaching the gospel by the word of mouth encouraged moment of fellowships in which Christians shared for one another and also promoted the love for one another
20. It led to the establishment of many churches in the places where the gospel was spread by the word of mouth.

DISADVANTAGES OF THE ORAL METHOD/NEGATIVE ROLES OF THE ORAL METHOD

1. The death of the Apostles meant that they died with the firsthand information which they had stored in their mind.
2. The gospel that was spread by the word of mouth was subjected to exaggerations i.e. additions could be made to the gospel and also omission could be made from the gospel.
3. The gospel spread orally was subject to distortion and misinterpretation since there was hardly any written reference to the gospel.
4. The method was subjected to false preachers since there was no written reference to the gospel.
5. The deaf were at a disadvantage because the message was spread by the word of mouth yet they could not hear.
6. The method was tiresome in preaching the gospel since it required preachers to move from one place to another.
7. Language barrier because there was no common language which had been agreed upon in which to spread the gospel since many languages existed like Greek, Latin, Aramaic and Hebrew.
8. Faded memories i.e. since the message was stored in the mind it could easily be forgotten yet they had not written anything about it.
9. The dependence on the oral method delayed the writing down of the gospel until it was 65AD.
10. Preachers of the gospel could easily be persecuted by those who were against the gospel.
11. It depended upon the mood of the preachers and also the mood of the listener so sometimes the listeners could be bored.

12. The method depended so much on the Holy Spirit inspiration which in the end brought up division in the church between those who were inspired to preach the gospel and those who didn't have the Holy Spirit inspiration.
13. It slowed down the rate at which the gospel which spread since it depended upon the good communication system and political environment so in areas affected by the above the gospel couldn't be taken there.
14. There was lack of co-ordination among the preachers since they were many in number yet without any written reference.
15. It lacked permanent records to be kept for future use hence never catered for the future generation

THE ORAL PERIOD IN RELATION TO THE GOSPEL MESSAGE

Examine the period of the oral tradition in relation to the gospel message.

How was the good news spread, preserved and maintained in the early church?

- It was a period of continuous repentance, reconciliation since people were assured of God's forgiveness.
- It was a period of practical love by showing care visiting each other especially the sick, encouraging those in problems and such practical love became a gospel message.
- Baptism was also the tradition in the oral period and the more they baptized the more the message.
- It was also a period of missionary journeys and the more they moved to different places the more they spread the message.
- Performing of miracles was a tradition or culture of the early church. The more miracles performed the more people were converted hence the gospel message spread.
- Appointing of church leaders was the tradition of the early church these church leaders helped in spreading of the good news.
- The early church was also characterized by catechism giving basic teaching to new believers and in the process the message was proclaimed.
- Theological debates were carried out in the early church during which answers were given to questions and this became a basis for preaching the gospel.
- There was a tradition of interpreting scriptures to the public and this became the oral search or spreading the gospel.
- There was endurance of many trials, persecution and members endured and this displayed a sense of gospel knowledge.
- Sharing resources as brothers and sisters was a tradition in the oral period. This also led to spread of the good news.
- It was characterized with holistic living. Members struggled to live a holy life So that when Jesus comes back, he finds them ready to enter heaven.

- Continuous guiding and counseling were the tradition of early church. This encouraged the persecuted and through these encouragements the good news was spread.
- Celebrating the Lord's Supper was the common tradition in oral tradition. This was done to remember the death of Jesus Christ.

THE WAY OF LIFE THE EARLY CHRISTIANS or ACTIVITIES OF THE APOSTLES.

Comment on the way of life that the early Christians lived.

1. Answered difficult questions/theological debates; the Apostles were asked many questions concerning issues of Christianity and it was their responsibility to answer them back e.g. the Corinthians asked on issues of marriage asked Paul on issues of marriage, resurrection of Jesus, spiritual gifts, sexual immorality among others.
2. Agape meals; Christians contributed items of food staff towards making a communal meal which was a sign of promoting, sharing and loving for one another amongst them.
3. Baptism; Apostles baptized new converts in the name of Jesus Christ e.g. Peter baptized about 3000 converts in Jerusalem and Paul baptized Crispus, Stephanus and Gaius in Corinth.
4. Catechism; these were oral instructions given to the newly baptized converts. The new believers who had accepted the gospel needed further learning in form of oral instructions on the work of the Holy Spirit and how to behave morally.
5. Charitable works; many Christians always helped the handicapped /the poor, outcasts and the disadvantaged groups by giving them the basic necessities of life like food, clothes and shelter e.g. James encouraged his readers to give basic necessities of life to the poor.
6. Churches were established; many Christian communities were set up in different parts of the Roman Empire where they had to preach gospel from. E.g. Paul established churches in Ephesus, Galatia and Corinth.
7. Crusades/Open air preaching; Apostles preached the gospel to a large number of people at once and many of them ended up being converted to Christianity e.g. Simon Peter preached the gospel to a crowd after the coming of the Holy Spirit upon them and many were converted.
8. Deacons/church leaders were appointed; Apostles elected seven (7) deacons to help them in the distribution of materials resources to Gentiles {Non-Jews} Christians on their behalf. These included Stephen, Phillip, Timon, Parmenas, Nicanor and Nicolas a proselyte Jew from Antioch. Acts 6:3-5.
9. Endured persecution and accepted martyrdom that is to say Christians greatly accepted to suffer for the sake of Jesus Christ at the hands of the Jewish leaders and the Roman political leaders. However, they continue to preach the gospel. E.g. Paul, Peter and Stephen accepted to die for the sake of Christ and the gospel.
10. Exemplary lives; Christians lived exemplary lives like promoting the love for one another regardless of the economic status, race, sex among others.

11. Exercised Spiritual gift; Apostles made use of the different gifts of the Holy Spirit for the good of the church. E.g. Some Christians spoke in tongues while others interpreted what had been spoken in tongues and this was common in the Corinthian church.
12. Fasted; some Christians went without eating food for some period of time as a sign of their devotion towards God and also following the example of Jesus Christ e.g. Paul and Barnabas fasted with the Christians in Antioch.
13. Fellowships; Christians always came together for moments of fellowships where they learnt many aspects about Christianity from one another and encouraged one another in times of hardship and persecution. E.g. the converts whom Peter had baptized in Jerusalem spent their time learning from Apostles and taking part in the fellowships.
14. Gospels written down; the Oral gospel about Jesus Christ was finally put in a written form. From 65AD onwards as the final step to preserving it for the future generations e.g. the gospel of Mark was written by 65AD, Mathew was written between 70AD and 75AD while Luke was written between 80AD and 85AD and the gospel of John was written between 90AD and 95AD.
15. Letters/Episles were written to different communities that is to say Christian letters were written to solve social and ethical problems that had emerged in the newly founded churches. These letters contained Christian teachings, doctrines of faith, baptism, Lord's Supper and words of encouragement and morals which were in direct response to what some community of Christians had asked them. E.g. the letters of Paul to the Corinthians, Ephesus and Galatians.
16. Lord's Supper; Christians always met together and participated in eating bread to symbolize the body of Christ and took wine to symbolize the blood of Jesus which he shed for mankind. This was done to remember his resurrection and death.
17. Laid hands upon Christians; this was done to enable Christians to receive blessings of the power of the Holy Spirit from God. E.g. Peter and John laid hands upon the Samaritans whom Phillip had Baptized but had not received the Holy Spirit.
18. Miracles; Apostles performed extra ordinary deeds that were beyond human understanding. E.g. Peter healed a lame man who had been born lame in the territory of Lystra.
19. Missionaries Journeys; Apostles organized several missionary journeys to extend the gospel to different parts of the Roman Empire. E.g. Paul made missionary journeys to Ephesus, Corinth and Cyprus.
20. Meditation; some Christians lived a life of meditation where they spent some time in lonely places to reflect upon Christian life and also reflected upon what Jesus Christ had done for them which ended up strengthening their faith in him.

21. Prayers conducted; Christians prayed to God asking for the coming of the Holy Spirit upon them and also prayed for one another in times of hardship and persecution. E.g. Simon Peter prayed on top of the roof of the house in the territory of Joppa.
22. Preached the gospel; Christians preached the gospel about Jesus Christ orally from one place to another especially during the period 33AD and 64AD. E.g. Paul preached the gospel in the city of Damascus and Phillip preached to the people of Samaria.
23. Praised God; Christians praised God through singing songs of worship and hymns in the temple and synagogues. E.g. Paul and Cyrus praised God when they were in prison at Philippi.
24. Pilgrimages; Apostles organized several visits to holy places. E.g. Journeys to the city of Jerusalem which was seen as a centre of Christianity and worship while others made journeys to Bethlehem, Bethany among others which strengthened their faith in Jesus Christ.
25. Repented their sins; Christians always repented of their sins as a way of asking forgiveness from God besides some forgave one another of their sins. E.g. Peter encouraged people in Jerusalem who had witnessed the coming of the Holy spirit upon the Apostles to turn away of their sins and accept baptism in the name of Jesus Christ.
26. Read and interpreted various Old Testament scriptures and related them to the ministry of Jesus Christ. E.g. the Old Testament scriptures about the suffering servant of God in the book of Isaiah 53, the performance of miracles Isaiah35:5-6, God bless Him who comes in the name of the Lord Psalm 118:26, an obedient servant of God with whom I am pleased and filled with the Holy Spirit Isaiah 42:1-2 among others.
27. Shared material and financial property; some Christians sold their property and brought the money received from the sale to the church and it was distributed according to one's needs. E.g. Barnabas sold his personal field and handed the money to the Apostles.
28. Settled disputes among Christians; Christians had disputes amongst them but the Apostles encouraged them to settle their own conflicts in order to bring about reconciliation and forgiveness. E.g. Paul encouraged the Christians in Corinth to choose a wise member from the church to judge cases among them.
29. Testimonies; Christians gave witness to the life and the resurrection of Jesus Christ. E.g. Paul gave witness to the resurrection of Jesus among the Corinthians, Peter also testified before the Jewish leaders about the death and resurrection of Jesus immediately after the coming of the Holy Spirit upon them.
30. Visited the sick and anointed them; Christians always visited the sick in their homes where they prayed and anointed them with Olive oil and also gave them words of encouragement. E.g. Paul visited the father of Publius who was sick of fever but he prayed for him and placed his hands upon him in the territory of Malta.

31. Worshipped God; Christians continuously attended worship in the temple and others attended worship in the synagogues where they learnt many aspects about God and were also reminded about their obligations towards the Almighty God.

SUMMERY OF THE ABOVE ACTIVITIES

A2 , B,C4, D,E3,F2 ,G,L3,M3,P4,R2,S2,T,V,W.

LESSONS DERIVED FROM THE ACTIVITIES/ THE WAY OF LIFE OF THE EARLY CHRISTIANS.

1. Christians should encourage baptism of new converts in the name of Jesus Christ as the Apostles like Paul and Peter baptized new converts to Christianity.
2. Christians should preach the gospel about Jesus from one place to another as the Apostle preached from one place to another and generation to another like Paul preached in the city of Damascus
3. Christians should organize and attend fellowships in order to learn any aspects about Christianity from one another as the early Christians attended fellowships were, they were also encouraged to endure persecution and hardship.
4. Christians should organize crusades so as to preach the gospel to a large number of people at once. E.g. in places like Namboole stadium, in Kampala as the Apostles organized crusades throughout the Roman Empire.
5. Christians should always pray for one another as the Apostles as a way of showing concern for one another in times of suffering and sickness as the early Christians prayed for one another.
6. Christians should pray to God as a sign of honouring him and asking for his mercy upon them as the early Christians always prayed to God.
7. Christians should live exemplary lives through promoting the love for one another and even love for their enemies as the early Christians lived exemplary lives through loving one another.
8. Christians ought to carry out missionary journeys in order to extend the gospel to different parts of the country especially in rural areas as the Apostles organized missionary journeys to different parts of the Roman Empire.
9. Christians should help the poor people by giving them basic needs/necessities of life in form of food, clothes and shelter as the early Christians helped the poor people in society.
10. Christians should endure any kind of persecution and suffering for the sake of Christianity. E.g. the Uganda martyrs as the early Christians endured persecution and martyrdom like Peter and Stephen who were martyred for the sake of Christ.
11. Christians should carry out catechism in order to give further learning to the newly baptized converts.

12. Christians should take part in the Lord's Supper to remember the death and resurrection of Jesus Christ as the early Christians participated in the Lord's Supper.
13. Christians should establish churches in different parts of the country especially in the rural areas as the early Christians established many churches in different parts of the Roman Empire.
14. Christians should praise God through composing and singing songs of worship as early Christians praised God through songs of worship.
15. Christians ought to repent of their sins as a sign of asking for forgiveness from God as early Christians repented of their sins.

ACTIVITIES OF THE MODERN CHRISTIANS /WAY OF LIFE OF MODERN CHRISTIANS

How do modern Christians keep their faith alive?

1. Crusades/Open air preaching; Christians preach the gospel to a large number of people at once and hence converting many non-Christians to Christianity
2. Conduct prayers; Christians conduct prayers where they pray to God also pray for one another who are in times of suffering and joy
3. Compose Christian songs and hymns so as to worship and praise God in modern church e.g. a number of church choirs have composed songs of praise and even some Christians on individual basis.
4. Preaching the word of God; Christians preach the word of God from one place to another in order to win more people in Christianity and also expansion of the church.
5. Christians in the modern church should repent of their sins they have committed so that they are forgiven by God.
6. Settling disputes among Christians through counseling of people in the church and outside church and most especially the married ones and mission leaders in different churches.
7. Testifying in church; Christians air out what the good lord has done for them so as to offer thanksgiving to Him for that and also encourage others to pray hard and testify to others
8. Performing of miracles most especially in the Pentecostal, catholic and protestant church where even the sick gets healed immediately.
9. Fellowshiping in the name of God; Christians convened together for moments of fellowship where they teach one another and also encourage each other.
10. Baptizing of the Christians; here the father or reverend or pastor sprinkles holy water in the fore head/totally immerse the new convert into water which means that one is baptized in Christ.
11. Christians visit the sick pray for them and also give them encouragement as fellow Christians.

12. Lord's Supper; Christians eat the bread that represents the body and also drink the wine that represents the blood of Jesus Christ.
13. Fasting and praying that is done by people in the modern church to draw closer and show their being devoted to God.
14. Establishing churches so as people can meet and pray for example Omega healing centre in Namasuba, Watoto churches, Anglican churches plus more catholic churches being constructed in both urban and rural areas.
15. Laying of hands on the Christians which is done to enable Christians receive the holy spirit and blessings from God.
16. Confirming of the Christians into true Christians and this is done by only people who are above the age of twelve.

FORMS OF WORSHIP IN THE EARLY CHURCH / WAYS OF WORSHIP IN THE EARLY CHURCH.

1. Worship in the early church involved fellowships in which Christians encouraged one another in times of difficult and also learnt from one another about many aspects of Christianity.
2. It involved praising God through songs of worship and hymns hence glorifying the name of God.
3. It involved preaching the gospel to the congregation; emphasizing the death and resurrection of Jesus hence many people were converted.
4. It involved converting people to Christianity who were later baptized in the name of Jesus Christ.
5. Worship also involved reading the Old Testament scriptures to the congregation and interpreting them in relation to the ministry of Jesus.
6. During worship, Christians involved in praying to God as a sign of honouring Him and asking for His mercy upon them and also prayed for one another as an expression of love for one another.
7. Christians exercised spiritual gifts like speaking in tongues while others interpreted what was spoken in tongues.
8. During worship, the early Christians were filled with the power of the Holy Spirit in their presence.
9. Worship in the early church involved Apostles laying hands upon Christians so as to enable them to receive blessings and the Holy Spirit from God
10. It involved sharing in Agape meals through which they promoted the spirit of sharing and love for one another among Christians.
11. Worship involved giving offerings to God in form of money and payment of tithe which was used for the good of the church.

12. Christians took part in the Lord's Supper through eating the bread, symbolizing the body of Jesus and drinking of wine symbolizing the blood of Jesus which was done to remember the death and resurrection of Jesus Christ.
13. There was repentance of their sins as a way of asking for forgiveness from God and also confessed of their sins to one another as a sign of love for one another.
14. They performed miracles of exorcism and healing the sick in the name of Jesus Christ which was intended to show the power of God in their presence.
15. Worship involved fasting that is some Christians could go without eating food for some period of time as the way of showing their devotion to God hence renewed their faith in God.
16. Worship involved giving of testimonies about the resurrection of Jesus Christ and testimonies about what God had done for certain individuals.
17. Worship involved selling of material property in church so as to raise money to be shared with other Christians according to one's needs.
18. During worship, women were required to veil their heads as a sign of respect to their husbands instead of exposing their hair. Besides they were required to keep quiet in public worship.
19. Worship involved charitable work that is to say they gave Christians basic necessities of life in form of food, money and clothes to the poor Christians which encouraged many to come for worship.
20. There was expression of the spirit of brotherhood, unity, love for one another and had concern for one another.
21. During worship, catechism could be carried out that is to say Oral instructions were given to the newly baptized converts. E.g. instructions on how to behave morally as Christians amongst themselves and the community at large.
22. During worship, use of symbols was very common for example gestures like clapping of hands, kneeling down and raising of arms.

FORMS/WAYS OF WORSHIP IN THE MODERN CHURCH

Worship in the church today varies from one denomination to another that is to say the way the Catholics worship is different from the way the Protestants worship likewise with the Pentecostals and orthodox Christians so worshipping today involves the following;

1. Worship involved the use of musical instruments to accompany the music e.g. use of loud speakers, guitars, keyboards and jazz drums.
2. Worship is in form of fellowship through which Christians learn from one another, many aspects about Christianity and also encourage one another in times of suffering.

3. Worship involves conversion of people to Christianity and sometimes the conversion of Christians from one Christian denomination/sect to another is very common amongst Christians today.
4. It involves giving of offerings in form of money and payment of tithe plus offering of agricultural products which is used for the good of the church.
5. During worship, baptism of infants and adults takes place however the mode of baptism varies from one church to another. Some people are baptized by immersion in the pool of water/lake/river water while others are baptized by sprinkling water on their forehead.
6. Worship involves sharing and giving back to the poor that is to say giving basic necessities/needs of life in form of clothes, shelter and food to the needy.
7. Christians take part in the Lord's Supper through eating the bread symbolizing the body of Jesus Christ and drinking of wine symbolizing the blood of Jesus which is done to remember the death and resurrection of Jesus.
8. Worship involves performance of miracles of healing the sick from incurable diseases and driving out demons through the name of Jesus especially in the Pentecostal churches where pastors performing miracles.
9. During worship, Christians exercised the different spiritual gifts like speaking in tongues and interpreting what is being spoken in tongues.
10. It involves preaching the gospel to the congregation and sometimes the preaching is translated into local languages e.g. Luganda, Swahili, Runyakitara among others.
11. Worship involves laying hands upon Christians by the church leaders so as to enable them to receive blessing and Holy Spirit from God.
12. During worship, there is reading and interpreting of the scriptures so as to enable them to receive blessing and Holy Spirit from God.
13. During worship, there is reading and interpreting of the Old Testament scriptures and the New Testament scriptures to the congregation.

SIMILARITIES AND DIFFERENCES BETWEEN THE FORMS OF WORSHIP IN THE EARLY CHURCH WITH THESE OF TODAY

SIMILARITIES

1. In both there is praying and fasting as a way of communicating to God about the needs of life
2. In both the early church and today there is preaching and teaching of the gospel orally by a religious leader.

3. In both there is baptizing of new converts who have joined to Christianity that enables them to receive the holy spirit
4. In both there is praising God that is singing songs and hymns to praise and glorify God.
5. In both there is repentance and confession of sins as a way of renewing believer's faith in Jesus Christ
6. In both, worship is carried out on Sunday in memory of Jesus' resurrection
7. In both, worship involves the performance of miracles in Jesus' name like healing the sick and sending away demons
8. In both worship there is organisation of fellowships by the believers which promote unity in Christ
9. In both it involves giving offering to God as a way of appreciating and thanking Him for his provisions like tithe
10. In both it involves celebrating the Lord's Supper in memory of Jesus' death and resurrection.
11. In both there is giving testimonies about the good things the Lord has done for believers
12. In both it involves practice of spiritual gifts like speaking in tongues and interpreting them
13. In both there is a leader who conducts or presides the worship of God
14. In both it involves a lot of symbolism like gestures, rising of hands, kneeling down and clapping hands for practicability
15. In both, worship involves alms giving to the needy through sharing material and financial resources by the rich with the poor
16. In both it is dominated by the male clergy
17. In both it involves the reading of both Old Testament and New Testament scriptures
18. In both many people are involved in worship of their God which includes the old and young believers

DIFFERENCES

1. Worship in the early church involved the actual sharing in agape meals or fellowship while today's worship this practice is being replaced by the Holy Eucharist/Communion
2. Worship in the early church involved selling of one's property so as to raise money to share with the poor while in today's worship this is rarely done because of selfishness among Christians
3. Worship in the early church involved the baptism of only adults by immersion into water while in today's worship it is the baptism majorly by sprinkling of water on the forehead of infants

4. Worship in the early church involved performance of miracles while in today's worship performance of miracles is rarely done and sometimes controversial
5. The spirit of brotherhood among Christians in the early church was deeper rooted while today the spirit of brotherhood is rare during worship and sometimes artificial
6. The speaking in tongues was much more genuine and frequent during worship in early church while today's worship speaking in tongues is rare because of being forged
7. Worship in the early church was carried out in brethren's house or anywhere, under trees while today's worship is carried out in special places / established churches
8. Today's worship is accompanied with the use of audio-visual materials like loud speakers, key boards, and guitars while worship in the early church was accompanied with use of symbols and other local instruments like harps, shakers, drums among others
9. Baptism in the early church involved the immersion of a candidate in water while today's worship, baptism is either immersing or sprinkling of water on the fore head of the candidate.
10. In the early church worship was informal while today it is formalized
11. The clergy who led worship in the early church where being inspired by the Holy Spirit while today the clergy are through formal training in theological colleges to lead worship
12. In the early church women were required to veil their heads and keep quiet during worship, while today we have ordained women as priests and pastors leading worship especially in the protestant or Pentecostal church.
13. In the early church prayers were spontaneous while today prayers are written down
14. Today the reading of Old Testament and New Testament scriptures is done in different local languages while in the early church the reading of scriptures was done in Greek {Koine}
15. In the early church, worship was done at anytime, anywhere while today's worship, there is orderliness and programmed way of worship like the use of written prayers, hymns and says
16. In the early church visible manifestations of God were very common like visions while today such manifestations are just limited and sometimes forged
17. Today there are more days of worship like Saturdays, Sundays, New Year's Day, Easter Sunday, good Friday while in the early church where the worshiping days were fewer like Sunday and Pentecost
18. In the early church women were supposed to veil and remain silent in worship while today women play very active role and even take positions of leadership during worship.

REASONS FOR THE GOOD FORM OF WORSHIP IN THE EARLY CHURCH.

1. The Christians in the early church were greatly united as one regardless of background, sex, race, colour and economic status.
2. The early Christians were almost of the same race i.e. majority were Jews in the early church with a few Gentiles.
3. The early church was still small numerically and geographically so the Apostles had personal contact with Christians hence a good system of worship.
4. The Christians in the early church were always guided by the Holy Spirit hence a good system of worship because the early Christians were greatly expecting the imminent Parousia/second coming of Jesus Christ to the world.
5. The Christians in the early church constantly prayed to God and God answered their prayers which encouraged them plus others to pray.
6. The early Christians had genuine faith in God because they could normally repent of their sins as a way of asking for forgiveness from God and sometimes, they could confess their sins to one another.
7. The Christians in the early church witnessed miracles of healing and driving out demons which attracted others to come for worship.
8. The witnesses of Jesus were still alive and these always gave firsthand information about Jesus Christ which attracted many people to come for worship.
9. The early Christians always had the spirit of taking care of the poor through giving them the best necessities of life in form of food, clothes and shelter.
10. The Christians in the early church normally shared materials and financial property among them this attracted others to come for worship.
11. The Christians in the early church had a spirit of love for one another which they normally showed during worship which attracted others to join and come to worship.
12. There was a spirit of concern for one another or spirit of brotherhood which was seen in encouraging one another in times of sickness and suffering.
13. The early Christians carried out the Lord's Supper which reminded them the death and resurrection of Jesus Christ which strengthened them in worship.
14. The early Christians were more concerned with spiritual things/ heavenly than material things of the world.
15. The Apostles were exemplary to the Christians/ acted as good examples which attracted Christians to come for worship.

16. Early Christians exercised different spiritual gifts of the Holy Spirit like speaking in tongues and interpreting what was spoken in tongues.

17. The early Christians had a common language as Greek which eased the mode of communication among them.

METHODS OF PRESERVATION OF THE EARLY CHURCH.

1. The gospel of Jesus Christ was recollected through stories and talks about his life hence preserving it for the future generation
2. The eyewitnesses of Jesus Christ had sharp memories so kept on memorizing/recalling what Jesus had taught/done.
3. This gospel was repeatedly preached and it finally settled into a permanent form known as the Kerygma.
4. They wrote the gospel about Jesus Christ as a final step to preserve the gospel for the future generations e.g. Mathew, Mark, Luke and John.
5. They baptized new converts to Christianity since Jesus himself had been baptized.
6. They lived exemplary lives through which they showed love for one another and love for their enemies as Jesus had loved all categories of people.
7. They constantly participated in the lord's Supper where they ate the bread representing the body of Jesus and drunk wine representing the blood of Jesus since Jesus had told them to always carry out the lord's supper.
8. They fasted that is to say some Christians went without having food for a period of time as a way of showing their commitment to God.
9. They constantly preached the gospel by word of mouth from one generation to another while emphasizing His death and resurrection.
10. They constantly prayed to God as a sign of honouring Him and also prayed for one another as a sign of encouraging one another.
11. They constantly carried out fellowships through which they learnt many aspects about Christianity from one another in times of suffering and sickness.
12. They constantly carried out missionary journeys to extend the gospel to Roman parts of the Empire of Roman as Jesus had moved from one place to another.
13. They also wrote Christians letter containing Christian teaching and morals which were set to different communities to solve particular problems among them.

14. They constantly attended worship in the temple and synagogues where they learnt many aspects about God.
15. They endured persecution and suffering for the sake of Christianity as Jesus had endured the persecution from the Jewish leaders and the Roman political leaders.
16. They praised God through singing songs of worship and hymns containing the gospel about Jesus.
17. They appointed deacons that is to say seven (7) were appointed to help in the distribution of material resources among the Gentile Christians.
18. They settled disputes among fellow Christians as a sign of bringing about reconciliation and forgiveness among fellow Christians.
19. They carried out catechism through which Oral instructions were given to newly baptized converts to help them understand more about Christianity.
20. They answered difficult theologian questions which they were asked for example questions on marriage, responsibility of children and parents, the questions of Jesus among others.
21. They constantly gave testimonies about the risen Jesus Christ and testimonies about personal life experience.
22. They visited the sick and anointed them with Olive oil as Jesus had visited the sick.
23. They shared in the Agape meals through which they promoted the spirit of sharing and love for one another.
24. They established churches/Christian communities where they had preached the gospel.
25. They laid hands upon Christians to enable them receive the power of the Holy Spirit and blessings from God.
26. They shared material and financial property with other Christians according to one's needs as Jesus had encouraged sharing among His followers.
27. They carried out charitable works through giving basic necessities of life to the poor in form of food, clothes and shelter as Jesus had encouraged taking care of the poor and widows.

N.B. the activities of the Apostles in the apostolic period/early church time were the ways through which the gospel about Jesus was being preserved.

METHODS OF SPREADING THE GOSPEL IN THE EARLY CHURCH/ FORMS OF TRANSMISSION OF THE GOOD NEWS IN THE APOSTOLIC AGE.

1. The major method through which the gospel about Jesus Christ was transmitted was the Oral method/transmission and this was between 33AD and 64AD.

2. They carried out catechism through which Oral instruction were given to the newly baptized converts e.g. instructions about the work of the Holy Spirit, interpreting the Old Testament scriptures among others.
3. They preached the gospel about Jesus while emphasizing His death and resurrection and this attracted many Christianity.
4. They carried out crusades/open airing preaching through which the gospel was preached to a large number of people at once hence many were converted to Christianity.
5. They carried out charitable works through giving basic necessities of life to the poor in form of food, clothes and shelter which attracted many poor people to join Christianity.
6. They performed several miracles like healing the sick and driving out demons which attracted them to join Christianity.
7. They sold personal material property and brought the money from the sale to the church to be shared with others according to one's needs which attracted others to join Christianity.
8. They exercised different gifts of the Holy Spirit like speaking in tongues and interpreting what was spoken in tongues which attracted others to join Christianity.
9. They converted many people to Christianity and later baptized them in the name Jesus e.g. Peter baptized 3000 converts.
10. The persecution of Christians was a means through which the gospel was transmitted accidentally because it made Christians to scatter to different parts of the Roman Empire where they ended up preaching the gospel.
11. They carried out the Lord's Supper through which they remembered to the death and resurrection of Jesus which attracted others to join Christianity.
12. They carried out missionary journeys to extend the gospel to different parts of the Roman Empire and many people were converted to Christianity.
13. They always prayed for one another in times of sickness and suffering and also prayed to God which attracted others to join Christianity.
14. They carried out fellowships through which they shared many aspects about Christians and also encouraged one another in times of suffering.
15. The spirit of endurance of persecution and acceptance to die for sake of Christianity attracted nonbelievers to join Christianity because they realized that they were suffering for what is right.
16. The writing down of the gospel in form of Mathew, Mark, Luke and John which were sent out to Christians in different parts of the Roman Empire.

17. They wrote Christian letters containing moral and Christian teaching were in direct response to what Christians had asked them.
18. They appointed seven (7) Deacons to help in the distribution of materials resources to the Gentile Christians.
19. They laid hands upon Christians to enable them receive blessings and the Holy Spirit from God which attracted others to join Christianity.
20. They repented of their sins as a sign of asking for forgiveness from God and also confessed of their sins to one another which attracted many to join Christianity.
21. They lived exemplary lives through showing the love for one another which attracted pagans to join Christianity.
22. They gave testimonies about the risen Jesus Christ and their personal life experiences which attracted others to join Christianity.
23. They established churches to different parts of the Roman Empire like Paul established churches in Galatia, Corinth, among others.
24. They answered difficult theologian questions that were asked concerning Christianity e.g. questions on marriage, faith and questions of the resurrection of Jesus.

N.B. the activities of the Apostles are the ways through which the gospel about Jesus Christ was transmitted from one place to another.

COMPARISON BETWEEN THE METHODS OF TRANSMISSION OF THE GOSPEL IN THE EARLY CHURCH AND THOSE OF THE PRESENT CHURCH IN UGANDA.

SIMILARITIES;

1. In both there is giving of offertories to God as a way of appreciating and thanking Him for His provisions like tithes
2. In both there is oral preaching of the gospel which in many cases involves moving from door to door to have personal contact with the listeners
3. In both spiritual gifts are emphasized as a way of spreading the gospel for example speaking and interpreting them
4. In both there is catechism that involves giving oral instructions to the newly converted members of the church
5. In both there are theological debates that are organised to help in answering difficult questions
6. In both there is praying and fasting as a way of communicating to God about needs of life both personal and for others

7. In both there is writing of Christian scriptures to safeguard the gospel from being misinterpreted by the false preachers and teachers
8. In both there is baptizing new converts who have just joined Christianity which enables them to receive the Holy Spirit
9. In both there is alms giving to the needy through sharing material and financial resources by the rich with the poor
10. In both there is the Lord's Supper celebration that involves taking the bread and drinking the wine in memory of Jesus' death and resurrection
11. In both there is giving of testimonies about the good things the Lord has done for believers to give glory back to God
12. In both good morals are emphasized through living a good example to others which even the nonbelievers can emulate
13. In both missionary journeys are organised to promote the spread of the gospel in distant areas all over the world
14. In both enduring of suffering and persecution for the sake of the gospel is encouraged and used as a method of gospel transmission
15. In both Christian leaders are appointed to spread the Christian faith by winning more members to Christianity
16. In both there is emphasis on repentance of sins so as to live a holy life acceptable before God
17. In both there is reading and interpretation of scriptures for spiritual growth and development of believers
18. In both there is organisation of fellowships in which Christians encourage one another and learn from each other
19. In both there is visiting of the sick, praying and anointing them with olive oil so as to remain courageous and strong in their faith
20. In both there is praising and worshipping of God which involves singing songs and hymns that honour and glorify God
21. In both there is confirmation of believers that involve laying hands upon the believers to receive the Holy Spirit and God's blessings

Differences

1. In the early church there was adult baptism by immersion while today it is more of infant baptism through sprinkling water on the forehead

2. In the early church basically Hebrew, Aramaic and Greek languages were used to spread the gospel while today many international and local languages are used like English, Latin, Luganda, Lugbara among others
3. In the early church the gospel was mostly spread orally/by the word of mouth while today reading scriptures is more dominate when spreading the Christian faith
4. In the early church the gospel was spread informally while today it is spread formally in schools through teaching CRE
5. In the early church it was more of person to person contact while today it is one preacher to many listeners
6. In the early church the spread of the gospel was largely spread through narration while today it is through drama and plays
7. In the early church spread of the gospel was by the word of mouth while today it involves the use of public address system and musical instruments
8. In the early church believers mainly had catechism while today new religious organisations like Scripture Union, Youth Men Christian Association and Youth Women Christian Association help to spread the gospel
9. In the early church the gospel was transmitted through spiritual gifts while today spiritual gifts are rare and sometimes forged
10. In the early church the gospel is largely by the word of mouth while today electronic media like radios and televisions are used to spread the gospel
11. In the early church the carried-out catechism while today the gospel is spread through Sunday schools where they teach young Christian principles
12. In the early church they used scrolls while today print media like newspapers and magazines are used to spread the gospel
13. In the early church it was either in people's homes, synagogues or under trees while today churches have been constructed through which the gospel is spread
14. In the early church miracle performance was commonly used to spread the gospel while today miracles are rare and sometime controversial
15. In the early church religious leaders were inspired by the Holy Spirit and at times appointed without formal training while today religious leaders are trained to spread the gospel

FACTORS/REASONS/CIRCUMSTANCES THAT DELAYED/FOR NOT WRITING DOWN THE GOSPEL IN THE ORAL TRADITIONAL PERIOD.

QN. Examine the factors that delayed the writing down of the gospel in the early church

1. The Oral tradition was the commonest method of spreading any kind of information by then so the disciples had to go by what was in place and this delayed the writing down of the gospel.
2. The eyewitnesses still had sharp memories about the gospel of Jesus so there was no need for writing it down as they could still memories what Jesus had taught them and done.
3. The power of the Holy Spirit had not yet inspired the Apostles to write down the gospel so they had to continue spreading the gospel by the word of mouth.
4. The eyewitnesses of Jesus were still alive with the original gospel so they could be consulted about the gospel hence this delayed the writing down of the gospel.
5. Illiteracy among the Apostles i.e. some of the Apostles were unable to read and write e.g. Simon Peter who was a fisherman plus Andrew is brother, James and John among others.
6. The disciples still expected the imminent Parousia i.e. they were expecting the second coming of Jesus Christ to be very soon hence thinking that they were the last generation on earth hence so no need for writing down the gospel.
7. There was poor technology i.e. they lacked skills and machines to be used in the process of writing
8. Christians of that time expected their generation to be the last one i.e. they thought that Jesus would find them while still alive
9. Illiteracy among the Roman people that is majority of the people in the Roman Empire were unable to read and write so this could not favour the writing down of the good news about Jesus.
10. The size of the church was still small geographically and numerically so the Apostles still had personal relationship with the small number of Christians hence saw no need for writing down the gospel.
11. Jesus Christ throughout his public ministry didn't write anything about himself so the Apostles had to copy the example of their master.
12. The Oral method was efficient and this made the apostles to adopt it early thus not writing
13. Poverty also hindered the apostles from the activity of writing i.e. they had limited funds so they could not afford buying the writing materials
14. Language barrier that is there was no common language agreed upon by then in which to write the gospel because there existed different languages like Greek, Latin, Syrian, Hebrew and Aramaic.

15. Jesus Christ hadn't instructed his disciples to write down about Him but only instructed them to orally preach the Gospel throughout the world hence delayed the writing of the gospel.
16. Scarcity of writing materials e.g. the papyrus reeds and scrolls which were very expensive yet the Apostles could not afford them.
17. The early church still had the Old Testament scriptures which they could normally refer to during worship and this delayed the writing down of the gospel
18. Apostles were still poor and so they could not afford /buy the writing materials on which to write gospel as well as meeting the costs involved in compiling and writing the gospel.
19. The Holy Spirit had not yet inspired the apostles to write i.e. the Holy spirit inspired them to preach
20. Writing down any kind of information at that time was reserved for the Scribes yet these writers/scribes were against the gospel so they could not give permission to the Apostles to write down the Gospel.
21. There was a lot of persecution which created a lot of fear among the believers thus no one could risk writing
22. There was a misconception that Christianity belonged to only Jews and this stopped the apostles from writing to the gentiles.
23. The activity of writing was tedious and it required a lot of time yet the apostles had no leisure
24. There was still a conducive political environment where there was hardly any persecution of Christians so Christians were still together hence this delayed the writing down of the gospel.

N.B. As long as the above factors were still in existence the oral tradition had to go on till 64AD.

REASONS/FACTORS/CIRCUMSTANCES THAT LED TO THE WRITING DOWN OF THE GOSPEL/END OF THE ORAL TRADITIONAL PERIOD

Account for the end of the oral traditional period

Justify the writing of the gospel

The oral traditional period lasted for about 32 years and so the reasons which delayed the writing down of the good news later changed by 65AD and the gospel was put in a written form as shown below;

1. The oral method had become outdated by 65AD hence the need to write down the gospel.
2. The expansion of the church i.e. the size of the church had expanded numerically and geographically hence there was need to write the gospel and send it to Christians in the literate places of the Roman Empire.

3. Death of the eyewitnesses i.e. these had firsthand information about the gospel which they had stored in the mind so their death meant that they died with the good news hence the need to write the gospel.
4. The delayed Parousia i.e. by 65AD the Christians had realized that the Parousia wasn't very soon as they had expected it.
5. Persecution of Christians had intensified and this forced them to scatter to different parts of the Roman Empire hence there was a need to write the gospel and send it to Christians to encourage them endure this persecution.
6. Literacy of the Roman people i.e. by 65AD majority of the people in the Roman Empire were educated and this enabled the writing down the good news.
7. The gospels were written for the liturgical purposes i.e. to form a standard test book that could be used as a guide to Christians on how to carry out private worship and public worship e.g. matters of the Lord's Supper, Baptism and Confirmation.
8. The church had now been joined by literate people like John Mark, Paul and Luke and these facilitated the writing of the good news.
9. The Holy Spirit had inspired the Apostles to write down the gospel instead of spreading it by word of mouth.
10. The gospels were written for catechetical purposes i.e. to guide catechists in giving oral instructions to the newly baptized converts e.g. instructions on the work of the Holy Spirit, instructions on how to behave normally among others.
11. Availability of writing materials like papyrus reeds and scrolls were now available and cheap and so the Apostles were now in position to acquire them.
12. The gospels were written for a moral purpose i.e. to form a standard test book that could be used to guide Christians on how to live exemplary lives like loving one another and living holy lives.
13. Rich people had now joined the church and these facilitated the buying of writing materials on which the gospel could be written
14. The gospels were written for evangelical purposes i.e. to form a standard test book that they could use for preaching the gospel about Jesus.
15. Faded memories of the Apostles that is to say with time the power of the early Christians to remember the good news weakened down leading to forgetting of the good news thus lead to the writing down of the gospel.
16. Common language as Greek that is Greek had now been chosen as a common language to facilitate communication among people which led to the writing of the gospel.

17. Gospels were written for apologetic purpose i.e. to explain clearly to the Roman Political leaders that Christianity was not a political movement instead it was a religious movement.

NB. The above factors caused the writing down of the gospel and that led to the end of the oral traditional period.

FACTORS/REASONS THAT FACILITATED THE SPREAD OF THE GOSPEL IN THE EARLY CHURCH.

Discuss the factors that facilitated the spread of the gospel in the early church.

1. The influence of the Holy Spirit i.e. upon the Apostles inspired and guided them to preach the gospel without fear hence a faster spread of the gospel.
2. The attractive Roman cities and the trade that existed among them attracted large population to the cities which the Apostles took advantages of the gospel and many people were converted to Christianity.
3. The conversion of Saul of Tarsus to Christianity that is Saul had been a great persecutor of the church but when he became converted, he spread the gospel with a lot of determination and many people were converted to Christianity e.g. He carried out three missionary journeys to Ephesus, Corinth and Cyprus and established churches in different parts of the Roman Empire.
4. The persecution of Christians in the Roman Empire facilitated the spread of the gospel in that many Christians had scattered to different parts of the Roman Empire where they ended up preaching the gospel and many people were converted.
5. Paul's Roman citizenship together with its benefits that is this helped Paul to make his right as a citizen of Rome to go out and spread of gospel without any interference, even when he was arrested, he claimed that he was a citizen and so was given fair justice in courts of law.
6. The good transport and communication system in the Roman Empire enabled the spread of the gospel in that there were good roads and bridges that connected from one province to another which the Apostles took advantage of.
7. The use of Greek as a common language facilitated communication among people in the Roman Empire as well as facilitated the writing of the gospel.
8. The freedom of worship in the Roman Empire i.e. the Roman Empire granted freedom of worship to its people and so different races could worship their gods. The Apostles took advantage of this freedom to spread Christianity.
9. High level of literacy in the Roman Empire made it easier to write the gospel because the people were now able to read and write.
10. The injustices that existed in the Roman Empire made the oppressed to be converted to Christianity which promoted the love for one another and equality of all people so the slaves, the poor, the gentiles and women found it easy to join Christianity.

11. Pax-Romana/peace in the Roman Empire facilitated the spread of the gospel because they could move from one territory to another without any security fears.
12. The spirit of endurance of persecution and acceptance of martyrdom attracted many people to join Christianity when they realized that Christians were suffering for what was right.
13. The determination of the Apostles to organize missionary journeys to different parts of the Roman Empire facilitated the spread of the gospel e.g. Paul carried out missionary journeys to Cyprus, Ephesus and Corinth.
14. The unity that existed in the church regardless of race, background and economic status and the practice of equality among all people attracted many oppressed people to join Christianity.
15. Believe in the imminent Parousia inspired the Apostles to preach the gospel hurriedly with a view that He was to come back the second time.
16. The preaching of the gospel that emphasized the death and resurrection of Jesus inspired many to join Christianity.
17. News about the resurrection of Jesus attracted many people to join Christianity with hope that they would also resurrect.
18. The constant prayers that Christians carried out which was a sign of encouraging one another and also strengthening their faith in Jesus attracted many people to join Christianity.
19. Jesus' command to the disciples to go out and preach the gospel throughout the world which inspired the Apostles to extend the gospel to different parts of the roman Empire
20. Apostles answered many difficult theologian questions concerning Christianity e.g. questions on the law and faith, questions on the resurrection of Jesus and many others which attracted many to join Christianity.
21. The conservation of the Ethiopian Eunuch {castrated} was a great asset in the spread of the gospel in the Northern part of Africa. This was because when he got converted, he took the gospel to his fellow Africans and many were converted.
22. The writing of the gospel and Christian letters which were sent out to different Christian communities enabled the spread of the gospel e.g. the gospel of Mark, John, Mathew Luke and Paul's letters to the Corinthians, Galatians, Peter's letters among others.
23. The performance of miracles of healing the sick and casting out demons attracted many to join Christianity e.g. Simon Peter healed a lame man at the gates of the Jerusalem temple, Paul raised Eutychus (Acts 20:9-12} to life and those who witnessed the miracles got converted to Christianity.
24. The charitable works and the spirit of sharing materials and financial property. This encouraged many people to accept Christianity especially the poor.

25. The good conduct of Christian/exemplary lives that Christians showed the non-believers for example the spirit of love for another, forgiveness of one another and living holy lives of which this attracted many to join Christianity.

REASONS/FACTORS THAT HAVE FACILITATED THE SPREAD OF CHRISTIANITY IN MODERN UGANDA.

QN. What factors have facilitated the spread of Christianity in Uganda today?

- Government policy which promotes freedom of worship has led to rise in many Christian denominations like Protestants, Roman Catholics, Pentecostals.
- Political stability has enabled free movement of preachers to different parts of the country.
- Ecumenical spirit among some Christian denominations, e.g. UJCC which unites Anglican Church of Uganda, Roman Catholics and Orthodox Church.
- Good transport system in form of road networks.
- Good communication system/ modern technology i.e. presence of radio and television channels, mobile phones which have faith-based programs e.g. Impact FM, Top TV.
- School curriculum that embraces the teaching of CRE in its syllabus.
- Educational institutions founded by churches i.e. primary and secondary schools as well as universities e.g. Uganda Christian university, Mukono, Uganda Martyrs university, Nkozi.
- The supply of Bibles written in different local languages.
- The high level of literacy in the country.
- The presence of worship centers scattered all over the country.
- The presence of Christians in most of the political, social and economic leadership positions in the country.
- The faith of the Uganda martyrs inspires others to remain firm in faith amidst persecutions.
- The presence of theological colleges, seminaries, Bible schools where church leaders are trained from.
- The Africanisation of church leadership.
- Translation of the Bible into local languages like in Luganda, Iteso, Lusoga, Swahili among others.
- Constant prayers carried out by the Christians have attracted many Christians in Uganda today.
- Performance of miracles in churches e.g. in Pentecostal churches like Pastor Yiga Augustus, Bujingo, Father Kibuuka, prophet Kakande, pastor Kayanja among others.
- Freedom of worship

- Charitable works by Christians
- Organization of fellowships
- Good conduct of Christians
- Determination of preachers
- Numerous crusades that the church carries out.

THE WORK OF THE HOLY SPIRIT IN THE EARLY CHURCH/ ROLE OF THE HOLY SPIRIT IN THE SPREAD OF THE GOSPEL

To what extent / How far did the Holy Spirit influence the spread of the gospel in the early church.

To a larger extent the Holy Spirit influenced the spread of the gospel in the early church as shown below;

1. The Holy Spirit empowered the Apostles to come out of their hiding places and started preaching the gospel about Jesus without fear.
2. The Holy Spirit guided the early Christians to live exemplary lives through promoting the love for one another, lead holy lives and forgiveness of one another.
3. The Holy Spirit guided the Apostles to perform miracles of casting out demons and healing the sick e.g. Peter healed a lame man at the gates of Jerusalem temple.
4. The Holy Spirit enabled the early Christians to endure persecution and sufferings for the sake of the Gospel.
5. It guided the early Christians to organize fellowships through which they shared many ideas about Christianity and also encouraged one another in times of suffering.
6. It guided and inspired the early Christians to write the gospel/ New Testament books e.g. the gospel of Mark, Mathew, Luke and John plus letters/ Epistles e.g. Paul wrote to the Galatians, Ephesus and Corinthians.
7. It encouraged the early Christians to repent of their sins as a way asking for forgiveness from God.
8. It guided the early Christians to organize missionary journeys so as to the gospel to different part of the Roman Empire e.g. Paul carried out three missionary journeys to Ephesus, Cyprus and Corinthians
9. It guided the early Christians/ early church fathers in the selection and compilation of the New Testament Canon.
10. It guided early Christians in answering different theologians about Christianity e.g. Paul answered questions on the resurrection of Jesus, on the law and Faith.

11. The Holy Spirit enabled them to have them to have unity in the church regardless of sex, background and economic status.
12. It gave courage and boldness to defend the gospel before the Jewish leaders e.g. Peter and John defended the Gospel before the Jewish leaders emphasizing Jesus as the Messiah.
13. It guided them to exercised different spiritual gifts like speaking in tongues/ foreign languages and interpreting what was spoken in tongues.
14. It encouraged the early Christians to pray to God as a sign of honouring Him and asking for mercy upon them and also encourage them to pray for one another in times of sickness.
15. The Holy Spirit guided Christians in praising God through singing songs of worship and hymns hence glorifying God.
16. It inspired the early Christians in carrying out charitable works through which they gave basic necessities of life to the poor in form of food, clothes and shelter.
17. It guided early Christians in giving testimonies about Jesus Christ's death and resurrection which attracted others to join Christianity.
18. It encouraged the early Christians to baptize new converts to Christianity e.g. Peter baptized 3000 converts and were added to the early church
19. It enabled the early Christians to lay hands upon Christians in order to receive the power of the Holy Spirit and blessings from God.
20. The Holy Spirit enabled the early Christians to remember the good news about Jesus Christ.
21. It encouraged them to establish churches / Christian communities where they had preached the gospel e.g. Paul established a church in Corinth and Galatia
22. The Holy Spirit guided the early Christians in choosing of the seven (7) Deacons who were to help the Apostles in distribution of material resources to the Gentile Christians since the number of Apostles was small.
23. It strengthened the faith of the early Christians in Jesus Christ.
24. The Holy Spirit led to the conversion of Saul of Tarsus to Christianity as he was going to Damascus to persecute Christians.

NB. All activities of the Apostles were as a result of inspiration of the Holy Spirit.

However, to a smaller extent they were other factors which also facilitated the spread of the gospel in the early church as shown below;

- Presence of the Greek as a common language

- High levels of illiteracy among the Roman Empire
- Pax-Romana/ Peace in the Roman Empire
- Good transport and coming in the Roman Empire
- Paul's Roman citizenship and its benefits
- Belief in the imminent Parousia
- Jesus' command to the Apostle to go out and spread the gospel
- Persecution of Christians in the Roman Empire
- News about the resurrection of Jesus
- Freedom of worship in the Roman Empire
- Determination of the Apostles to spread the gospel e.g. Peter and Paul
- Attractive Roman cities and the trade that existed among them attracted a big population to the cities which the Apostles took advantage to spread the gospel
- Injustices that existed in the Roman Empire against the slaves, women and men attracted these to join Christianity which emphasized equality and love for one another.

NB. The above factor MUST BE explained.

THE WORK OF THE HOLY SPIRIT IN THE SPREAD OF THE GOSPEL TODAY

- He guides the Christians in writing Christian literature like magazines and articles in the Newspapers.
- He enables Christians to endure persecution and suffering.
- He guides the Christians to live holy lives.
- The Holy Spirit guides the Christians to carry out day and night fellowship.
- He convicts Christians to repent of their sins.
- The Holy Spirit guides Christians to perform miracles.
- He guides Christians to love one another.
- He guides Christians to baptize new converts into Christianity.
- He enables Christians to have spiritual gifts such as speaking in tongues, prophecy etc.
- The Holy Spirit guides Christians to organize crusades.
- He enables Christians to carry out missionary journeys.

- He guides Christians to set up charitable organizations to help the poor.
- The Holy Spirit guides Christians to preach on the street.
- He guides Christians how to preach the gospel.
- The Holy Spirit guides Christians to compose Christian songs and hymns.
- The Holy Spirit enables Christians to carry out the Lord's Supper.
- He guides Christians to lay hands on Christians so as to receive blessings.
- He guides them in translating the bible into some local languages.
- He guides Christians to carry out catechism.
- He guides Christians to carry out Holy Matrimony.
- He guides Christians to commemorate big Christian days like Easter Sunday, Christmas and Good Friday.
- He enables the Christians to have ecumenism i.e. UJCC existence.
- Church leaders are ordained due to the influence of the Holy Spirit.

FACTORS THAT HAVE LIMITED THE WORK OF THE HOLY SPIRIT IN THE CHURCH TODAY

- The belief in science and technology.
- The misuse of spiritual gifts.
- Lack of time speared for God because most Christians are work oriented.
- Lack of genuine love for one another among Christians.
- Lack of genuine faith among Christians.
- Hypocrisy among Christians.
- Jealousy among Christians.
- The practice of syncretism i.e. the worship of God and at the same time worship of idols.
- The divisions in the church.
- Lack of exemplary behavior among Christians and church leaders.
- The rise of false preachers like Joseph Kibwetere and Prophet Wilson Bishaka.
- The power struggle among different churches and church leaders.

- Marriage break ups are common.
- Political instability in some parts of the country.
- Poverty among Christians.
- Commercialization of some church services by some religious leaders e.g. payment before issuing prayers and counselling etc.
- Materialistic spirit among Christians.
- Influence of western culture e.g. homosexuality.
- Discrimination practiced in the church.
- The belief in witchcraft e.g. sacrificing of children.
- The persecution and martyrdom of some Christians.
- The delayed parousia.
- Permissiveness in society among youths.
- Conservatism in some churches.

CASES OR WAYS THE HOLY SPIRIT MANIFESTS/REVEALS HIMSELF TODAY

The Holy Spirit manifests himself through the following ways:

- ❖ Baptising new converts
- ❖ Preaching the gospel
- ❖ Miracles performance
- ❖ Spiritual tongues
- ❖ Genuine fellowship amongst Christians
- ❖ Sharing material things
- ❖ Carrying out charitable works
- ❖ Loving one another
- ❖ Sharing the lord's supper/holy communion
- ❖ The spirit of unity that exists amongst Christians

- ❖ Enduring persecution and suffering
- ❖ The practices of holy/ church marriages which emphasizes monogamy
- ❖ Genuinely confess their sins and repent
- ❖ Carrying out crusades
- ❖ Have the wisdom to counsel and guide those in problems
- ❖ Conducting Bible studies and catechism
- ❖ Laying hands to Christians
- ❖ Composing Christian songs
- ❖ Commemoration of important Christian days e.g. martyr's day, Christmas among others
- ❖ The second coming of Jesus Christ and they are waiting for it
- ❖ Writing Christian literature
- ❖ Establishment of new churches

Etc.

PERSECUTION IN THE EARLY CHURCH.

Justify the rise of persecution of Christians during the apostolic age

Account for the persecution of Christians in the Early Church?

1. The Christians were persecuted because they refused to be silent or take the notice of order of Sanhedrin (council of the Jews/ the Jerusalem council) to stop preaching the gospel hence being arrested and imprisoned like Peter was arrested and locked up in jail. Acts 12
2. It was because they boldly continued to speak/preach that Jesus had resurrected from the dead before the Sanhedrin hence annoying the Sadducees e.g. Peter and John in Acts 4 hence being arrested by the council of Sadducees
3. It was because Jesus during His time hadn't satisfied the Jewish expectations of the Messiah i.e. the Jews expected a political Messiah yet Jesus came as a spiritual liberator/ the messiah.
4. It was because the Christians preached a foreign religion to the members of the Greco-Roman-Jewish religions that were already in existence

5. It was because the Christians preached that Jesus as a promised Messiah against the interest of the Jewish leaders and the Roman political leaders.
6. It was because they called other people worldly sinners whom they all called upon to repent their sins.
7. They claimed that Jesus was God who died on the cross hence appearing to be blasphemous
8. They were seen as cannibals i.e. they celebrated the Lord's Supper claiming to symbolize the blood and the bread to symbolize the body of Jesus Christ.
9. It was because of the jealousy and hatred of people against Christianity.
10. It was simply because Christianity was seen as taking away people's loyalty from the mainstream religions.
11. It was because Christianity was thought of as more pack of heresies i.e. false teachings.
12. It was because the Roman political leaders thought that Christians were traitors i.e. rebels who were organizing to overthrow them from power.
13. It was because they taught that it was faith in Jesus instead of the law that put a person right to God.
14. It was because they separated themselves from others claiming that for them, they were sanctified/made Holy.
15. It was because of the performance of miracles which made the apostles popular
16. It was because the disciples showed no respect for the Jewish leaders apart from God alone.

EFFECTS OF THE PERSECUTION OF CHRISTIANS DURING THE APOSTOLIC AGE

Positive effects

- It made the apostles to become bold to preach the gospel courageously.
- It made the early believers to identify themselves with the suffering and death of Jesus Christ.
- It strengthened the faith of the believers and apostles in Jesus, so many were wishing to join Christianity.
- It scattered many Christians to different parts of the Roman Empire and beyond where they ended up preaching the gospel.
- It made the believers to be committed to their faith.
- When it intensified, God intervened by sending the Holy Spirit which led to the fast spreading of the gospel.

- Some persecuted Christians ended up becoming saints like Paul, Peter and James.
- It made the Christians to endure persecution.
- Some believers went into hiding and therefore had time to concentrate on strengthening one another by breaking the bread and drinking of wine.
- It increased the spirit of fellowship and love among Christians where they ended up encouraging one another.
- It made them devoted to prayer.
- It increased the spirit of unity among Christians.
- Many believers gave inspiring testimonies of having been persecuted and this won people to Christianity.
- The believers who had been arrested and imprisoned ended up preaching the gospel.
- They wrote the gospel down when they realized that the eye witnesses were dying because of persecution.
- The believers who were arrested and tried in public courts of Law used this opportunity to preach and testify about the Lord.
- It led to the writing of the gospel for apologetic reasons i.e. to explain to the roman political leaders that Christianity was not anti-government but instead it was a religious movement.
- It led to the establishment of many churches in the areas they escaped to.
- Some Christian letters were written to be sent out to those Christians who were being persecuted as a way of encouraging them to endure it.
- The blood of the martyrs is the seal of the church.

Negative effects

- It slowed the expansion of the church.
- Many Christians were forced to go into exile against their will.
- It led to the suffering of the Christians as they were arrested and beaten up in cells.
- It made many believers to backslide.
- It caused fear among believers and so could not spread the gospel freely.
- It made it difficult to carry out missionary journeys.
- It disrupted worship, prayer and fellowship among Christians.

- It scared away potential converts from joining Christianity.
- Some Christian books like the gospels and letters were also destroyed.
- It led to death of some apostles of Jesus.
- Some Christians abandoned the faith.
- Some false preachers emerged take advantage of this persecution to preach and circulate false teachings.
- Some Christians were thrown out of the temple and synagogues.
- The Sanhedrin banned the activities of the apostles including the preaching of the gospel.
- Christianity became very unpopular and was identified with suffering and prosecution

EFFECTS OF PERSECUTION OF CHRISTIAN ON THE SPREAD OF THE GOSPEL IN THE EARLY CHURCH

Discuss the effects on the spread of the gospel early church

POSITIVE EFFECTS/ROLES/ADVANTAGES OF PERSECUTION TO CHRISTIANS IN THE EARLY CHURCH.

- Through persecution the apostle become bold enough and continued to preach the gospel which won many people to Christianity.
- Persecution informs of the torture and death made the early believes to identify themselves which the suffering and death of Jesus Christ which attracted many people to join Christianity.
- It strengthened the faith of the early Christian in Jesus Christ which attracted many people to join Christianity.
- It forced Christians to scatter to different parts of the roman empire like Phoenicia where they ended up preaching of the gospel and many people were converted to Christianity.
- When some of the persecutors realized that Christians, we committed to their faith to the point death, they ended up being converted to Christianity e.g. the Jailer of Paul and Cyrus was converted.
- Some Christians ended up becoming religious heroes /saints because of acceptance of persecution and martyrdom e.g. St. Paul and St. Peter which attracted others to join Christianity.
- When persecution intensified, God intervened by sending the holy spirit upon apostles which led to a faster spread of the gospel in the early church.
- It brought about the spirit of endurance and acceptance of persecution, martyrdom and any kind of suffering which won many people to Christianity.
- It forced some believed to go into hiding where they concentrated on strengthening one another.

Through breaking the bread and drinking wine to remember the death and resurrection of Jesus Christ.

- It increased the spirit of fellowships the love among Christians where they encouraged one another during times of trouble.
- It made the early Christians to be devoted to prayer as a way of asking for God's mercy upon them in times of suffering and as a way of encouraging one another in times of suffering.
- It increased the spirit of unity and togetherness among Christians since they were all suffering because of their faith in Jesus Christ.
- Many believers gave inspiring testimonies of accepting persecution and this won many people to Christianity e.g. Paul testified of the persecution he had faced in his work of spreading the gospel. ➤ The believers who faced persecution were arrested and tried in public courts of law and the Jewish council used this opportunity to preach and testify about the risen Jesus Christ and when sin of the leaders had the truth about the gospel they were converted.
- The Christians who had been arrested and imprisoned used this opportunity to preach the gospel to the inmates (fellow prisoners) and some of them were converted to Christianity e.g. jailer of Paul and Cyrus
- Apostles eventually wrote the gospel down for preservation when they realized that the eye witnesses were dying and also the need to encourage Christians to endure the possession e.g. the gospel of Mark and John
- It led to the writing of the gospel for apologetic reasons i.e. to explain to the Roman political leaders that Christianity wasn't a political movement with apolitical ambitions but instead it was a religious movement and law abiding hence there was no need to persecute them.
- The Christians who scattered to different parts of the Roman Empire ended up circulating the written gospels and letters hence the gospel was eventually extended to the gentile's world.
- It led to the establishment of many churches /different communities in different parts of the Roman Empire where they had sought protection.

N.B: The merits of persecution are the ways in which it enable/facilitated the spread of the gospel in the early church/role/advantages of persecution.

NEGATIVE EFFECTS /NEGATIVE IMPACTS/DEMERITS/DISADVANTAGES

- ❖ Persecution of Christians slowed down the expansion of the early church
- ❖ It made many Christians to go into exile against their will where they live as refugees. In places like Cappadocia

- ❖ It led to the suffering of christens in form of being arrested, imprisoned, and beaten up in prison e.g. Paul and Cyrus were arrested by the Roman officials and tortured by the Jailer.
- ❖ It made many believes to back slide i.e. lost their faith him Jesus Christ in times of suffering.
- ❖ It caused fears among believes of Jesus Christ and so could not them out openly of spread the gospel.
- ❖ It made it difficult of the early Christians to carry out missionary journeys to different parts of the Roman Empire of fear of being persecuted.
- ❖ It disrupted moments of worship, prayers and fellowship among Christians since whenever they assembled in the temple and synagogues, they would face arrest and imprisonment.
- ❖ It scared many potential converts from joining Christianity since the religion was identified with suffering and persecution.
- ❖ Some Christian books like the gospels and letters were completely burnt during the reign of Emperor Nero in the Roman Empire.
- ❖ Some churches and property of Christians were also destroyed by the Roman persecutors
- ❖ It led to the death of some early christens with 1st hand information about the gospel e.g. Paul and peter died as martyrs.
- ❖ Some false preachers emerged and took advantage of preach and circulate false teachings like the Judaizers caused doubt among the Galatians about the gospels and faith that Paul had preached.
- ❖ Enemies of Christians falsely accused them of committing Blasphemy and caused them to be stoned to death e.g. Steven, one of the deacons was stoned to death because of false accusation.
- ❖ Christianity became very unpopular as many people identified it with suffering and persecution. This discouraged others for joining it.
- ❖ The Sanhedrin /the Jewish court of law burned the activities of the apostles including the preaching of the gospel to the people.

How are Christians today persecuted?

- Discrimination in job promotions, appointment and confirmation are based on religious sects, tribes and race.
- Killings due to someone's commitment and influence in society like Arch-Bishop Janan Luwum who was murdered during Iddi Amin's regime.
- Rejection by some political ideologies.

- Repatriation and importation to some centuries like the case was in Egypt in the recent past and other Islamic countries like Pakistan
- Torture e.g. threats, flogging and detention without trial
- Denial of permit to hold Christians crusades, seminars and rallies
- Imprisonment so as to be contained in an area without spreading the gospel.
- Confiscation and denial of travel documents so as to be prevented from free movement in and out of their home country
- Denial of the basic needs/necessities of life by some parents who are hostile to the gospel
- Putting a ban on Christian life films, songs etc. on radios, television stations among others
- Some are forced to observe cultural practices like circumcision, traditional marriage etc.
- Peer pressure in society, they are forced to do what they don't want.
- Christian students who are either in Muslim or non-denominational schools like SDA, Catholics face persecution.
- There is persecution in form of gender discrimination
- Some Christian leaders are acting as false preachers.
- There is also persecution in form of tribal discrimination
- Some Christians are forced to work against their faith like the SDA students studying on Sabbath in none SDA schools.

ROLE OF JESUS' RESURRECTION TO THE SPREAD OF GOOD NEWS

- It made many people to join Christianity since they knew that there was life after death in following Christ.
- The resurrection of Jesus provided hope and confidence to Jesus' followers which confidence made them spread good news very fast.
- It became everlasting testimony to whole world that the one crucified Jesus of Nazareth resurrected and so people accepted him and good news was spread.
- Jesus gave a great command to his disciples after resurrection which was to go to the whole world spread the gospel and baptize many who believed.

- Jesus' resurrection became good news and broke the fear that disciples had and so they preached the gospel with total confidence, boldness and the good news was spread.
- His resurrection became a basis of forming the New Testament canon. It was this canon which circulated widely hence expansion of the early church.
- It became a foundation upon which Christianity is built up to date.
- Jesus' resurrection is one of the pillars upon which Christianity bases its doctrines different from other religions.
- Jesus' resurrection gave a form of trust that all whatever he had promised, whatever had been written about him were completely true and hence people joined Christianity very fast well assured that it is the true religion.
- When Jesus resurrected, he promised to come back very soon to judge the living and the dead and this made very many people to repent very fast.
- His resurrection raised the faith of his followers and so guarded against backsliding.
- It provided assurance that there is life after death and so preachers endured all forms of suffering and in the process, they preached the good news. • It fulfilled the Old Testament scriptures
- It proved to them that Jesus was a son of God
- It proved to them that Jesus was a promised messiah
- It was an assurance that their sins would be forgiven
- It led to the coming of the Holy Spirit upon the disciples on the day of Pentecost
- It proved wrong the teachings of the Sadducees about resurrection who doubted the existence of resurrection
- It encouraged Christians to live exemplary lives in anticipation of the resurrection
- It led to the conversion of many people to Christianity like Saul of Tarsus
- It encouraged many preachers to carry out missionary journeys so as to spread the gospel elsewhere
- It was the basis for the sacraments of baptism and the lord's supper
- It led to a change in the day of worship from the original Sabbath as a Saturday to a Sunday the day Jesus resurrected

The role of the early church community in the development and growth of the gospel in the early church

- ❖ The Christian community provided moral, material and financial support towards the writing of the gospel e.g. the rich Christians aided the buying of writing materials.
- ❖ They defended the gospel against false preachers like Greek and the Sadducees.
- ❖ They actually wrote down the gospel about Jesus Christ like Mark, Mathew, Luke and John.
- ❖ They complied the four gospels of Mathew, Luke, Mark and John and left out other gospels
- ❖ They preached the gospel to all parts of the world and got many people converted to Christianity.
- ❖ They interpreted the gospel and expounded on it making it easy for the Gentiles to understand it.
- ❖ They performed miracles which accompanied their preaching like healed a lame at the temple gate of Jerusalem.
- ❖ They preserved and protected the gospel in form of baptism and the Lord's Supper.
- ❖ The Jerusalem council solved the thorny issue of what makes one Christian; it resolved that it was faith in Jesus that made Gentile or Jews Christians
- ❖ They carried out missionary journey as the way to extend the gospel to the gentile area.
- ❖ They carried out the Lord's Supper to remember the death and the resurrection of Jesus
- ❖ They translated the gospel from the original Hebrew, to Greek, to Latin, to Syria and later into English.
- ❖ They accepted to endure the persecution and suffering for the sake of the gospel when they were persecuted
- ❖ They carried out prayers as a community which strengthened their faith
- ❖ They carried out fellowship where they encouraged one another and this strengthened their faith in Christ
- ❖ They lived exemplary lives which attracted the nonbelievers to accept the gospel
- ❖ They sold their property so as to raise money to be shared equally with poor Christians
- ❖ They carried out works of charity which attracted many non-believers to join the Christian family.
- ❖ Laid hands on Christians so as to give them blessing and the Holy spirits
- ❖ Carried out theological debate in which they answered difficult questions passed onto them.
- ❖ Established churches in different places like Corinth and Rome which led to the spread of the gospel
- ❖ Carried out catechism where they gave oral instructions to newly baptized Christians

THE INFLUENCE OF THE BELIEVE OF THE PAROUSIA/ESCHATOLOGY ON THE LIFE OF THE EARLY CHRISTIANS.

Parousia / Eschatology is the belief in the second coming of Jesus Christ to the world to judge the living and the dead.

Positive effects /influence

- ❖ Initially all Christians thought that the Parousia was imminent i.e. very soon. So, this filled them with anxiety i.e. high hopes for the 2nd coming of Jesus Christ.
- ❖ They baptized new converts.
- ❖ They sold their material property in order to raise money to share with the poor Christians
- ❖ They carried out fellowships
- ❖ They endured persecution and suffering
- ❖ They preached the gospel hurriedly
- ❖ They carried out open air preaching i.e. crusades
- ❖ They lived exemplary lives
- ❖ They prayed to God and prayed for one another
- ❖ They repented their sins
- ❖ It increased and strengthened their faith in Jesus Christ
- ❖ They extended their spirit of love for one another
- ❖ They performed miracles in Jesus' name
- ❖ They carried out the Lord's Supper
- ❖ They carried out missionary journeys
- ❖ They laid hands upon Christians so as to receive the Holy Spirit and blessings
- ❖ They worshiped and praised God

They carried out fasting as a sign of meditation

They gave personal testimonies to what Jesus had done for them

It united them regardless of the race

They delayed Parousia which led to the writing of the gospel

- ❖ They carried out charitable works like helping the poor Christians

Negative effects /influence

- ❖ The belief in the imminent Parousia delayed the writing down of the gospel
- ❖ Some Christians failed to work simply because of the imminent Parousia
- ❖ Some Christians backslide i.e. lost hope in Jesus Christ because of the delayed Parousia
- ❖ The delayed Parousia led to the rise of false prophets
- ❖ Some Christians gave up with marrying because of the imminent Parousia
- ❖ Some Christians were over praying instead of acting responsibly
- ❖ Some Christians misinterpreted the signs and happenings at that time thinking he was about to come
- ❖ Some Christians sold everything that they owned thinking the Parousia was imminent

NEW TESTAMENT TEACHING ABOUT THE SECOND COMING OF JESUS

- The New Testament teaches that Jesus' second coming is near.
- It teaches that Jesus will come back to judge the living and the dead.
- It teaches that no one knows the day, not even Jesus but only God.
- It teaches that there will be earth quakes and famine everywhere.
- It teaches that countries and kingdoms will fight each other that is there will be wars nearby and far away
- It teaches that family disobedience will occur where fathers and children will fight each other.
- It teaches that false messiahs and preachers will appear claiming to be Jesus.
- It teaches that Jesus will appear coming in clouds with great power and will send angels to the four corners of the world
- It teaches that it will be terrible in those days for women who will be pregnant and those with little babies

- It teaches that Christians would be persecuted for the sake of Jesus but whoever would endure up to the end will receive a reward
- It teaches that no one knows when that time would come; it would be in mid-night or evening or before dawn
- It advises Christians to continue waiting patiently until the day of the lord comes
- It advises Christians to keep their hopes high because Jesus' second coming is near
- It teaches that salvation shall be revealed at the end of times
- Peter says that God's people will be judged first
- He advises Christians to look forward to possessing the rich places that God keeps for His people in heaven
- The pagans will give an account of their lives before God
- It teaches that the dead will rise to life again
- It teaches that the trumpet will be sounded and those who will be still alive will be transformed instantly
- Both husbands and wives will receive God's gift of eternal life.
- On the day Jesus returns, God's grace will be revealed to those who share in His glory
- It teaches that God's power and glory will be revealed at the end of time

THE CURRENT CHRISTIAN TEACHINGS REGARDING ESCHATOLOGY/PAROUSIA IN UGANDA

Parousia / Eschatology is the belief in the second coming of Jesus Christ to the world to judge the living and the dead.

- ❖ The current teachings about the Parousia / eschatology vary from one Christian denomination to another.
- ❖ Some preachers preach as if the day of Parousia is to come tomorrow implying it very soon.
- ❖ Some preachers emphasize that the parousia will be a day full of grooms and misery to people.
- ❖ Some preach that the day of parousia is not known, for Jesus would come like a thief implying he will come any time.
- ❖ Some preachers emphasize that Jesus Christ has already come to the world.
- ❖ Some preach while encouraging good morals among Christians as they wait for the parousia.

- ❖ Some preachers emphasize that the second coming of Jesus to the world would be a day of judgment of mankind.
- ❖ On day of parousia, Jesus Christ would judge the living and the dead accordingly.
- ❖ Some Christians teach that the second coming of Jesus Christ to the world will come when one dies.
- ❖ Some Christians teach that there will be great hope of eternal life by those who will lead a holy life. Some Christians teach that the people who live immoral lives will go to eternal hell.

Some Christians teach that there would be joy and happiness on the day of parousia.

Some Christians teach that there would be a reward in heaven on the day of parousia.

Some Christians teach that people would be transformed in their appearance on the day of parousia.

- ❖ Some preachers encourage Christians to wait for the parousia with patience instead of giving up.
- ❖ Some preachers stress that before the coming of Jesus Christ to the world, false preachers and messiahs would appear.
- ❖ Some Christians teach that the trumpet will be blown and then Jesus would reveal himself from clouds with power and glory from heaven.
- ❖ Some preachers encourage repentance of sins as people wait for the second coming of Jesus Christ.
- ❖ Some preachers emphasize that the last enemy to be defeated would be Satan on the day of parousia.
- ❖ Some preachers say that there would be wars, disasters and earthquake before the return of Jesus to the world

THE INFLUENCE OF THE BELIEVE OF THE PAROUSIA/ESCHATOLOGY ON THE LIFE OF CHRISTIANS TODAY

Positive effects /influence

The teaching of parousia has made/influenced Christians to;

- ❖ Baptized new converts to Christianity
- ❖ Carry out fellowships where they encourage one another and learn from each other
- ❖ Endure any form of persecution and suffering with hope of receiving a reward
- ❖ Preach the gospel seriously and tirelessly
- ❖ Carry out charitable works for example helping the sick, orphans and handicapped
- ❖ Laying hands on believers so as to receive blessings

- ❖ Carry out prayers and fasting for example they pray to God and prayed for one another
- ❖ Repent their sins and also confess their sins to one another
- ❖ Increase and strengthen their faith in Jesus Christ by being born again
- ❖ Extend their spirit of love for one another
- ❖ Take part in the Lord's Supper in remembrance of Jesus' death and resurrection
- ❖ Carry out missionary journeys to spread the gospel to distant areas

- ❖
- ❖
- ❖
- ❖

To make holy journeys for example to Namugongo to remember the death of the Uganda martyrs.

Worship and praise God using the composed songs and hymns

Live celibate life for example the Catholic nuns, brothers and priests

Give personal testimonies to what Jesus had done for them

- ❖ To guard themselves against false preachers and teachings circulating everywhere

Negative effects /influence

- ❖ Some preachers have misinterpreted the teaching on parousia for their selfish interests like Joseph Kibwetere
- ❖ Some believers have lost hope in Jesus' return because of delayed parousia
- ❖ Some have preached a lot of disaster to come upon Christians before Jesus Christ returns
- ❖ It has led to the rise of false preachers each preaching differently about it
- ❖ Some church leaders have misguided their flocks to sell their property and bring the money to the church
- ❖ Some Christians have abandoned their family responsibilities because of the expected parousia
- ❖ Some Christians have abandoned work and subjected their lives to total prayer which has affected their development
- ❖ It has led to rise of many Christian sects in the church, each with a different interpretation about the parousia
- ❖ It led to the death of some people for example those who died in Kanungu disaster in 2000 HOW THE

BELIEVE IN THE PAROUSIA INFLUENCED THE EARLY CHURCH CHRISTIANS

How were the activities of the early church Christians influenced by the belief in the second coming of Jesus Christ?

- ❖ Early church Christians repented of their sins because of the second coming

- ❖ Early church Christians prayed and fasted in their individual capacity in order to be ready for the second coming
- ❖ They conducted congregational prayers in preparation for the second coming
- ❖ They prayed for sick and anointed them because of the second coming
- ❖ They preached the gospel hurriedly before Jesus Christ could comeback
- ❖ They performed miracles in preparation for the second coming
 - They carried out lord's supper in preparation for the parousia
 - They carried out agape meals in the preparation for the second coming
 - They carried out fellowships in preparation for the parousia
 - The carried out charitable work in preparation for the parousia
- ❖ They sold their material property in order to raise money to share with the poor
- ❖ It encouraged them to love one another as they waited for the parousia
- ❖ It increased and strengthened their faith in Jesus Christ
- ❖ They extended their spirit of love for one another because of the second coming
- ❖ They carried out missionary journeys due to the parousia
- ❖ They laid hands upon Christians so as to receive the Holy Spirit and blessings
- ❖ They worshiped and praised God
- ❖ They gave personal testimonies to what Jesus had done for them
- ❖ It united them regardless of the race due to expectation of parousia
- ❖ They carried out charitable works like helping the poor Christians

The role of Paul {Saul of Tarsus} in the spread of the gospel in the early church

To a greater extent, the conversion of Saul to Tarsus was significant in the spread of the gospel in the early church in the following ways.

1. Paul gave testimonies about his conversion experience to many Christians. Like the testimony that Jesus Christ had resurrected which inspired many people to join Christianity.

2. He performed miracles on his way to Damascus i.e. he healed a slave girl who had been demon possessed and healed a man who had been born lame in Lystra.
3. He courageously preached about Jesus to all people
4. He carried out three major missionary journeys to Cyprus, Ephesus and Corinth
5. He financed his apostolic work instead of becoming an obstacle to the spread of the gospel.
6. He established many churches in different places that he visited like in Corinth, Galatia and Rome
7. He defended the gospel of faith against being distorted by the Judaizers, who had insisted on the law and circumcision as a means of salvation.
8. Paul's Roman citizenship was an asset in the spread of the gospel and this allowed him to penetrate all areas of the Roman Empire without any obstacle.
9. He wrote many letters containing Christian teaching and morals which were in direct response to what he had been asked like the letters to the Corinthians.
10. He sacrificed his apostolic right for the sake of spreading the gospel like the right to have a wife, the right to be given a salary for his work.
11. He baptized some Christians whom he had converted to Christianity like Stephanus and his family, Crispus and Gaius.
12. He tried to forge unity among Christians by advising them to follow Jesus Christ instead of religious leaders who were just servants of God
13. He defended his apostleship as having come from Jesus Christ this was because Judaizers had doubted his right to being an apostle.
14. He solved many social and ethical problems in Corinth, Galatia, Rome like the problems on marriage, incest, lawsuits among others.
15. He had fellowships with Jerusalem apostles who had even approved his apostleship
16. The mere fact that the Jerusalem apostles recognized Paul as a fellow apostle was intended to make people believe that he was a true apostle of Jesus Christ.
17. He rebuked Peter at Antioch who had discriminated against the uncircumcised Christians hence making the gentiles free to join Christianity.
18. He was a member of the Jerusalem council meeting that separated Judaism from Christianity. The council resolved that gentiles should only have faith in Jesus Christ as a means of getting saved other than the law of circumcision.

19. Jewish Christians were now relatively safer after Paul's conversion, so freely went about preaching the gospel without fear because he had been converted

However, to a smaller extent, other factors worked hand in hand with Paul to spread the gospel in the early church.

- ✓ The persecution of Christians in the Roman Empire
- ✓ The good network of roads, bridges and communication system in Roman Empire
- ✓ The use of Greek as a common language
- ✓ Pax-Romana i.e. the prevailing peace and free atmosphere in the Roman Empire
- ✓ The belief in the imminent Parousia
- ✓ The news about the resurrection of Jesus Christ.
- ✓ The level of life literacy in the Roman Empire
- ✓ The prevailing freedom of worship in the Roman Empire.

- - ✓ The good conduct of Christians like loving their enemies attracted others to Christianity
 - ✓ The presentation of Christianity as a universal religion
 - ✓ The work of other apostles like Peter as the head of the apostle.

IMPACT OF PAUL'S BACKGROUND ON THE SPREAD OF THE GOSPEL IN THE EARLY CHURCH

Positive impact;

- ❖ Paul used the zeal of being a Pharisee and he preached the gospel tirelessly to different parts of the Roman Empire for example in Corinth and Ephesus
- ❖ After conversion on his way to Damascus, Paul gave an inspiring testimony about his background which converted many people to Christianity
- ❖ Being an educated lawyer, Paul wrote many letters which contributed to the spread of the gospel in the early church e.g. 1st Corinthians, Galatians and Romans among others
- ❖ When Paul persecuted the early believers, they scattered to different parts of the Roman empire and ended up spreading the gospel
- ❖ Being a dual citizen, Paul carried out missionary journeys in the Roman empire which contributed to the spread of the gospel for example he went to Corinth and Cyprus
- ❖ Being educated helped him debate and convince his fellow educated members of society to convert to Christianity
- ❖ Being a dual citizen, he was able to establish many churches for example at Corinth, Galatia and Ephesus
- ❖ His unmarried state of life helped him to spread the gospel and taught others to copy his example
- ❖ Being a tent maker, Paul was able to finance most of his Christian missionary activities
- ❖ Using his experience of Judaism, Paul was instrumental in separating Judaism from Christianity
- ❖ Paul used his background as a Pharisee helped him escape death and continued preaching the gospel hence spreading it in the early church
- ❖ With his vast knowledge of the law, Paul was able to defend the gospel against false teachers **Negative impact**
- ❖ He persecuted the Christians and this hindered the preaching of Christianity in the early church
- ❖ It was because of his background, it took long for Christians to accept him as a true Christian leader

- ❖ Being a persecutor people took long to accept what he was preaching hence they doubted his gospel
- ❖ Being circumcised, when he taught against it, they called him a hypocrite
- ❖ Being a Pharisee, the Judaizers used his background to bring confusion in the church.

OBSTACLES/ PROBLEMS/ FACTORS THAT HINDERED THE SPREAD OF THE GOSPEL IN THE EARLY CHURCH.

QN. Discuss the obstacles faced by the church in the spread of Christianity in the first century.

1. Existence of poverty which couldn't enable the early Christians to buy the writing materials like scrolls, papyrus and reeds on which to write the gospel and Apostles couldn't afford giving basic necessities of life to the poor hence affected the spread of the gospel.
2. Presence of false prophets who aimed at preaching a message that was centrally to the gospel about Jesus e.g. the Greeks looked at the gospel as a park of foolishness because Jesus Christ had been hanged on the cross so according to them, He died accused death as well as a death of a criminal.
3. Existence of persecution and martyrdom of Christians in the Roman Empire where many Christians faced mistreatments, arrests and imprisonments especially during the reign of Emperor Nero, King Herod also persecuted fellow Jews which caused fear among Christians.
4. Small number of the Apostles was also an obstacle towards the spread of the gospel in the early days yet the church was rapidly expanding so the Apostles couldn't effectively handle all the needs of Christians.
5. Presence of divisions in the church especially the church of Corinth which had been divided into four {4} groups e.g. some Christians claimed to follow Apollos while others claimed to follow Paul while others claimed to follow Simon Peter and other claimed to follow Jesus Christ which couldn't favour the spread of the gospel.
6. Existence of poor transport and communication network in some areas in the early days of the church which couldn't enable the Apostles to travel smoothly to any part of the Roman Empire.
7. Paul's poor background as a persecutor of the church as well as a Pharisee but was later converted to Christianity which affected the gospel he preached as people saw it as a second hand gospel and also his Apostleship was doubted especially among the Galatians.
8. The misuse of the Lord's Supper especially in church worship in the church of Corinth through creating divisions between the rich and the poor Christians, grabbing of food and drunkenness were common at the Lord's Supper hence this discouraged the poor from joining the church.
9. Tiresome missionary journeys made by the Apostles due to the long distances they walked preaching the gospel to different parts of the Roman Empire thus became tired which lowered down the rate of spreading the gospel.
10. Misuse of the spiritual gifts for example in the church of Corinth Christians misused the gifts of the holy spirit through boasting about the speaking in tongues as the most important spiritual gift than others besides spiritual gifts were used for personal glory instead of being used for the benefit of the whole church.
11. The delayed Parousia that is the early Christians expected the imminent second coming of Jesus Christ to the world however with time this didn't happen so some Christians lost hope in Jesus Christ and some Christians backslid.

12. Discrimination that existed in the church where by some Christians discriminated against the poor basing on outward appearance like ordered the poor to sit down on the floor of the church or even stand e.g. the Christians that James wrote to.

13. The conflict between the Jews and the Gentiles on the issue of circumcision for Gentiles. The Jews especially the Judaizes emphasized the law and circumcision for the Gentiles as a condition for salvation while the Gentiles were opposed to this and instead prepared faith in Jesus Christ as a condition for salvation.

14. Death of apostles that is some Christians died of persecution and some of natural means which meant that they died with first-hand information about the gospel which they had stored in their mind.

15. Lacked genuine faith in Jesus Christ where some Christians in times of persecution backslid instead of enduring it and also the resurrection of Jesus Christ which was being challenged by the Greeks' teaching that it was only the soul that resurrected and not the human body.

16. Immorality/Indiscipline in the church where some Christians in the church of Corinth engaged in sexual immorality like persecution and incest which discouraged non-believers from joining the church.

17. Influence of paganism where some Christians continued to worship idols and even participated in pagan feasts like ate food dedicated to idols and at the same time worshipped the Almighty God this discouraged the Pagans from joining Christianity.

18. Misuse of the tongue in the church where some Christians misused their tongues through praising God and at the same time used for the cursing man who was created in the image of God. Some used it to gossip and quarrel in society this affected the spread of the gospel.

19. Disorder during the public worship where some Christian women misunderstood the idea of Christian's freedom and they therefore went for public worship without veiling their heads and some talked while in Public worship this was against the Jewish and Greek culture which required modesty in women.

20. Misuse of riches where some Christians misused their riches through trusting in them as a source of security instead of trusting in God as a sole provider. Some used riches to exploit and oppress the poor in the society e.g. the readers of James.

21. Language barrier that is to say many languages existed in the early days of the church like Hebrew, Latin, Greek and Aramaic hence no language had been agreed upon as the official medium of communication in the Roman Empire which affected the spread of the Gospel.

22. Existence of illiteracy in the Roman Empire where many people and some Apostles could not easily read and writing in the early days of the church and this affected the writing of the gospel.

23. Faded memories amongst the early eye witness of Jesus' deeds since many depended on the power of memorization however with time this declined and so forgot the gospel about Jesus yet they hadn't written it down for preservation.

24. Scarcity of writing materials like papyrus, reeds and scrolls were scarce and costly in the early days to the church yet the Apostles were still poor which this affected the spread of the gospel.

ATTEMPTS MADE BY THE EARLY CHURCH TO SOLVE THE ABOVE OBSTACLES

1. Poverty was solved by apostles encouraged sharing and giving among the new Christians
2. The rich people were encouraged to join Christianity which helped in financing the writing and buying of materials on which the gospel was to be written.
3. Persecution; Apostles encouraged Christians to endure persecution and any form of suffering since Jesus Christ had endured the persecution.
4. The conflict between the Jews and the gentiles on circumcisions, the Jerusalem council resolved that faith in Jesus Christ was the only condition for salvation, instead obedience of the law and circumcision.
5. Apostles organized for the election of 7 deacons two help them in the distribution of material resources among the gentile Christians in order to solve the problem of a small number of Apostles
6. Division in the church i.e. Apostles encouraged unity among Christians especially Paul encouraged the Corinthians since all the human leaders were working as partners in the establishment of the church.
7. Paul defended his right to be an apostle of the risen Jesus Christ saying that he had been appointed by him to be an apostle besides he also claimed that the gospel he preached was revealed to him by the risen Jesus Christ in order to solve the issue of his Apostleship.
8. Tiresome missionary Journeys was solved as the Apostles established churches /Christian communities in different parts of the Roman Empire where they taught the gospel e.g. Paul established churches at Corinth, Galatia among others.
9. Faded memories were solved as the early Christians wrote down the gospel as a way of preserving it for the future generations and also defended it against false preachers.
10. Doubt in the resurrection of Jesus was solved as the early Christians gave testimonies about the risen Jesus/witness about the risen Jesus to prove that Jesus had resurrected e.g. Paul testified that Jesus had indeed resurrected.
11. Some Apostles started income generation projects e.g. Paul engaged in tent making were the money obtained was used for spreading of the gospel.
12. They continuously prayed to God so as to give them guidance and to strengthen their faith.
13. They wrote Christian letters to give proper moral guidance and Christian teaching on many aspects about Christianity and these letters were sent out to different Christians in the Roman Empire.
14. Discrimination amongst themselves was solved as the Apostles encouraged equal treatment of all people regardless of sex, race and background hence emphasized the law of love for one another.
15. Delayed Parousia was solved as Apostles encouraged Christians to patiently wait for the day of Jesus Christ's return e.g. James advised his readers to keep their hopes high since the day was near

16. Paul encouraged Christians to strive for the gift of Agape love since it was the most important spiritual gift besides, he encouraged those speaking in tongues to interpret what was spoken in tongues so that others can understand so as to solve the problem of misuse of spiritual gifts.
17. Misuse of the Lord's Supper, they encourage Christians to have self-examination/repentance of sins before taking part in the Lord's Supper in order to solve the problem of misuse of the Lord's supper.

OBSTACLES/ PROBLEMS/ FACTORS THAT HINDERED THE SPREAD OF THE GOSPEL TODAY

1. The high belief in modern science and technology discourages people from accepting the gospel
2. There is language barrier since there are very many local languages which no preacher can learn and use to preach the gospel
3. There is misuse of spiritual gifts like some people forge speaking and interpreting the tongues especially in the Pentecostal churches
4. There is poverty among Christians which limits fellowship and prayers especially when it involves transport costs
5. There is lack of genuine faith among Christians which makes some of them to always backslide during the moments of persecution and suffering.
6. There is persecution and martyrdom in the present church for example the Uganda martyrs and Bishop Janan Luwum
7. There is poor transport and communication network in the rural areas which hinders reaching out the gospel to people in such areas
8. There are divisions among Christians based on personality grounds especially in the Pentecostal church for example Pastor Samuel Kakande of the synagogue church of all nations is always criticized by Pastor Jackson Ssenyonga of Christian life church Bwaise that he is a false pastor.
9. The number of preachers is still small yet the church is rapidly expanding all over the world
10. There is presence of false preachers in the church today for example Pastor Yiga Augustine commonly known as "Abizaayo" who preaches the gospel of revenge
11. There is a problem of diseases like HIV/AIDS and Ebola which greatly hinder the spread of the gospel
12. Some church leaders today are involved in politics which limits their service in church activities for example Father Simon Lokodo the minister of ethics and integrity
13. There is a problem of intellectualism where some people who are highly educated doubt religious matters
14. There is a problem of conservatism in some churches for example in the Catholics church where women aren't ordained as priests
15. There is a problem of political interference in religious matters for example denying them permission to conduct night prayers

16. The delayed Parousia has made Christians to lose hope in Jesus and Christianity
17. There is a problem of rise many cults today for example Joseph Kibwetere of the restoration of the ten commandments cult and Owobushobozi Bishaka cult
18. There is opposition from other religions like Islam which undermines the resurrection of Jesus and His being a son of God
19. There is political insecurity in some parts of the country
20. There is still relative illiteracy among people which hinders the reading of the scriptures and even writing of the gospel message
21. The high belief in African traditional culture discourages people from accepting the gospel
22. Natural disasters for example landslides in Buduuda area hinder the spread of the gospel today
23. There is witchcraft among some Christians today who tend to seek for immediate solutions to their problems from witchdoctors
24. There is sexual immorality in the church for example it was alleged Bishop David Kiganda conflicts with Pastor Aloysius Bugingo
25. There is discrimination practiced in the church based on outward appearance that is poor are discriminated by the rich
26. There is materialism in the modern church which hinders the spread of the gospel for example Pastor Imelda Namutebi who rejected coins to be offered in her church

THE CANON OF THE NEW TESTAMENT

The term canonicity is spelt in English from the original Greek word known as Canon which means the following;

- (a) Measuring rod
- (b) Yard stick used to measure the length of the width of a dot of land correctly.
- (c) An instrument used to measure and provide correct accurate measurements.

The canon of the New Testament refers to the collection /the list of the 27 books of the New Testament.

It's important to note that many books that had been written about Christianity in the apostolic age, only 27 were chosen to become authoritative/recognized as divine scriptures.

That is four Gospels, one Acts of apostles, 21 letters/epistles and one book Of Revelation

Canonicity refers to the process that was undertaken in the selection of the 27 books of the New Testament canon.

THE PRINCIPLES/GUIDELINES /CRITERIA OF CHOOSING THE BOOKS OF THE NEW TESTAMENT CANON.

Qn. Examine criteria of the principals of the church used to select the 27 books of the New Testament canon.

1. For the book to be selected into a New Testament canon its authors had to be with a clear name i.e. accepted books had clear names of author e.g. Paul letters to the Corinthians and rejected books which lacked authorship.
2. They accepted books that were written by the apostles of Jesus who were believed to have had firsthand information about gospel e.g. the gospel of John and Mathew
3. They accepted books that had been written by close associates of apostles e.g. the gospel of mark was written by John mark who was the interpreter of Simon Peter
4. They accepted books that had been inspired by the Holy Spirit or emphasized the importance of the Holy Spirit in the ministry of Jesus and Christian life
5. They accepted books that had been in circulation for a long period of time among certain Christian communities e.g. the letter to Paul to the Galatians and was being used in public worship.
6. They accepted books that whose message was in line with the Old Testament scriptures and those that showed that the Old Testament scriptures had been fulfilled by the ministry of Jesus e.g. the gospel according to Mark, Mathew, Luke and John
7. They accepted books whose message was universal in nature for both the Jews and Gentiles i.e. whose message was relevant to all the people of the world and to all circumstances of life e.g. the letters of James irrespective of their race
8. They accepted books that were written to specific community of Christians e.g. letters of Paul to the Corinthians, Colossians, Ephesians and Romans.
9. They accepted books that were written within the apostolic period that is between 33AD-100AD because most of apostles and witnesses were still alive e.g. the gospel according to John
10. They accepted books that had some of the contents of the Kerygma because it was the original gospel that was spread orally by the apostles e.g. Mathew 's gospel, Mark's gospel, Luke's gospel and so on
11. They accepted books which presented Jesus Christ as a central figure thus stressing Jesus' messiah ship and sonship e.g. the gospel of John
12. They accepted book whose message was morally edifying encouraged Christians to live exemplary among non-believers in order to bring them to Christ e.g. the letters of James, Paul's first letter to the Corinthians that condemned sexual immorality.
13. They accepted books written by authors of sound moral characters i.e. good background e.g. the letter of 1st Peters.
14. They accepted the books whose message and agreement with other books of the New Testament that were already approved and were in circulation e.g. the letter of James was first rejected because it appeared to contradict with a letter of Paul to Galatians but was letter accepted.
15. They accepted books that were regularly used for public worship in certain community of Christians e.g. letters of Paul to the Roman

16. They accepted books that contained apostolic doctrines i.e. teaching of the apostles on doctrines of the law, baptism, faith, the Lord's Supper, trinity among others
17. They accepted books whose message emphasized the importance of faith in Christ as a condition for salvation of mankind other than the Mosaic Law and circumcision e.g. the letters of Paul to Galatian.
18. They accepted books that were written in Greek languages because it was widely spoken language in Roman Empire at the time by both the Jews and Gentiles
19. For the book to be accepted the message in the book had to spiritually edify in a way that when one reads it his/her spiritual life grows
20. They accepted a book that was in line with orthodox teachings of the church that is the traditional teachings of Christianity like love, patience and repentance

FACTORS FOR THE ELIMINATION/EXCLUSION OF SOME BOOKS FROM THE NEW TESTAMENT DURING COMPILING

Discuss the factors that made some books to be eliminated from the New Testament canon.

Why were some books left out in composing of the New Testament Canon?

Discuss the principle used in the rejection of same books that were in circulation in the early church

There were some books which were left out/rejected as the New Testament was being formed because of the following reasons;

- Books written in the period outside the apostolic were left out. And in those books that were written before 30s and after 100AD were rejected because they were outside the apostolic age/era.
- If the book was in circulation for a short period of time it was rejected
- Books which contradicted with the already existing books and accepted books of the eye witnesses were excluded from the new testament canon for example the letter of St. James was first rejected because it seemed to contradict with St. Paul's letter about faith.
- If the book lacked the message of the Kerygma then it was rejected
- Some books which encouraged immoral behaviours were rejected. They were books which encouraged immorals like drunkardness, polygamy, so they had to be eliminated.
- If the book was not addressed to any particular community it was rejected
- Books that defiled the Christian doctrines like baptism, Lord's Supper, resurrection, repentance was eliminated.
- If the message in the book was not universal in nature it was rejected
- Some books which opposed the teaching of the Old Testament and did not refer to them were eliminated from the Old Testament.
- If the book was not written in Greek language it was rejected

- There were books which doubted Jesus' resurrection, death and even his miracles. This was enough reason for such books to be eliminated since Jesus' mystery and life were the centre of Christianity.
- If the book had not been regularly used in public worship it was rejected
- Some books which were written directly from philistine which was a centre of Christianity for Christian's persecution and a centre of Emperor Nero's activities were rejected.
- If the message in the book was not spiritually edifying to the reader it was rejected
- The character, personality, integrity and morals of the author was a ground for some books to be eliminated.
- If the message of the book did not show Jesus as a central figure it was rejected
- If the author of the book was not an apostle or eyewitness of Jesus the book was rejected
- There were some people who encouraged discrimination for example discriminating women and children from the public, discriminating the leper, the Jews against Gentiles such books were eliminated because Christianity was for every woman.
- If the book did not emphasize the importance of faith in Jesus as a means of salvation it was rejected.
- Books that were written by unknown people were excluded.
- If the author of the book was not a close associate of the apostles it was rejected

REASONS /CIRCUMSTANCES THAT LED TO THE FORMATION OF NEW TESTAMENT CANON /FACTORS THAT LED TO THE SELECTION OF THE NEW TESTAMENT BOOKS

Account for the formation of the New Testament Canon

1. The New Testament books were selected in order to guard the gospel against false teaching of Gnostic/ those who claimed that Jesus was never a human being hence the need to identify the right information.
2. The New Testament canon was formed to guard the gospel against misinterpretation hence a uniform book that will be used in all churches as an accepted book.
3. They formed it because of inspiration of the Holy Spirit i.e. the Holy Spirit had influenced them to form the New Testament canon.
4. It was because the some eye witnesses had faded memories which was causing forgetting of the Gospel hence need to preserve it in its original form
5. It was because of the death of eye witnesses of Jesus Christ which caused fear of losing first hand information about the gospel of Jesus Christ.
6. It was because there was a need to form a standard text book for liturgical purpose i.e. to guide Christians on to carry out private worship and public worship matters of the Lord's Supper, prayers and baptism.
7. It was because there was need to form a standard text book for evangelical purpose i.e. to be used as a reference for preaching the gospel about Jesus Christ hence maintaining uniformity of the gospel.

8. It was because there was a need to form a standard text book for catechetical purpose i.e. to guide catechetic in giving oral instructions to newly baptized converts like instructions on how to interpret the Old Testament scriptures and new testaments scriptures.

9. It was because there was need to form a standard book for moral reforms. I.e. to guide Christians to live exemplary lives like loving one other, forgiveness of one another and living holy lives amidst the pagan environment.

10. It was because of the delayed parousia i.e. early church had now realized that second coming of Jesus was not soon and that there was a generation to come after them.

11. It was because of the religious persecution which had scattered many Christians to different parts of the Roman Empire hence the need to encourage them and endure any kind of suffering.

12. It was because there was need to preserve the gospel about Jesus in its original form for the future generation to come.

13. It was because there was need to instill Christian doctrine like baptism, prayer, Lords super and the Holy Spirit among Christians

14. It was because it was now a literacy period i.e. many people in the Roman Empire were able to read and write hence this favoured the formation of the New Testament a canon.

15. It was because there was need to form a standard text book for apologetic purpose i.e. to explain to the Roman political leaders that Christianity was not political movement with political ambition instead it was a religious movement and law abiding.

16. It was because the early church had now expanded numerically and geographically yet the number of apostles was still to meet the needs of the Christians

17. It was because there was need to give the importance to the Old Testament books by showing the New Testament was the fulfillment of the Old Testament. This was because some false preachers had rejected the whole Old Testament as being invalid and that had no connection with the New Testament.

18. It was because Christianity had now broken away from Judaism as a new faith so there was a need for Christianity to have their own authentic books which they would use to guide their new faith

19. It was because there existed Christian literature alongside unchristian literature in circulation at the same time which confused the readers hence the need to identify true Christian books from unchristian literature.

20. It was because some authors had impersonated the eye witnesses of Jesus Christ in their writing yet the message written was false hence the need to identify true Authors of the book.

THE ROLE PLAYED BY THE EARLY CHURCH MEMBERS IN THE DEVELOPMENT AND ACCEPTANCE OF THE NEW TESTAMENT CANON

The team of early church members that included apostles, church leaders like bishops, deacons, priests played a great role in the formation and acceptance of the canon as follows;

- They provided the first-hand information to the gospel writers.
- Most of the gospel writers got the information from those eyewitnesses who could not write.
- The early church leaders/members are the ones who approved which books had sound doctrines and were accepted and those who had false doctrines were eliminated.
- The church leaders also provided writing materials.
- The church members studied the behaviours, characters and hence proved the author who was morally upright and his gospel was worthy for acceptance.
- The early church members also set the standards upon which were written first and used them in their daily worship.
- The church members helped to eradicate false preachers and their false writings and hence formed the canon with only true information.
- The early church members especially the Gentile Christians raised questions and problems which created agency/need for writing the canon in the correct way.
- Some of the church members participated in writing the gospels and letters which were included in the New Testament canon like St. Mark, St. Paul

THE IMPORTANCE OF THE NEW TESTAMENT CANON TODAY

- ❖ It guides Christians with live exemplary lives
- ❖ It guides the gospel against false preachers
- ❖ It's used for liturgical purposes i.e. guides on how to carry out private worship and public worship
- ❖ It encourages Christians to endure persecution and any kind of suffering
- ❖ It's used for evangelical purposes i.e. preachers in preaching a uniform gospel
- ❖ It is used for catechetical purpose i.e. guided catechists in giving Oral instruction to the newly baptized converts
- ❖ It preserves the gospel about Jesus Christ for the future generations so as to be used in its purity
- ❖ To be used for study purposes in schools and universities in the teaching of Christian religious education
- ❖ Christians use the New Testament canon to extract songs of worship and prayer e.g. songs of Judith Babirye like "Yesu Beera Nange"
- ❖ It is used for taking on Oath by those who are in positions of leadership e.g. members of parliament/presidents.
- ❖ It strengthens the faith of Christians of Jesus Christ as they read about testimonies of Jesus resurrection and performance of miracles.
- ❖ It unites Christians regardless of race background and sex hence promoting equality in the church.

- ❖ It gives hope for the second coming of Jesus Christ to the world since it encourages Christians to be patient until he comes /return
- ❖ It's a basis through which modern Christians translate the gospel about Jesus Christ into other languages like Luganda, Kiswahili among others.
- ❖ It's a source of employment and income to many people who sell bibles on streets of Kampala in bookshops like Aristoc bookshop on Kampala road.
- ❖ It's a source of psychological healing and spiritual healing to many people who read the gospel about Jesus Christ e.g. those who read the beatitudes in the gospel of Mathew when in times of poverty and suffering gets psychological healing

THE HISTORY OF THE FORMATION OF THE NEW TESTAMENT CANON (1719 YRS OF EXISTENCE)

Examine the process that led to the formation of the New testament canon

Discuss how the New Testament canon acquired the form it is in now

How did the New Testament acquire its form it is now?

Stages through which the New Testament canon went through to reach its present form were as follows:

1. Jesus in His teaching used Aramaic Hebrew which took long to be translated and to be put into writing
2. After the ascension of Jesus into heaven, His disciples got involved in liturgical, Kerygmatic and Catechetical activities.
3. The good news at first was spread orally from one generation to another between 33AD and 64AD.
4. This orally preached gospel later acquired a fixed/permanent format known as the Kerygma
5. The church also got into liturgical activities and catechetical activities through which the gospel about Jesus Christ was spread.
6. As early as 49AD and 60AD some letters had been written down like the letters of Paul to Thessalonians, Paul's letter to the Corinthians among others.
7. The earliest documents to be written and appear in circulation were letters and these letters were from old testaments scriptures which were frequently referred to.
8. Even the gospels were related to the Old Testament scriptures plus the Kerygma.
9. The Kerygma later became a source of information for the writers of the gospel of Mark, Mathew, Luke and John.
10. The New Testament canon (liturgy) was written in Greek (Koine) and later in Latin and finally English
11. The first gospel to be written was Mark's gospel written by John Mark around 65AD
12. Mark's gospel majorly based on the Kerygma as a source of information about Jesus Christ.

13. Besides he also obtained information from Simon Peter whom he had worked for as an interpreter.
14. The second gospel to be written was Mathew written by Mathew/Levi the disciple of Jesus between 70AD to 75AD.
15. Mathew's gospel majorly based on Mark's gospel as the source of information about Jesus.
16. Besides he also obtained the information about Jesus from the quell source as well as "M" source.
17. The third gospel to be written was Luke written by Luke the Theologian and Physician around 80AD
18. Luke's gospel majorly based on the gospel of mark as the source of information about Jesus
19. Besides he also obtained information about Jesus from the Quelle source as well as the "L" source.
20. Mark, Luke and Mathew are synoptic gospels
21. The last /fourth gospel to be written was John written by the beloved disciples of Jesus Christ between the 90AD and 95AD
22. John's gospel directly depended upon the Kerygma majorly and the "J" source.
23. The gospels of Mark, Luke, Mathew and John are therefore referred to as the secondary gospels because in the early church there was a primary gospel known as the Kerygma.
24. The last of all New Testament books was written about 200AD.
25. The latest book to be included in the New Testament was that of revelation
26. All the above written documents were circulated and, in the process, they received recognition and acceptability among the different Christian communities.
27. However, these documents at first circulated independently and so different Christian communities made out their own copies from the many documents that had been written.
28. Some of the biblical scholars /early church fathers contributed to the canonization of the New Testament were Justine the Martyr, Ignatius, Augustine and Clement of Alexandria among others.
29. The main centers for the canonization /collection of the New Testament books were in Carthage in Northern Africa and Rome in Italy.
30. By the end of the 3rd Century i.e. around 200AD, the final New Testament canon had already been formed and completed and it was known as the Codex
31. The Codex was originally written in Greek but later it was gradually translated to other languages like Syrian from Syria, Latin from Italy and eventually English as we have it now.
32. The Codex was first translated from Greek to Syriac, to Latin and finally to English and to different languages
33. However, there were some books in circulation that were rejected while compiling the New Testament canon.

34. A collection of the rejected books after the selection of the New Testament book by the church fathers is referred to as the New Testament Apocryphal books.

35. Some of these books include Tobias, Herman, and Clement, the gospel according to St. Paul, Maccabees I and II, Polycarp and Didache among others.

THE PROCESS OF WRITING THE GOSPEL /STAGES THROUGH WHICH THE GOSPEL WENT TO REACH TO THE PRESENT FORM

Examine how the gospel were written during the apostolic age

Discuss the ways by which the gospels acquired their present form

Stages the gospels went through to reach the present form

1. Jesus in His teaching used Aramaic Hebrew which took long to be translated and to be put into writing
2. After the ascension of Jesus into heaven, His disciples got involved in liturgical, Kerygmatic and Catechetical activities.
3. The gospel about Jesus Christ was originally spread orally between 33AD and 64AD
4. This oral gospel later acquired a fixed/permanent format known as the Kerygma
5. However, from 65AD onwards circumstances changed demanding for the writing of the gospel hence making the end of the oral tradition
6. The oral gospel /the Kerygma later become the source of information to the writers of the gospel of Mark, Mathew, Luke and John.
7. The 1st gospel to be written was Mark and written around 65AD
8. Mark's gospel was written by John Mark who had been an interpreter of Simon Peter
9. Mark's gospel majorly based on the Kerygma as a source of information about Jesus Christ
10. Mark also obtained information about Jesus Christ from Simon Peter who he had worked for as an interpreter.
11. Mark also used his own source of information called the Markan source
12. The 2nd gospel to be written was Mathew between 70AD and 75AD
13. Mathew's gospel was written by Mathew /Levi the disciple to Jesus Christ who had been a tax collector.
14. Mathew's gospel majorly based on the gospel of Mark as the source of information about Jesus Christ.
15. Mathew's gospel also obtained information about Jesus Christ from the Quelle source
16. Mathew also had an independent /unique source of information about Jesus Known as "M" source
17. The 3rd gospel to be written was Luke and this was between 80AD and 85AD
18. Luke's gospel was written by Luke the physician /theologian who was a close associate of Paul the apostle.

19. Luke's gospel majorly based on the gospel of Mark as the source of information about Jesus Christ 20. Luke also obtained information about Jesus Christ from the Quelle source.

21. Luke also obtained information about Jesus from an independent /unique source known as the "L" source

22. The gospel of Mark, Mathew and Luke are collectively referred to a synoptic gospel because of being similar and at the same time different in what they presented about the ministry of Jesus Christ.

23. The 4th last gospel to be written was John between 90AD to 95AD

24. John's gospel was written by John the beloved disciple of Jesus Christ who had been a fisher man before his call

25. John also obtained information about Jesus Christ from an independent /unique source known as the "J" source

26. At first these gospels circulated as independent documents and with time the Christian communities accepted them as Devine scriptures.

27. After sometime some biblical scholars sat down to compile these gospels out of the many gospels that were in circulation e.g. Augustine, Ignatius, and Clement of Alexandria among others.

28. Gradually the written gospels were translated from Greek to other languages like Syria, Latin and eventually English as we have them now.

29. During translation some gospel books were left out or changed the meaning e.g. the gospel of St. Paul and the 12 disciples

CRITERIA USED IN THE SELECTION OF THE GOSPELS

- ❖ Accepted a gospel that was written by apostles of Jesus Christ.
- ❖ They accepted gospels which were written by close associates of apostles of Jesus Christ.
- ❖ Accepted gospels which were written in Greek language.
- ❖ Accepted gospels believed to have been inspired by the Holy Spirit.
- ❖ Accepted gospels written during the apostolic period i.e. 33AD and 100AD
- ❖ They accepted gospels that emphasized Jesus Christ as a central figure
- ❖ They accepted gospels that were written by authors with a good character
- ❖ They accepted gospel that were in circulation for a long period of time.
- ❖ They accepted gospels that had a universal message about the ministry of Jesus
- ❖ They accepted gospels that contained the message of the Kerygma
- ❖ They accepted gospels that emphasized the importance of faith in Jesus Christ as a condition for salvation

- ❖ Accepted gospels that were regularly used of public worship in certain Christian communities
- ❖ Accepted gospels that were written to a specific community of Christians
- ❖ Accepted gospel that referred to the Old Testament scriptures as being fulfilled in the New Testament
- ❖ Accepted gospels that were morally edifying

THE SACRAMENT OF THE LORD'S SUPPER AND BAPTISM IN THE EARLY CHURCH. IMPORTANCE /SIGNIFICANCES OF THE LORD'S SUPPER IN THE EARLY CHURCH

Discuss the significance of the Lord's Supper in the early church.

- ❖ The Lord's Supper meant a new covenant sealed with the blood of Jesus Christ that had made with mankind.
- ❖ The Lord's Supper meant that it was a reminder to the Christian of the last supper that Jesus Christ had with his 12 disciples in the house of Mary the Mother of John Mark in Jerusalem.
- ❖ The Lord's Supper meant that it was the fulfillment of the Passover meal carried out in the Old Testament times
- ❖ It meant fulfillment of the Old Testament scriptures in the book of Jeremiah about a new covenant that God would make with mankind. Jeremiah 31:31.
- ❖ It was a way of fulfilling Jesus' command to his disciples when he said "Do this in memory of me"
- ❖ The Lord's Supper made the early Christian to see themselves as he chosen people of God i.e. they looked at themselves as the new Israel.
- ❖ It normally brought the early Christian together for moments of fellowships where they could learn and share from one another many aspects about to hardship.
- ❖ The Lord's Supper was a central aspect of liturgy i.e. it was part of their system of worship was they had to take part in.
- ❖ It signified that it was an expression of the love for one another among Christian as they shared in of blood and the body of Jesus.
- ❖ It signified that it was an expression for the love of God of mankind revelation of Jesus Christ as they took part in it.
- ❖ It signified that it was a reminder to the early Christians to the death and the early Christian of the death and the resurrection of Jesus Christ as they took part in it.
- ❖ It meant that it was an assurance to early Christian that they would resurrect form death as Jesus had resurrected
- ❖ It meant that it was assign of repentance of sins since it required self-examination of an individual before taking part in it

- ❖ It signified that it was a spiritual food that maintained spiritual life and spiritual satisfaction as they took part in it
- ❖ It pointed to the heavenly banquet that followers of Jesus Christ would enjoy i.e. there would be plenty of wine two drink and breads to eat in heaven.
- ❖ It meant a sign of unity and togetherness among the early Christians and equality of all Christians regardless of race, sex and status.
- ❖ It gave early Christians courage and strength to endure any kind of persecution and martyrdom as the only way to salvation.
- ❖ It showed that it was a sign of sharing material and financial resources among the early Christians as they took part in it.
- ❖ It showed that it was a sign of living Holy lives lest they face judgment of God as they shared in the blood and body of Jesus.
- ❖ It meant that it was a sign of obedience to the command of Jesus Christ since he had instructed them to always carry out the Lord's Supper in remembrance of his death and resurrection.
- ❖ It confirmed to the divinity of Jesus Christ /Jesus as the son of God to the early Christians who were strengthened in their faith in him
- ❖ The wine symbolized the blood of Jesus which was shed on the cross to bring about redemption of mankind
- ❖ The bread symbolized the body of Jesus Christ which was given upon the cross to bring about redemption of mankind
- ❖ The celebration of the Lord's Supper signified the early believers' inner belief in the Lordship of Jesus Christ

IMPORTANCE /SIGNIFICANCES OF THE LORD'S SUPPER TO CHRISTIANS TODAY

1. The celebration of the Lord's Supper implies a new covenant which Jesus made with mankind and sealed with His blood
2. It points towards the heavenly banquet/feast that followers of Jesus by all believers
3. It is a reminder of the last supper which Jesus had with his disciples
4. The Lord's Supper acts as spiritual food aimed at maintaining spiritual life of Christians today
5. The celebration of the Lord's Supper promotes unity and togetherness among Christians today
6. The celebration of the Lord's Supper means that Christians will resurrect at one time
7. The sacrament is a central aspect of the way of worship in the present church 8. It shows that Christ is alive especially through his resurrection
9. It is an expression of love for one another especially through sharing the body and blood of Jesus

10. It was carried out by Christians in memory of Jesus' death
11. It is a way of fulfilling Jesus' command to his disciples when he said "Do this in memory of me"
12. It is a sign of repentance of sins or self-examination among the Christians today
13. It proves Jesus' messianic nature to Christians today
14. It proves Jesus Christ as a suffering servant of God fulfilling the Old Testament scriptures of Isaiah 53:1-13
15. The celebration symbolizes the coming joy and perfection in the kingdom of God
16. The celebration of the Lord's Supper shows Christians' inner belief in the lordship of Jesus Christ
17. The celebration symbolizes the coming joy and perfection in the kingdom of God
18. The bread symbolizes Jesus' body was crucified
19. The wine symbolizes the blood of Jesus that was shed for the sins of mankind
20. It is aimed at looking forward to the second coming of Jesus Christ to judge the living and dead.
21. It is a way of encouraging believers in the early church to accept martyrdom as a way of salvation

How the sacrament of the Lord's Supper (Holy Communion/Eucharist) is celebrated in the church today

- ❖ Among the SDAs before receiving the Holy Communion, there is seeking for forgiveness and forgiving those who have wronged one another.
- ❖ Among the SDAs, it involves the washing of the feet of the recipients.
- ❖ Among the SDAs, the bread is taken together with juice instead of wine.
- ❖ In the Pentecostal churches, the celebration of the Lord's Supper varies others do it once in a month yet others after four months.
- ❖ In the Catholic Church, the Lord's Supper is celebrated regularly it can be every Sunday or every Mass. ❖ The Protestants carry out the Lords Supper once every month.
- ❖ Some Christians carry out the Lord's Supper on big Religious days e.g. Easter, Holy Thursday, Christmas and Good Friday.
- ❖ The celebration of the Lord's Supper involves the breaking of the bread which symbolizes the body of Jesus Christ.
- ❖ It involves the drinking of wine which symbolizes the blood of Jesus Christ which was poured out for many and seals the new covenant
- ❖ Some Christians refer dipping a piece of bread in to a cup of wine
- ❖ While others prefer eating a piece of bread and drinking from the cup of wine

- ❖ The Lord's Supper is presided over by the religious clergy i.e. Priest, Reverend and Bishops.
- ❖ Before the Lord's Supper is celebrated, a religious leader reads the New Testament scriptures concerning the instructions Jesus gave to His disciples regarding the Lord's Supper.
- ❖ In the Catholic and Protestant Churches, the Christians are told to line up so as to participate in the Lord's Supper
- ❖ In the Catholic and Protestants, the Lord's Supper is only taken by those who have been baptized and confirmed by the church.
- ❖ There is also praying before taking part in the Lord's Supper, after the supper.

SIGNIFICANCE OF BAPTISM IN THE EARLY CHURCH

- ❖ Baptism was a sign of initiating new converts into the community of believers of Jesus Christ in the church
- ❖ Baptism meant being born again as children of God and being ready to be accepted into God's family i.e. a sign of spiritual birth.
- ❖ Baptism signified accepting to die with Jesus Christ as one was immersed in water since Jesus had been immersed in River Jordan i.e. immersion in water meant entering into death and burial which Jesus Christ.
- ❖ It signified acquiring the Holy Spirit from God as it had come upon Jesus Christ during his baptism in river Jordan in order to be empowered and sustained with the Holy Spirit.
- ❖ It meant an assurance for the future resurrection of Christians as Jesus had resurrected from death.
- ❖ It meant repentance of sins as a way of asking for forgiveness from God i.e. an acceptance that one was a sinner.
- ❖ It meant an expression of one's faith in Jesus Christ as the son of God i.e. it was strengthening the faith of the Christians in Jesus Christ.
- ❖ It meant accepting the Grace and the love of God for mankind revealed through Jesus Christ.
- ❖ It signified forgiveness for one's sins by God as one was being baptized in the name of Jesus Christ.
- ❖ It signified putting oneself into the character of Jesus as well as following his example of being baptized in river Jordan by John the Baptist
- ❖ It meant a change in moral of Christians so as to maintain righteousness /holiness before God.
- ❖ It was a condition for receiving other sacraments in the early church like the Lord's Supper confirmation and Holy matrimony.
- ❖ It meant being obedient to the command of Jesus Christ i.e. to go throughout the world and baptize others.
- ❖ It was a sign of unity and togetherness among Christians i.e. all baptized people were equal in union which Jesus Christ, regardless of sex, race and background.

- ❖ It gave the early Christians the courage and strength to endure any kind of persecution and even accept martyrdom.
- ❖ It meant that the early Christians believed in the doctrine of trinity i.e. God appears in three in from God the father, the son as Jesus Christ and the Holy Spirit.
- ❖ Baptism was a central aspect of liturgy in the early church i.e. it was part of their system of worship was they had to carry out.
- ❖ It signed the fulfillment of the Old Testament scriptures like the story of Noah and the Ark, the crossing of the Red sea by the Israelites and the stream of living water prophesized by Ezekiel the prophet

THE IMPORTANCE/SIGNIFICANCE OF BAPTISM IN TO CHRISTIANS TODAY.

- ❖ Baptism identifies one as a believer and follower of Jesus Christ
- ❖ Baptism means accepting the love and grace of God
- ❖ Baptism is a proof of one's faith in Jesus Christ as the lord and savior
- ❖ Baptism assures one of a decent burial by leaders and members of a particular church
- ❖ Baptism enables one to attain the gifts of Holy Spirit that serve to guide one's life to success
- ❖ Baptism enables one to acquire a Christian name like James, Joshua, Milly, Joachim, Rita among others
- ❖ Baptism means that one has been born again as a child of God
- ❖ Baptism qualifies one to attain responsibility and leadership in church like head of laity
- ❖ Baptism means one's acceptance to die with Jesus Christ
- ❖ Baptism enables one to receive other sacraments like Holy Communion, confirmation and holy matrimony
- ❖ Baptism provides guidance and protection for all forms of evil in Jesus' name.
- ❖ Baptism provides hope in life after death
- ❖ Baptism means one's repentance of sins before God the merciful father so as to be holy
- ❖ Baptism is a way of following Jesus' example by Christians since he was also baptized
- ❖ Baptism enables one's sins to be forgiven by God the merciful father
- ❖ Baptism provides for individual belonging to a particular church where one is baptized for example Catholics, Anglican or Pentecostals
- ❖ The sacrament of baptism unites Christians of different background as members of one church community

THE PRACTICE OF BAPTISM TODAY

QN. Examine the ways by which Christians practice/conduct the sacrament of Baptism in Uganda?

- ❖ Today modern Christians emphasize the need for baptism because of its importance for the Christian faith.
- ❖ It is considered therefore a religious requirement and it is a command by all the Christian churches
- ❖ However, Baptism varies from one church to another but to the Catholics and Protestants consider the baptism of infants while in other churches they baptize mature people.
- ❖ In the Catholic and Protestant Church baptism is done by sprinkling water on the fore head of the candidate which signifies the washing away of sins
- ❖ In the Pentecostal Churches preach the baptism of immersion which signifies the willingness to accept salvation in Christ.
- ❖ Believers are baptized by giving new religious names like Jeremiah, Simon, Joshua, Mary, Ruth, Rose, John to represent their entry in the family of Jesus Christ
- ❖ Besides these names also act as a Christian tag of identification that one is a believer or follower of Jesus Christ
- ❖ In the Catholic and Protestant churches, after baptism the candidates are assigned to God parents who are to guide and monitor their spiritual growth as new Entrants or Christian converts
- ❖ God parents confess on behalf of the infants who may not be in position to do so indicating that baptism is an act of repentance
- ❖ During baptism the candidates are marked with the sign of the cross on their fore heads to signify their acceptance of Jesus Christ who died on the cross for the sake of their salvation
- ❖ Candidates are given a white cloth which signifies their pledge to live a holy and righteous life.
- ❖ They are anointed with Olive oil (charisma) as a means of seeking inspiration from the Holy Spirit.
- ❖ It is officiated by religious leaders who have received divine anointment e.g. the Priests, Pastors, Reverends and Bishop among others.
- ❖ In the Catholic and Protestant Churches baptism is done in the presence of burning candles and this signifies the idea of walking away from darkness and receiving the light of salvation.

IMPORTANCE/SIGNIFICANCE OF JESUS' RESURRECTION IN THE EARLY CHURCH

- ❖ Jesus' resurrection proved to the early believers that Jesus was a son of God
- ❖ It fulfilled the Old Testament scriptures that the messiah would resurrect
- ❖ It proved that Jesus was a promised messiah who conquered Satan's powers

- ❖ It encouraged Christians to live exemplary lives in anticipation of resurrecting
- ❖ Jesus' resurrection assured Christians of their future resurrection that is inheriting eternal life
- ❖ It led to coming of the holy spirit upon the disciples on the day of Pentecost
- ❖ It gave hope to believers who were faced with persecution and suffering that they will defeat the evil spirits
- ❖ It was there assurance that their sins are forgiven
- ❖ It became a basis of the teaching about eternal life since it gave evidence that there is life after death
- ❖ It led many believers to give testimonies about the resurrection of Jesus like Paul
- ❖ The resurrection was the truth of the gospel which as preached by the apostles because if Jesus had not resurrected the gospel would be false
- ❖ It led to conversion of many people to Christianity like Saul of Tarsus who was got converted on the Damascus road when he was going to persecute the church
- ❖ It was the basis of the believers' faith in Jesus Christ
- ❖ It gave believers courage and strength to face death because they would also resurrect like their Lord Jesus
- ❖ It was the basis of their belief in the second coming of Jesus to judge the living and the dead which he had promised them
- ❖ Jesus' resurrection was the strong foundation of the early church on which it was built and developed
- ❖ It made them to write down the gospels of Mark, Mathew, Luke and John to show the evidence of Jesus' resurrection
- ❖ It proved wrong the teachings of the Sadducees that there is no resurrection of the dead
- ❖ It encouraged many apostles to carry out missionary journeys since they were by then sure of what they were proclaiming
- ❖ It encouraged believers to commit their life to prayer because they had now believed that with God everything is possible
- ❖ It led to change of the Sabbath day from the original day of Saturday to Sunday the day when Jesus resurrected

PROOF/EVIDENCES OF JESUS' RESURRECTION IN THE NEW TESTAMENT

- ❖ The angle of the Lord testified to Mary Magdalene, Mary the mother of James and Salome that Jesus had been raised from the dead. Mk 16:5-6
- ❖ Women went to the tomb and found the stone was rolled a way. Mk 16:3-4

- ❖ Peter and John who rushed to the tomb and found it empty
- ❖ Jesus after resurrection appeared to Mary Magdalene and Mary mother of James
- ❖ Jesus appeared to Mary Magdalene and even called her by the name while at the empty tomb.

Mathew 28:9

- ❖ All gospels record Jesus appearing to disciples after resurrection
- ❖ He proved to the doubting Thomas by showing him wound in his palms and ribs later Thomas confessed to Jesus "My Lord and my God"
- ❖ In the gospel of John, Jesus appeared to Peter and asked him do you love me three times. Chapter 21
- ❖ Jesus appeared to the seven disciples who had gone fishing on Lake Tiberias, he enabled them to caught fish and also ate with his disciples.
- ❖ He appeared to the two disciples who were going to Emmaus, the angel of the Lord said "he has risen, he is not here see the place where they laid him".
- ❖ Jesus appeared to his brother James. 1st Corinthians 15:7-8
- ❖ He appeared to Saul on his way to Damascus and converted Saul to Paul.
- ❖ The coming of the Holy Spirit to guide the apostles is a proof of Jesus' resurrection
- ❖ Apostles like Peter and Stephen received visions of the risen Christ
- ❖ Jesus showed the disciples the scars on his hands and body and they were filled with joy
- ❖ The existence of the church/Christianity is yet another proof of Jesus' resurrection
- ❖ Jesus' ascension into heaven proves his resurrection
- ❖ In 1st Corinthians Paul confirms that Jesus appeared to 500 of the followers some of whom are still living though some had died
- ❖ The change of the Lord's Day of worship from Saturday to Sunday proves Jesus' resurrection
- ❖ The presence of the empty linen clothes in the tomb proves Jesus' resurrection
- ❖ 1st Corinthians 15, Jesus appeared to twelve disciples
- ❖ The coming of the Holy Spirit to guide the apostles is a proof of Jesus' resurrection
- ❖ The fact that the New Testament is present then it is a proof that he resurrected.
- ❖ The readiness of his disciples to suffer was because of his resurrection.

- ❖ After his resurrection he commissioned his disciples.
- ❖ His ascension into heaven was after his resurrection.

PROBLEMS CHRISTIANS MEET/FACE IN PROCLAIMING THE RESURRECTION OF JESUS TODAY

1. Jesus has not appeared physically to modern Christians hence making it a problem to proclaim Jesus' resurrection
2. The influence of modernity or western beliefs opposed to Christianity has become a challenge
3. Christians are not eyewitnesses of the risen Christ hence no concrete evidence of their own
4. The influence of paganism, belief in African traditional religion and Hinduism also becomes a challenge to Christians to proclaim Jesus' resurrection
5. Those who die in Christ today do not come back to tell the story hence problem
6. Some people like Muslims reject the idea that Jesus was a son of God therefore claim it is impossible to resurrect
7. Today few believers can assess the tomb of where Jesus was buried as claimed by the early believers
8. Modern preachers are confronted with science and technology which is opposed to Christian teachings
9. Today Jesus has not physically revealed himself to Christians like he did with the early believers
10. The story Jesus' resurrection seems to be too ancient and far from modern Christians
11. The delayed Parousia has become a challenge to Christians when proclaiming the resurrection of Jesus
12. There is a problem of lack of genuine faith among some Christians who also tend to doubt Jesus' resurrection
13. Some people keep wondering why the resurrected Christ appeared to his followers only.
14. Some people today just doubt resurrection as they think that death the body is destroyed.
15. Christians today face a challenge of false teachings or doctrines which are against resurrection of the dead
16. Unanswered prayers by some Christians today make them doubt the resurrection of Jesus.

SIMILARITIES AND DIFFERENCES BETWEEN THE MESSAGE PREACHED BY JESUS AND THAT PREACHED BY THE APOSTLES IN THE EARLY CHURCHES

Similarities

- ❖ In both messages, Repentance of one's sins was demanded from individuals.
- ❖ In both, the message was universal in nature i.e. intended for both the Jews and Gentiles
- ❖ In both messages, faith in Jesus Christ was demanded from the followers
- ❖ In both, the messages that was preached was oral in nature

- ❖ In both, their message was subjected to persecution by the religious leaders
- ❖ In both messages, the idea of God as the father of Jesus Christ was emphasized
- ❖ In both the message included the idea of the cross /crucifixion of Jesus Christ as the center theme
- ❖ In both, their message was accompanied with the performance of miracles.
- ❖ In both, their message emphasized Jesus Christ as the son of God
- ❖ In both messages, the idea of endurance of persecution and suffering was a virtue that was to be accepted by the followers.
- ❖ In both messages the idea of serving one another was emphasized.
- ❖ In both messages, the idea of humility was also required from the followers.
- ❖ In both messages, Jesus was emphasized by the promised messiah
- ❖ Both messages emphasized the importance of prayers
- ❖ In both messages, the idea of Parousia was stressed
- ❖ In both messages, the idea of loving one another was emphasized
- ❖ In both messages, the idea of unity and togetherness among Christians was emphasized.

Differences

- ❖ Jesus message emphasized the idea of the kingdom of god while the apostolic message emphasized Jesus as the son of God.
- ❖ The apostolic message normally used the title Lord to refer to Jesus Christ while Jesus' message commonly used the title son of man to refer to him.
- ❖ The apostolic message emphasized so much about the idea of the Parousia while Jesus' message so much about the idea of the kingdom of God
- ❖ In the apostolic message the effect of the Holy Spirit was manifested while Jesus' message, miracles were performed by himself
- ❖ The apostolic message emphasized the taking of the Lord's Supper regularly while in Jesus' message the Lord's super was taken once.
- ❖ The apostolic message was preached by many apostles while the message of Jesus was preached by Jesus himself.
- ❖ The message of Jesus was purely oral in nature while the apostolic message was at 1st oral and later in written form

- ❖ Jesus' message was more or less confined to Palestine while the apostolic message went beyond Palestine, Syria, and other gentile Places.
- ❖ Jesus' message was largely in parables, while the apostolic message involved recalling or reciting of the message of Jesus Christ
- ❖ Jesus' message emphasized faith in him while the apostolic message emphasized more about the death and resurrection
- ❖ Jesus' message was much more confined to the Jews while that of the apostles was both for the Jews and gentiles

SIMILARITIES AND DIFFERENCES BETWEEN THE EARLY CHRISTIANS AND PHARISEES

To what extent did the early Christians differ from the Pharisees?

Similarities.

- ❖ Both fasted for spiritual strength.
- ❖ Both observed and respected the Sabbath day.
- ❖ They believed in the judgment day.
- ❖ Both believed in the resurrection of the dead.
- ❖ Both demanded women to veil their heads during worship.
- ❖ Both referred to the Old Testament scriptures.
- ❖ Both helped the poor like the orphans and the widows.
- ❖ Both were circumcised but the Christians accepted it without a condition to salvation.
- ❖ Both believed and worshipped the same God.
- ❖ Many Christians and Pharisees were Jews by race.
- ❖ They celebrated the Passover even though the Christians called it the Lord's Supper.

Differences

<i>EARLY CHRISTIANS</i>	<i>PHARISEES</i>
Believed in Jesus as the messiah	Still expected the messiah to come
Were baptized of water and the spirit	Were just circumcised according to mosaic law
Could meet in houses of brethren for fellowships and prayers	Could meet in temples/synagogues
Emphasized faith as a well of receiving salvation	Emphasized law of Moses as a condition to receive salvation

Used to perform miracles in Jesus' name	Only taught and believed in the law without belief in miracles
Only believed in the Old Testament scriptures	Believed in both new and Old Testament scriptures
Had love for one another including non-believers	They hated and despised those who broke the Jewish traditions/Mosaic laws
Had hope in the parousia	Doubted the parousia and just expected the messiah to come the first time
Considered Sabbath on Sunday	Considered Sabbath on Saturday
Celebrated the Lord's Supper to remember Jesus' death and resurrection	Celebrated the Passover to remember the liberation of the Jews from Egyptian slavery
Were both Jews and Gentiles	Were only Jews who despised the Gentiles
Made missionary journeys to different places	Always confined themselves in their temples
Could eat with unwashed hands	First washed their hands up to the elbow before eating
Ate all kinds of foods	Considered some foods unclean for eating according to the laws in Leviticus
Were influenced by the Holy Spirit	Were influenced by the law of Moses

DIV III

CHRISTIANITY IN THE EAST AFRICAN ENVIRONMENT

Course outline

Chapter 1 Christianity in East Africa

- The Christian religious faith
- Christian missionaries in East Africa
- Christian personalities
- Ludwig Krapf and Johannes Rebman
- Bombay African and the church
- Colonialism and Christianity in East Africa
- Christianity in East Africa interior
- Christianity in Buganda
- The Uganda Martyrs
- The religious wars in Uganda
- African leadership in the church

- **Apollo Kivebulaya**
- **Basic Christian services (The church in education in E.A)**
- **The church and health services in E.A**
- **Main Christian beliefs and practices (baptism, marriage and worship)**
- **Indigenization of Christianity**
- **The kikuyu controversy**
- **The church divided independent movements**
- **The church united ecumenical movement**
- **East African revival movement (Balokole movement)**

CHRISTIANITY IN EAST AFRICA (THE CHRISTIAN RELIGIOUS FAITH)

Christianity is a religious faith which believes in Jesus Christ the Lord, Messiah and saviour of mankind.

Its first believers were mainly Jews who were particularly old east's (sinner and the poor)

However, with time Christianity started getting support from the rich powerful members of the society and it became a dominant in the Roman Empire.

Today Christians are found in all corners of the world and are divided into many sects/ factions/ denominations i.e. the Catholics, protestants, orthodox, born again etc.

BASIC CHRISTIAN BELIEFS, TEACHINGS AND PRACTICES

The basic Christian beliefs, teachings and practices are found in the Bible when some of them are shown below.

- ✓ Christianity is a religion based on 2 holy scriptures i.e. both in the Old Testament and New Testament.
- ✓ It is the faith that believes in the holy trinity i.e. God the father, the son and the Holy Spirit.
- ✓ Christians believe in respecting 4 Sabbath by dedicating to worshiping the creator.
- ✓ Baptism is a respected ritual in Christianity. The baptized Christians become special members of God's family when their sins are washed away.
- ✓ The religion has got other sacraments that Christians do celebrate e.g. Holy Communion and holy matrimony.
- ✓ In this religion, Christians approach God through worship which involves paying tithes when praying to God.
- ✓ Christians believe in Jesus as the best sacrifice that God offered to die for sins of mankind.
- ✓ Christianity calls for repentance from the sinners in order to renew their relation with God.

- ✓ Christianity believes in the Ten Commandments that God gave to Moses on behalf of mankind. These commandments guided Christians on how to relate with God and fellow man.
- ✓ Fasting is another important practice of this religion. It is a way of seeking for God's forgiveness for the sins committed and asking god for forgiveness and blessings.
- ✓ In this faith, there is a belief in miracle performance their power of Holy Spirit. This is because Christ performed a number of miracles during his ministry.
- ✓ In this religion respect is given to holy places this is making journeys to holy places e.g. Namugongo shrine in remembrance of Uganda martyrs.
- ✓ In this religion, emphasis is put on monogamy as the ideal type of marriage i.e. a man is expected to marry only one wife and a woman one husband.
- ✓ In this religion special names are given to people e.g. Stephen, Ruth, Michael, Mary etc.
- ✓ Christianity calls for monotheism i.e. Christians are called to worship and believe in only God the creator.
- ✓ Christianity has special church leaders commonly known as catechist priests, reverends, bishop etc. who carry out church activities such as worship.
- ✓ In Christianity, faith in Christ is highly valued when Christians called upon to have faith in God in order to be saved.
- ✓ In this faith, Christians take God to be very good, protector of mankind, omnipotent, Omni present and omniscient.
- ✓ Christians are called upon to respect work i.e. they should work alongside leisure because God also rested after work.
- ✓ Christians believe in the concept of life after death i.e. they believe that sinners will go to hell where they will suffer from while the righteous will go to heaven of place of enjoyment.
- ✓ Christians practice prayers and they pray to God through Jesus so as to help them in their problems.
- ✓ Christians have special celebrations such as Christmas and Easter where they celebrate the birth and resurrection of Jesus respectively. come strong at the coast.
- ✓ Christians believe in the judgment day. They believe that on that day the dead will be raised by Jesus and judged together with the living.
- ✓ The Christian religion calls for high moral conduct among the followers i.e. Christians are called upon to be role models in the society through behaving well.
- ✓ In this region, emphasis is put on the golden rule of love of God and love of fellow man.

QNS

1. Discuss the major Christian teaching beliefs and practices
2. Discuss the major features/characteristics of the Christian religions faith.

CHRISTIAN MISSIONARIES IN EAST AFRICA

- ✓ Christianity was first introduced in East Africa by the Portuguese during the 16th century Francisco came and left behind the Franciscan Christian in Kilwa when by 624 AD worshipping centres were established in Mombasa.
- ✓ Towards the end of the Portuguese rule, Islam was introduced by the Arabs until the missionaries came in the 19th century.
- ✓ The 1st missionary to come to East Africa was lowing who arrived in Zanzibar them Mombasa in 1844 and started converting people to Christianity.
- ✓ Different missionary organization sent missionaries to East Africa and these were; - The holy ghost fathers, church missionary society. The Mill hill fathers, the London missionary society, the Scottish mission and the university mission central Africa.

Note should be taken that at the beginning missionary work was concentrated at the coast and they began going into the interior from the second half of the 19th century.

REASONS FOR THE COMING OF THE MISSIONARIES IN EAST AFRICA

- ✓ The need to spread Christianity among Africans whom they looked at as pagans made the missionaries to come to east Africa.
- ✓ They were also interested in abolishing slave trade and slavery which they considered to be evil because it was causing misery and suffering among East Africans.
- ✓ They wanted to offer medical services to the sick Africans who were constantly big killed by tropical diseases like malaria and small pox.
- ✓ The missionaries came to provide western formal education and the Africans how to read and write.
- ✓ In addition, the missionaries come to civilize the uncivilized East African who were deeply rooted into their African cultures.
- ✓ They also came to introduce legitimate trade in East Africa so as to replace the evil slave trade and bring development in the region.
- ✓ Missionaries came to East Africa in order to pave way for the colonization of East Africa e.g. they came to soften the hearts of the East Africans and make them accept colonialism.

- ✓ Some missionaries came after being invited by some Africans leaders' e.g. Kabaka Mutesa I of Buganda invited missionary teachers in his kingdom through Henry Morton Stanley.
- ✓ Some missionaries were adventures and explorers who came to East Africa just to explore new places.
- ✓ Some missionaries were inspired to come to East Africa just to fight Islam that had been established and had been
- ✓ It is believed that missionaries came to fight and end some African painful practices like circumcision and human sacrifices.
- ✓ The evangelical awakening in Europe in the 19th century influenced many missionaries to move to East Africa to preach/ spread the gospel including other parts of the African continent.
- ✓ Missionaries were inspired to come to East Africa to complete the great work started by Doctor David Livingstone whom they believed that he died before completing his works.
- ✓ Some missionaries because of insecurity that existed in Europe in 1848 revolution that swept the whole of Europe made them to come and secure their lives.
- ✓ It is also believed that some missionaries came due to high population in Europe at that time. Therefore, they came to reduce on the population pressure that existed in Europe at that time.
- ✓ They came to East Africa due to high rates of unemployment existed in Europe at that time. This was due to industries revolution that replaced human labour with machines.
- ✓ Presence of fertile soils which favoured plantation agriculture also attracted them to come to act up plantations.
- ✓ The favourable climate of East Africa characterized by sunshine, and rainfall attracted missionaries to come to East Africa.
- ✓ Presence of big chunks of land in East Africa which was not utilized made missionaries to come to utilize such land through settlement and farming.
- ✓ The presence of beautiful sceneries such as ports and harbours, mountain peaks, valleys etc. also attracted many missionaries into East Africa.
- ✓ The desire by the missionaries to get raw materials to feed their home industries forced them to come to East Africa.
- ✓ The hospitality of some East African communities especially the Buganda also made many missionary societies to come and stay in East Africa.
- ✓ Christian missionaries came to East Africa to invest their excess capital/ money through putting up plantations.

- ✓ The availability of cheap labour in East Africa whom the missionaries would use in their plantations made them to come and make good use of them.

Qn. Account for the missionary interest into East Africa during the 19th century (25 marks)

(Reasons why they came to E.A)

COASTAL CHRISTIANITY

- ✓ The first missionary to reach the coast was Doctor Ludwig Kraft a Germany and a member of C.M.S.
- ✓ He was introduced/taken to the sultan Seyyid Said and he was given a letter of protection by the sultan before going to Mombasa at a place called Rabai Mpya where he settled.
- ✓ In 1846, another missionary from Germany called Johann Rebmann joined Kraft and also settled at Rabai Mpya.
- ✓ In 1849, the Germans were joined by J.J Erhardt Johann Wagner at Rabai- Mpya but unfortunately, Wagner died of malaria when he had just arrived.
- ✓ These missionaries started touring the different coast African societies such as Kamba, Chagga and Usambara people.
- ✓ There were five major missionary organizations that started establishing missionary stations at the East African coast.
- ✓ The first group was the Christian missionary society which laid a foundation for missionary stations, Christian forts and linked Eastern and western Africans together.
- ✓ The second group was the university mission to central Africa which reached in 1865 in order to improve the standards of living of people and convert them to Christianity.
- ✓ There was also the society of the Holy Ghost father which was at the coast together with the sacred heart sisters first reached Zanzibar around 1863 and later established their headquarters at Bagamoyo around 1868.
- ✓ The other two missionary groups at the coast were the united Methodists and the London mission society which served the coastal people briefly and then went to Northern Rhodesia.

ACTIVITIES OF CHRISTIAN MISSIONARIES IN EAST AFRICA

- ✓ The missionaries improved on African welfare through introducing goods and services of high value e.g. they introduced and replaced the digging sticks with iron hoes and ploughers, built permanent houses and gave decent clothes to E. African people

- ✓ They improved farming through teaching Africans better farming methods i.e. mulching, crop rotation, use of fertilizers etc. which increased crop yields.
- ✓ In addition to the above missionaries introduced new cash crops in E. Africa such as cotton and coffee which the East African planted and sold and increased on their earnings/incomes
- ✓ Missionaries further developed legitimate trade through encouraging commercial agriculture whose products were offered for sale for example coffee, cotton etc.
- ✓ They encouraged Christianity through preaching the gospel to coastal African communities such as Gala, Chagga, Akamba etc.
- ✓ They contributed to linguistic study in east Africa by teaching the foreign languages like English, French and Germany and themselves learnt the local languages.
- ✓ They developed formal education but at the coast and the interior of east Africa where they taught Africans how to read and write.
- ✓ At the same time missionaries built schools which were administered by trained teachers for example Krapf who put up the first school at Rabai, in the interior of east Africa like Gayaza High school, Namilyango college etc. in Uganda.
- ✓ They established healthy centres, which offered healthy services to the sick Africans for example in Uganda they put up hospitals like Mengo, Nsambya, Lubaga which saved Ugandans from deadly tropical disease like malaria.
- ✓ Missionaries trained and employed east Africans like priests and catechists while some other people were trained and worked as teachers in missionary schools hence earning them some money for survival.
- ✓ They contributed to the urbanization of the east African coast through putting up mission stations that worked as residential centres, educational and administrative centres.
- ✓ Missionaries put a number of infrastructures in east Africa such as roads, bridges and famous Uganda railway which made transportation of goods and people easy.
- ✓ They put up a number of churches in East Africa where people went for church services for example they put up Rubaga and Namirembe cathedral in Uganda.
- ✓ Missionaries established rehabilitation centres for the ex-slaves, guided and Counselling hence turning them into normal people again for example Bagamoyo Rehabilitation centre.

FAILURES OF THE MISSIONARIES IN EAST AFRICA

- ✓ The missionaries failed to completely end slave trade and slavery in East Africa. This is because the trade continued secretly even after the missionaries abolished it.

- ✓ They also failed to spread Christianity in all parts East Africa because very many people remained pagans and continued believing in their small gods in spite the missionary preaching of Christianity.
- ✓ They further failed to completely fight Islam as they wanted i.e. many people still continued to convert Islam despite the missionary preaching against the religion.
- ✓ Missionaries failed to completely end the African barbaric practices such as circumcision of both males and females despite the missionary teaching against it.
- ✓ The linguistic study introduced by the missionaries only worked for a few people in east Africa i.e. not all the Africans learnt the foreign languages introduced by the missionaries.
- ✓ They failed to teach all East Africans how to read and write despite the formal education they introduced.
- ✓ Christian missionaries also failed to extend medical services to all parts of East Africa i.e. many Africans in the villages continued to die of tropical diseases for example malaria despite of the presence of missionary services.

Qn. To what extent were the missionaries successful while in East Africa. (call for two sides i.e. achievements and failures)

EFFECTS OF MISSIONARY ACTIVITIES/CONTRIBUTIONS/SERVICE IN EAST AFRICA

Positive effects:

- ✓ Missionary preaching of the gospel led to large Conversion of people to Christianity.
- ✓ The introduction of formal education by the Missionaries made many people in East Africa to learn how to read and write.
- ✓ They built schools such as Gayaza high school, Kings College Buddo etc. which contributed to Urbanization of East Africa and created jobs for the East Africans?
- ✓ They put up health centres like Rubaga and Mengo hospitals which saved the Africans from the deadly tropical diseases sickness.
- ✓ Missionary activities imparted practical skills into the improving on their knowledge.
- ✓ They stopped slave trade in East Africa which led to peace and harmony among the East Africans.
- ✓ The introduction of plantation agriculture in crops like cotton and coffee earned the East Africans a source of income and survival.
- ✓ Missionaries introduced Legitimate trade which created market for the African Agricultural produces hence improving on their standards of Living.

- ✓ They carried out Linguistic study and this made very many East Africans to learn foreign Languages Especially English, French and German.
- ✓ Missionaries introduced modern methods of farming like ploughing, mulching etc. which led to increased crop yields
- ✓ They put up roads and the railway line in East Africa which improved on transport and communication in the region.
- ✓ Missionary exploration works in East Africa led to the discovery of a number of natural resources and physical features like mountains, lakes and rivers which led to the development of East African Tourism industry.
- ✓ Missionary activities led to civilization of East Africans and they stopped their barbaric activities like human sacrifices, eating of human flesh, walking naked etc.
- ✓ Missionary education also produced a class of Nationalists like Dr. Milton Obote and Julius Nyerere who worked hard to liberate their countries from colonialism.
- ✓ Missionaries established rehabilitation centres like at Rabai and at Bagamoyo and these took care of the ex-slaves and saved them from suffering.

Negative effects.

- ✓ Missionary activities of spreading Christianity led to the erosion of African culture and religion.
- ✓ Missionary preaching of Love your neighbours as you Love yourself-softened the hearts of the Africans leading to the colonization of East Africa.
- ✓ Missionary formal education greatly reduced the African informal practical skills hence affecting the development of the African craft industry.
- ✓ Missionary foreign languages especially English led to the rejection of African local languages to the extent that English is the official language of many countries in East Africa today.
- ✓ The missionaries further led to political instabilities in East Africa through conflicting with the traditionalists especially in Buganda where the religious wars broke out.
- ✓ Their activities further led to the death of many people during the religious wars hence leaving many people orphans.
- ✓ Stopping of slave trade led to poverty and suffering of the African chief who were benefiting a lot from the trade.
- ✓ The putting up of plantations by the missionaries sometimes led to forced labour among the Africans. The ex-slaves in the rehabilitation centres were also over worked by the Missionaries.

- ✓ Missionaries further led to the exploitation of East Africans natural resources like minerals which contributed to the low rate of development.
- ✓ Missionary activities like putting up of ex-slave camps, plantation farming etc. led to loss of African land which made some Africans Landless.
- ✓ Because of missionary activities, the Africans were divided along religious line. I.e. into Catholics and Protestants yet they were united under the African religion before the coming of Christianity.
- ✓ Missionary formal education was too theoretical and this made many East Africans job seekers rather than Job creators.

PROBLEMS FACED BY MISSIONARIES IN EAST AFRICA

- They faced a problem of little and inadequate finances to help them in carrying out their activities.
- They had a problem of competition and rivalry among themselves especially Protestants and Catholics who competed for followers.
- They faced a problem of hostile tribes in some places of E.A these were mainly the Nandi and Masai attacked the missionaries and destroyed their property.
- They had a problem of raids from Arab slave traders who raided the missionaries to interfere with their work of stopping slave trade.
- In some parts of E.A, they were affected by the hostile tropical climatic conditions i.e. it could shine a lot and it could rain heavily something they were not used to.
- They were also threatened by the wild animals especially lions and leopards which were scaring to them.
- They were attacked by tropical diseases i.e. malaria and sleeping sickness which disturbed and killed most of them.
- They encountered a problem of transport and communication in EA many areas were impenetrable with poor roads.
- Missionaries faced a challenge of language barrier because most of them never knew African languages and so they could not effectively communicate with Africans
- They had a problem of being few in number and therefore, they could not spread the gospel effectively in the big E.A. it became so tiresome for them to reach everyone in the region.
- They faced a problem of fighting against Islam which had already been established in some parts of E.A. it was difficult for the missionaries to change those who had already converted to Islam.
- They had a problem of theft from robbers, sometimes the porters could disappear with their items especially food which left them helpless and delayed their work.

- Poor accommodation especially in the new areas of settlement was another problem housing facility were very poor compared to the facilities they left at home.
- Missionaries had a problem of Africans being deeply rooted into their culture because it was difficult to convert them to Christianity.
- They were mistaken to be slave dealers and therefore some people could run away from them and other could harm them which affected their work.
- Slave trade which caused insecurity was another problem to the missionaries. This is because people run away from their home making it hard for the missionaries to preach to them.
- Some missionaries lost their lives in East Africa and this threatened other from coming to spread the gospel for example Albert cook who died of malaria in Uganda.
- Their home countries sometimes delayed to supply them with food and medicine which made their work and life difficult in East Africa.
- ✓ They faced a problem of geographical barriers for example heavy thick forests, mountains and valleys which were so difficult to cross over hence delaying their work.
- ✓ Some missionaries lacked geographical knowledge of east Africa which also interfered with their evangelical journeys as some of them got lost on the way.
- ✓ They had a problem of wars which also delayed their work of spreading the gospel e.g. the famous religious wars in Buganda killed some of them and made Africans to hate them.
- ✓ Colonialism was another problem missionaries faced i.e. some Africans suspected the missionaries to be agents of European colonialism and so they refused to join Christianity.
- ✓ In some societies missionaries had a problem of hostile chiefs, and kings e.g. in Buganda Kabaka Mwanga even wanted to kill them.

QNS

- 1. Discuss the challenges/ obstacles the missionaries' encountered in East Africa. (25 marks)**
- 2. Examine the factors that delayed /interfered with missionary work in East Africa. (25 marks)**
- 3. Account for the failures of missionary work in East Africa. (25 marks) (weakness)**

METHODS USED BY THE MISSIONARIES TO SPREAD THE GOSPEL IN EAST AFRICA.

The missionaries used a number of methods to convert people to Christianity as explained below;

- ✓ They carried out missionary journey from one place to another spreading the gospel and winning more converts.

- ✓ They condemned and fought slave trade and slavery in East Africa hence attracting many Africans to get converted
- ✓ They emerged in preaching and teaching of Christianity to the Africans hence converting them to Christianity.
- ✓ They established ex-slave rehabilitation centre e.g. Bagamoyo and Rabai- Mpya from where ex-slaves were converted to Christianity.
- ✓ Missionaries condemned some African cultural beliefs which were painful hence bringing many Africans to the church e.g. they condemned circumcision of boys and girls among the Kikuyu and Sabiny respectively
- ✓ Missionaries preached against Islam hence interfering with its spread and providing room for the rapid growth of the church.
- ✓ They established churches and mission centers which served as centres evangelism. They included Rabai Mpya to the Coast and Rubaga cathedral, Namirembe cathedral in the interior
- ✓ They befriended and worked closely with African leaders such as Kings and chiefs through whom the gospel was accepted by common people
- ✓ They used some Africans as interpreters which solved the problem of language barrier and brought more people to the church e.g. kabaka Mutesa I of Buganda served as an interpreter of the Buganda traditional chiefs.
- ✓ Missionaries softened the hearts of Africans through their preaching and teachings hence converting more Africans. They used sweet words like happy are the poor for the kingdom of God belongs to them hence making more Africans to get converted.
- ✓ Missionaries translated scriptures into some local language making it easy for Africans to read the gospel and get converted e.g. Alexander Mackey translated part of the New Testament into luganda.
- ✓ They under took linguistic study in which they learnt some local languages and also taught Africans some foreign languages which made communication easy.
- ✓ Missionaries trained some African evangelist to preach the gospel to fellow Africans which made Christianity easily accepted by the Africans e.g. Apollo Kivebulaya was sent to spread the gospel in Toro.
- ✓ Missionaries built roads and railway line that linked their mission station and this made their movement possible hence spreading the gospel.
- ✓ They introduced and developed cash crop growing crops like cotton and coffee which made African to join the church.

- ✓ They requested funds from their home government which boosted their missionary work in East Africa. E.g. they used such money to help the needy which attracted them to Christianity.
- ✓ They provided employment opportunities to some Africans which also convinced them to join the church. E.g. Semei Kakungulu was employed as an interpreter by the CMS which attracted other people to join Christianity.
- ✓ They also used force where people had resisted them in order to scare them to get converted to Christianity e.g. during religious wars in Uganda.
- ✓ They developed legitimate trade that involved exchange of goods and services and this replaced slave trade hence attracting many people to Christianity.
- ✓ Christianity called upon their home government the areas that they had converted e.g. the CMS called upon the British government to come and take over Uganda and Kenya which strengthened Christianity.
- ✓ They used to give out free gifts and unique items to the Africans hence winning their hearts e.g. in Uganda they gave out mirrors, beads, clothes etc. which led many Ugandans to accept the gospel.
- ✓ They provided western medical services to the Africans which also weakened their hearts and got converted. They put up health centres like Mulago and Mengo hospital which treated the sick hence convincing them to join Christianity.
- ✓ They provided western formal education to the African converts teaching them how to read and write which influenced other people to get converted.

Discuss the method/ strategies applied by the missionaries to spread the church in East Africa.

(25 marks)

Examine how the missionaries coped up with the challenges they faced in East Africa.

(25 marks)

Account for the missionary success while in East Africa.

(25 marks)

THE EARLY MISSIONARY FATHERS

DR JOHANNES LUDWIG KRAPF AND HIS ROLE IN THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Dr Johann Ludwig Krapf was the first European missionary to volunteer to work in East Africa especially at the coast where there were many problems.

He was a German who worked with the CMS and he arrived in Zanzibar in 1844.

Krapf contributed the following towards the spread of Christianity in East Africa.

- He opened a way for the coming of other missionaries in East Africa with whom he spread Christianity e.g. he attracted Rebmann to come and spread the gospel with him.

- He established the first mission station in East Africa at Rabai Mpya which served as a centre of evangelism.
- He also established the first mission school at Rabai Mpya where many African were taught how to read and write and were taught bible study.
- Krapf translated the New Testament into Kiswahili hence contributing the easy spread and understanding of Christianity.
- He contributed to the linguistic study through teaching Africans English as well as himself learning most of the languages with Africans in the interior of East Africa. In this, he translated the English dictionary into Kiswahili hence making communication easy.
- He engaged in the preaching of the gospel to some African who responded by getting converted and abandoning their pagans life
- He carried out missionary journeys to several African communities such as the Gala, Nandi etc and these hostile people ended up joining Christianity.
- He condemned slave trade and slavery just like Dr. David Livingstone; this also helped to attract many Africans into Christianity.
- He established the first home of ex-slaves in East Africa at Rabai-Mpya which enabled him to preach and convert these former slaves to Christianity
- He trained some Africans into church leadership as many of them graduated as catechists, priests who continued preaching the gospel to fellow Africans
- He provided charity services like treating the sick Africans from tropical diseases for example malaria and small pox hence attracting many of them to Christianity.
- Krapf transformed some of the coastal areas into centre of evangelism hence attracting other missionary groups into Africa e.g. Rabai-Mpya turned into the headquarters of the missionaries.
- He established a close relationship with the coastal Arabs e.g. Seyyid said which created a peaceful environment for the Christian missionaries leading to the spread of the gospel.
- Krapf established a calm and close relationship with some African societies like the Gala which opened up East Africa to Christian missionary activities.
- In conclusion, Krapf was all in all. He worked as a teacher, preacher and missionary who did his work responding to the great commission of Jesus Christ.

PROBLEMS FACED BY KRAPF IN HIS MINISTRY

- In 1854, Krapf had a problem of poor health brought by poor climatic conditions which made him to leave Africa and go back to Europe for treatment
- He was also resisted by some Africa communities for example Akamba people in Kenya who even planned to kill him but he learnt of it and he escaped.
- Some merciless people stole his belongings and facilities like food and medicine. This also happened in Akamba land leaving him in trouble and in the mercy of God.
- His ascetic gospel that he preached was a problem i.e. he preached a gospel of self-denial and leaving all worldly enjoyment which made it hard for him to win followers.
- In the early days of his life, Krapf was greatly puzzled by the untimely death of his wife which always put him in fear and worries.
- Krapf also lost his fellow missionaries in East Africa e.g. Johann Wagner who died at Rabai-Mpya reduced man power and put down Kraft's morale.
- He reached East Africa when slave trade was so much and this denied him security and appropriate time to spread the gospel.
- He faced a problem of language barrier since he never knew African languages at the beginning. He therefore had to learn African languages which took him a lot of time that would have used to spread the gospel.
- He found it hard to penetrate the interior of E.A because of the thick forest, wild animals and valleys. These made him concentrated in a few areas leaving out other areas.
- He had a challenge of poor means of transport and communication in E.A at that time which hindered his movements hence hindering the spread of Christianity.
- He found it hard to preach the gospel to the strong African traditional believers. This is because they were deeply rooted in their traditional beliefs and krapf could not change them e.g. Nandi and Masai.
- The long missionary journeys in East Africa also proved to be challenge to him because they were very tiresome.
- The unfamiliar climatic conditions in E.A characterized by too much rain fall and too much sunshine reduced the speed at which Krapf was spreading the gospel.
- He faced enmity from some traditional leaders who had been taken up by slave trade and converting them to Christianity was very hard e.g. Tipu Tip and Mirambo.

- Krapf encountered shortage of funds and basic necessities like medicine and food to take care of the ex-slaves at Rabai Mpya.
- He encountered geographical barriers such as valleys, mountains, thick forests etc. in his attempt to penetrate into the interior to preach the gospel.

1. Discuss the contribution Dr. Johannes Krapf in his church mission of E.A. (13 marks)

2. What challenges did he encounter in spreading the church in E.A. (12 marks)?

JOHANESS REBMAN

Rebmann was also a Germany missionary and an explorer born in 1826 was among the first Europeans to enter East Africa from the Indian Ocean coast.

- His work is expected to have led to the coming of the other Europeans like David Livingstone, Richard Burton and John Hamming Speke.
- Rebmann lost most of his eye sight and after entering into a brief marriage, he died of pneumonia in 1876.
- Right from childhood, he aspired to be a preacher and when he grew up he chose to be a missionary and he was trained at Basel.
- They suffered from loneliness and lack of company which stressed their lives. This is because slave trade had distanced them from their families.
- They lacked medical care due to scarcity of medical services yet many of them were frequently attacked by tropical diseases.
- The adult ex-slaves suffered from sexual starvation because they lacked company of their sexual partners.
- The ex-slaves found it had to find and acquire land for settlement and begin a new life. This is because they feared to go back to their homes to avoid being recaptured.
- They suffered from language barrier which led to poor communication among the coastal people.
- They lacked a source of lively hood since they had no serious economic activities from where they could earn a living.
- Those who decided to go back home in the interior of East Africa had to endure moving long distance
- They suffered from psychological torture because they had been exposed to hard times of life e.g. rape which made their lives difficult.
- Some ex-slaves were kept with a feeling that they were not yet free and therefore, they equally lived as if they were still under slavery.
- They constantly lived in a worrying state which made them uncomfortable and most of them lost their lives shortly after escaping from slavery.

- Some ex-slaves were still too young to establish independent home and start for themselves new families.
- They considered themselves as social misfits /out casts in the society because of the humiliations they went through like being striped necked.
- They were demoralized and lost hope in life. Therefore, many of them retired from normal, social and economic activities because they saw no bright future ahead of them.
- They lost social contacts with their own family members and relatives which also left them psychologically traumatized.

THE RESETTLEMENT AND REHABILITATION OF THE EX-SLAVES

- The activity of the settling of the ex-slaves was first done by CMS as early as 1855 in rehabilitation centre built at Saharanpur near Bombay in India.
- As time went on, the CMS started another centre in Mauritius and the Holy Ghost fathers started the rehabilitation centre on the Island of reunion on the Indian Ocean.
- In these centre, they kept the ex-slaves who were rescued by the British Navy which was patrolling the Indian Ocean.
- In East Africa and at the coast, the rehabilitation of the ex-slaves started in the early years of 1860s when different missionary groups started coming. The Catholics put up the first major rehabilitation centre in 1868 which scared the British because they thought it was the barracks.
- The Holy Ghost fathers started the building work set up a hospital for whites, a clinic for the blacks and the school for the children bought in slave markets.
- By 1866, around 110 orphans were being educated by the missionaries in their rehabilitation centre and all had been bought from slave markets
- The university mission in central Africa started the work of rehabilitating the ex-slaves in 1884 in Zanzibar under Bishop Tozer.
- Tozer trained the ex-slaves in catechism and others were taught trade in order to prepare them for independent life.

REASONS FOR THE ESTABLISHMENT OF REHABILITATION CENTRES BY THE MISSIONARIES

- The need to join Britain in the struggle against slave trade and slavery in East Africa led to the missionary putting up of the ex-slave camps.
- Need to find a place where the freed slaves could be resettled since most of them had no clear destination after being freed.

- The need to have the ex-slaves rehabilitated more possible in the camps where they would be counselled, guided, fed, nursed, clothes and prepared for the future.
- Need by the missionaries to develop legitimate trade to replace slave trade by Agricultural development. The desire to spread Christianity in East Africa led to the establishment of the camps in order to teach Christianity to the ex-slaves.
- Missionary desire to bring the converted Africans in a Christian life so as to study the Bible and conduct Catechism.
- The need to hide the imperial interests of the whites and present themselves as humanitarians so as to be accepted by the Africans.
- Missionary desire to out complete Islam in East Africa led to the establishment of the Camps so as to fight Islam.
- The camps were also meant to solve the man power problem the Missionaries faced.i.e they wanted to get labour on their farms by using the ex-slaves.
- There was also the economic motive of exploiting labour through agricultural raw materials produced by the ex-slaves and take them to the European manufacturing industries.
- There was also need to have ready market for the manufactured goods produced in Europe hence having the ex-slaves in the camps.
- They were established for the purposes of easily spreading western civilization through offering western education to the settled ex-slaves.
- The political imperial motive of colonizing African minds so as to accept anything European including Colonialism.
- The activities of the Catholics in Zanzibar and Bagamoyo inspired other Missionary societies to establish the ex-slave's camps.
- Competition for converts among different denominations also explains why each missionary society tried to put up the ex-slave's camps.

SERVICES RENDERED TO THE EX-SLAVES AT BAGAMOYO CAMP

At Bagamoyo rehabilitation camp, a number of services were offered to the freed slaves as explained below.

- The ex-slaves who had nowhere to stay were resettled in this camp and found a new home under the central of the whites.
- They were also provided with food which saved them from hunger starvation and possible death.
- The ex-slaves were counselled and their minds were filled with hope of another life after slavery.

- They were provided with decent accommodation which saved them from sleeping in bushes where they could easily be captured.
- The ex-slaves were taught Christianity and this made them believe in Jesus as their personal lord and saviour.
- Ex-slaves were meant to adopt a life of prayer in Bagamoyo camp hence bringing spiritual light in lives of the ex-slaves. E.g. they spent an hour in prayer, bible study and catechism every day.
- The ex-slaves were dressed and this brought joy and happiness in the lives of these miserable Africans.
- Medical services were also offered to them using western medicine in case of diseases like malaria which was a big threat in the camp.
- Some ex-slaves were given academic education hence preparing them for the future e.g. they were taught how to read and write and some of them became priests, catechists and evangelists.
- Freed slaves were also trained to work in gardens and this was mainly done on the mission farms. This gave a chance to ex-slaves to learn agricultural skills.
- The ex-slaves who were orphans were given new parents who were whites and these looked after them in the more natural and parental way.
- There was a group of ex-slaves which was trained practical skills in carpentry, brick making and building. This equipped them with life skills for future survival.
- At Bagamoyo camp, the freed slaves were also allowed to interact freely with one another for an hour every day which helped them to develop friendship and love among themselves.
- They were made to abandon their backward African practices and beliefs and entered into a community of Christians which set them free.
- Those who reached the marriage age were married off in a Christian monogamy marriage practice and they were settled in Christian villages which were under a missionary to help them stay in love and companionship.
- Bagamoyo rehabilitation centre also offered land to a grown up ex-slaves. They grew food on this land which enabled them live a happy life.
- In general, Bagamoyo rehabilitation centre was a model centre that set a good example and led to the setting up of other centres like Frere town resettlement centre by the CMS.

Qn. Examine the services offered to the freed slaves in the resettlement camps set up by missionaries.

PROBLEMS FACED BY CATHOLICS AT BAGAMOYO CAMP

- They had a problem of land with the Wazamani people who claimed ownership of the area and started planting crops on it. The church had to first comfort them to go away.
- It became too expensive for the church to maintain the ex-slaves in this centre. It is reported that five (5) pounds were needed to pay for the training of each ex-slave to make himself supportive.
- During 1870s, the catholic missionaries had a problem on severe financial shortage due to the Franco-Prussian war in which France was defeated and lost her areas of Alsace and Lorrain which had minerals.
- Diseases especially malaria and dysentery also threatened Bagamoyo camp. By 1877 twelve missionaries had died at Bagamoyo camp.
- Insecurity was another challenge to the missionaries at Bagamoyo. This was mainly caused by Arab activities against missionaries who were fighting against slave trade.
- Missionary work at Bagamoyo was later interfered by the desire for material wealth among the ex-slaves which limited their attention and commitment to God.
- There was shortage of man power to carry out the activities of the camp. Many whites didn't want to work in Africa and a few who came were killed by diseases which caused labour scarcity.
- The Catholics were facing the problem of language barrier with ex-slaves. This is because they were all serfs of ex-slaves whom the missionaries could not communicate with.
- Some ex-slaves became immoral and indiscipline at Bagamoyo camp and it became a problem for the catholic missionaries to restore morals among ex-slaves.
- Many ex-slaves were deeply rooted into their traditional cultures and it was hard for the missionaries to convert some people to Christianity.

SUCCESS ATTAINED BY MISSIONARIES IN THE CAMPS

- To enlarge extent, the Missionaries were successful in the evangelization of the ex-slaves in the camps as shown below.
- As a result of ex-slaves' rehabilitation centres, there emerged Christian villages e.g. at Morogoro, Mbonda and Kondora.
- There was emergence of a life of prayer everyday e.g. at Bagamoyo, an hour of prayer was compulsory.
- Christian worship was developed among the ex-slaves in the rehabilitation centre.
- There developed a strong belief in Jesus Christ as the Lord among the ex-slaves in the camps.
- African ex-slaves adopted Christian Baptism abandoning the African initiation rite of circumcision.

- The ex-slaves also adopted the Christian Marriage system of Monogamy as opposed to African marriage system of polygamy.
- The Africans in the camps took up monotheism and abandoned polytheism hence turned to the worship of one supreme creator God.
- Some Africans became church leaders after undergoing seminary education hence a success.
- Ex-slaves developed a life of Bible study and interpretation hence living a real Christian holy life.
- Some ex-slave Christians developed a life of self-sacrifice and denouncing of materialism which could lead to sin, jealousy and hatred hence a success.
- Some ex-slaves started trading with other neighbouring people which also served as a link in spreading the church.
- Africans in the camps later on started visiting the churches for prayer and thanks giving to God.

WEAKNESS OF THE REHABILITATION CENTRES IN EAST AFRICA

- Africans in the camps were sometimes mistreated basing on race through under feeding them.
- The ex-slaves were also exploited in terms of labour on the mission farms that produced cash crops for export that they never benefited from.
- Missionaries used the ex-slave camps to divide the Africans basing on race and Christian denominations.
- Rehabilitation centres were further used as centres of eroding and diluting African culture in favour of European culture.
- The ex-slaves were heavily punished on simple mistakes in the camps.eg they were imprisoned and whipped which made them feel as if they were still under slavery.
- In addition, the ex-slaves were over worked on the farms of the Missionaries which annoyed them and started conflicting with the Missionaries.
- Life in the camps was so strict and tight which made the ex-slaves feel as if they were still slaves.
- The ex-slaves in the camps were used as markets for the European produced goods and services like medicine, books etc. hence taking away the little money Africans had.
- The rehabilitation centres were too congested with many ex-slaves which led to poor hygiene and outbreak of diseases especially dysentery that killed some of them.
- Missionaries used the camps to spread European imperialism and influence the Africans accepts anything European including colonialism.

- The ex-slaves in the camps were also used to produce raw materials for European industries which developed Europe and drained Africa.

HOW THE REHABILITATION CENTRES LED TO THE SPREAD OF CHRISTIANITY?

The Missionaries did whatever they could to ensure that the ex-slaves in the camps turned to Christianity as shown below;

- Missionaries put Christian believers to administer the camps and these ensured that Christian principles and doctrines were imparted into the ex-slaves.
- Since the centres were put up on catholic and Protestants foundation, the ex-slaves were able to live a Christian Lifestyle hence the spread of Christianity.
- Churches for worship were built in the camps where the ex-slaves were supposed to go and attend church services.
- People in the camps were by law required to be baptized in Christianity as a requirement to fit in the Camps.
- Christian schools and seminaries were built in the camps to train African Catechists, priests and sisters out of the freed slaves.
- The ex-slaves had to first accept Jesus Christ as the Messiah in order to receive Missionary educational, health and Charity services.
- Freed slaves in the camps were also required to go for prayer every day hence leading to the spread of Christianity.
- Bible study lessons were a must among the ex-slaves and this equipped them with Bible Knowledge.
- Christians were given land and houses a few meters away from the camps, the ex-slaves were to stay in Christian Villages that were created hence spreading Christianity among the inmates.
- Freed slaves in the camps were supposed to practice the Christian marriage system of monogamy based on Love and Companionship thus spreading Christianity.
- Some ex-slaves were made church leaders and this encouraged them to spread the gospel to fellow Africans in the Camps thus spreading Christianity.

HOW MORALS WERE IMPARTED INTO THE EX-SLAVES IN THE CAMPS

- The ex-slaves underwent bible study lessons which equipped them with Christian values and morals.
- They were converted to Christianity and called upon to live according to Christian norms hence acquiring Christian morals.

- The mature ex-slaves were influenced to get married in order to avoid temptation of sexual immorality.
- They were subjected to moral lessons and instructions in the camp which reminded them of their moral obligation all the time.
- The missionaries gave punishments to the ex-slaves who went against Christian morals thus enforcing morals into them.
- The ex-slaves were also kept busy most of their time in the gardens and in technical schools hence avoiding idleness in the camps
- The missionaries sometimes ex-communicated/chassed the ex-slaves who had bad behaviours in the camps which scared others from having unacceptable immoral behaviours.
- Missionaries encouraged daily prayers which constantly renewed the faith of the ex-slaves making them live moral lives.
- The freed slaves were encouraged to repent in case of any crime committed which renewed their faith and made them live morally upright.
- The ex-slaves were provided with employment opportunities that provided them with money for survival hence reducing temptations of stealing thus living morally.
- They encouraged them to establish their homes outside the camps which reduced on the congestion in the camps leading to easy management and good morals.
- The younger ex-slaves were given forecaster parents who supported them morally, socially, financially and psychologically hence living moral lives.

How morals/discipline were maintained among the ex-slaves in the rehabilitation centres?

HOW SLAVE TRADE CONTRIBUTED TO THE SPREAD OF CHRISTIANITY IN EAST AFRICA.

- Slave trade led to the coming of many missionary societies into East Africa to fight against it and in the process, they spread Christianity.
- It also provided room for the missionaries to buy slaves from the slave markets whom they converted into Christianity.
- The missionaries condemned slave trade and called it evil and ungodly which made Africans to love them and get converted to Christianity they were spreading.
- Slave trade made missionaries to set up rehabilitation centres for the freed slaves who were also converted to Christianity.
- The trade made many Africans at the coast to run to the mission stations put up by missionaries for protection from where they were easily converted to Christianity.

- The trade made many Africans helpless, hopeless, and frustrated. This made them turn to Christianity with hope that their suffering and misery could come to an end.
- The trade somehow cleared the interior of East Africa of dangerous wild animals like lions and leopards because Ivory was highly demanded in this trade. This gave security to the missionaries to spread the gospel.
- Slave trade led to the development of trade routes coming in to the interior of East Africa. These routes were later used by the missionaries to enter into East Africa to spread the gospel.
- The trade led to the emergence of African church leaders commonly known as Bombay Africans who spread Christianity to fellow Africans winning many of them.
- It enabled the missionaries to get financial support from their home government to help them in fighting it but also used that money to spread the gospel.
- The trade made the British to sign anti Dutch slave trade treaties with the sultan of Zanzibar Said Seyyid which provided the conducive atmosphere for the spreading of Christianity.
- The abolition of slave trade involved putting up good transport and communication networks like roads, railways. These were later used by the missionaries to move to different areas spreading the gospel.
- The abolition of slave trade came with the European colonialism of East Africa when colonialists took over; they provided freedom and security to the missionaries to spread Christianity.
- The abolition of slave trade led to the development of legitimate trade, which attracted many Africans to join the missionaries in order to take part in cash crops production and to earn a living.
- The trade made the Arabs to concentrate on the trading activities other than spreading Islam which gave a chance to the missionaries to spread Christianity easier.
- Due to slave trade, Africans hated the Arabs and their Islam because of enslaving them. This made them to join Christianity because the missionaries were taking good care of them.

How did slave trade contribute to the expansion of the church in East Africa?

HOW SLAVE TRADE LIMITED THE SPREADING OF CHRISTIANITY

- The trade brought insecurity to the missionaries because of the raiding some things that limited missionary effort of spreading Christianity.
- Slave trade raiders could sometimes steal missionary facilities which were needed in spreading the gospel hence limiting the work.
- Slave trade brought missionaries into conflicts with the Arabs and African slave dealers hence creating a poor working environment for the spreading of Christianity.

- The trade made missionary work very expensive because a lot of money was needed to replace the stolen facilities which money would have been used to preach the gospel.
- Slave trade made some African leaders who enjoyed it to stop the missionaries from going to their areas to spread the gospel because they feared that the missionary would de-campaign the trade
- Slave trade made it impossible for the Africans in the interior to live a settled life which made it hard to the missionaries to spread the gospel to those unsettled people.
- Slave trade caused a materialistic life style among many Africans who benefited from it. This made it hard for many Africans to turn to Christianity which advocated for self- denial.
- Slave trade led to the development of Islam in East Africa because people turned to Islam in order to avoid being taken as slaves. Therefore, it was hard for people to turn to Christianity freeing that they will be enslaved.

Qn. How did slave trade hinder the spread of Christianity in East Africa?

Assess the contributions of slave trade towards the spreading of Christianity in East Africa.

(Both positive and negative)

THE RISE OF BOMBAY AFRICANS

- ❖ Bombay is the third (3rd) most respected city in India after New Delhi and Calcutta.
- ❖ Bombay Africans were Africans ex-slaves who were rescued by the British anti-slave patrol ship on the Indian Ocean and they were taken to Saharanpur near Bombay for rehabilitation.
- ❖ During their stay in India, they were converted to Protestantism and were trained in different schools, trade and theology.
- ❖ Some of the Bombay African who returned to Africa included William Jones, David George, Ishmael Semler etc.
- ❖ They mainly worked among the freed states, Frere town and those who came back also worked with Rebmann at Rabai -Mpya.

PROMINENT BOMBAY AFRICANS WILLIAM JONES

- ✓ William Jones was the most prominent Bombay African who worked at Rabai Mpya with Rebmann for some good time.
- ✓ In 1880, he was sent to Taita to help in doing missionary work among fellow Africans.
- ✓ In 1885, Bishop Hannington ordained him as a deacon at Rabai Mpya
- ✓ After his ordination, he was told to accompany Bishop Hannington to Uganda
- ✓ Unfortunately, Bishop Hannington was arrested and imprisoned in Busoga for four days and then killed on orders of Mwanga before he reached Buganda kingdom.
- ✓ William Jones escaped and went back to Rabai Mpya and told them of the Bishop's murder in Busoga.
- ✓ He then became a pastor at Rabai Mpya and ministered to fellow Africans
- ✓ He is remembered for his accommodating spirit of the slaves who were escaping from their slave masters to Rabai
- ✓ By 1888, Jones had resettled around 1000 ex-slaves at Rabai Mpya.
- ✓ In 1896, William Jones was ordained the arch deacon of Rabai.

ROLES PLAYED BY BOMBAY AFRICANS IN THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Bombay Africans led to the spread of the church both at the coast and in the interior of East Africa as shown below

- They preached Christianity among fellow Africans at Rabai Mpya and Frere town hence converting many pagans to Christianity.
- They carried out missionary journeys into the interior of East Africa which also promoted wider coverage of Christianity in different centres
- They engaged the ex-slaves in a Christian life style of repentance, prayers, monogamy and baptism which also promoted Christianity in East Africa.
- Bombay Africans were easily accepted and listened to by fellow Africans hence easy understanding of the gospel message.
- They worked with the missionaries to translate the gospel into some local languages like Kiswahili, Luo and Luganda which were easily understood by the Africans.
- Bombay Africans knew some local languages like Luo, Kiswahili, Luganda etc. which they used in spreading the gospel to fellow Africans where the missionaries had experienced problems. They also knew some local places in the interior of East Africa where they easily reached out and proclaimed the good news.
- Bombay Africans condemned slave trade and slavery whose torture they had faced. This made them get a lot of support from fellow Africans who later got converted to Christianity.
- They boosted the missionary man power in East Africa that was not enough hence increasing the speed at which the gospel was spread.
- They guided the missionaries in the interior of East Africa in the spread of Christianity e.g. Bishop Hannington was led by William Jones to Uganda.
- They provided charity services to the needy Africans especially the freed slaves at Rabai Mpya.
- Some Bombay Africans served as church leaders. E.g. William Jones served as a church leader at Rabai Mpya

- Being employed and paid by the missionaries, Bombay Africans were admired by the Africans who also got converted to Christianity hoping to enjoy like the Bombay Africans.
- They established some churches and mission centres in the interior of East Africa such as the sagula mission station which acted as the evangelical centre.
- They played the role of the mediators between Africans and Europeans which made missionaries to be accepted by Africans. e.g. William Jones introduced William prince of the C.M.S to the Taita people who had previously rejected him.
- They worked hand in hand with the missionaries complementing one another in the spread of the gospel. E.g. David George closely worked with Rebmann at Rabai Mpya.
- Bombay Africans knew the Africans likes and dislikes which made them plan accordingly to convert them to Christianity. Jones knew the Taita people which enabled him to penetrate them with the gospel without much resistance.
- They encouraged the formation of Christianity education centre and they are credited to have been the fore runners of St. Paul's theological college at Limuru.
- Bombay Africans opposed and condemned the missionary harsh treatment of the Africans in the camps which improved the African welfare and attracted many Africans to join Christianity.
- Bombay Africans had respect for some African cultural practices like circumcision among the kikuyu which made some Africans confident of joining the church.
- In conclusion, Bombay Africans did a lot as far as spreading the church was concerned. That's why William Prince of the CMS commented that they were spiritually minded, faithful, and confident and had respect for the native Christianity.

Qn. Analyse the efforts/ contributions/ roles played by the Bombay Africans in the spread of the church in East Africa. (25 marks)

PROBLEMS FACED BY BOMBAY AFRICANS

- Just as the missionaries, Bombay Africans also faced hostility from slave raiders at the coast and in the interior of East Africa which made their work difficult.
- Language barrier also challenged many of them in spreading the good news to different tribes especially those who did not know the local languages.

- They faced a challenge of stiff competition from Islam which had already been established in East Africa.
- Some of them were mistaken to be European collaborators who wanted to colonize the East Africans
- They suffered racial segregation from the missionaries as they were denied top leadership positions in the church because they were seen as inferior.
- Some African communities didn't welcome the Africans and so they became hostile to them and turned them into food e.g. the Nandi man eaters.
- They encountered geographical barriers in their work characterized by rivers, mountains and forests which were very hard to penetrate so as to spread good news.
- Some of them suffered from tropical diseases like malaria, smallpox etc. which frustrated their work of spreading Christianity.
- They were faced with conservative African cultural beliefs which made many Africans not to get converted to Christianity especially the Nandi.
- They faced a problem of inadequate facilitation to do their work effectively. E.g. they were not well paid in terms of money by missionaries at sometimes missionaries delayed to supply them with food.
- Bombay Africans were very few in number and therefore were over worked and suffered from fatigue and this affected their progress.
- They were always unhappy due to the missionary harsh and hostile treatment of Africans in the camps especially in the Frere town which caused conflicts between them and missionaries.
- Bombay Africans were highly frustrated by the poor rewards or remunerations given to them by missionaries given the too much work they were doing.
- Missionaries didn't trust the Bombay Africans in that those in positions of responsibility were closely monitored which annoyed the Bombay Africans and they reduced their spirit of serving the church.
- Missionaries and Bombay Africans always conflicted over African culture i.e. Bombay Africans supported some practices like circumcision which the missionaries opposed which affected the church negatively.

HOSTILE RELATIONSHIP BETWEEN BOMBAY AFRICANS AND THE MISSIONARIES

At first, the relationship between the Bombay Africans and the missionaries was so smooth in the proclaiming of the good news.

However, from 1870s and on, the relationship between the two groups started to get bitter and it deteriorated to the extent that they completely fell apart.

CAUSES OF THE POOR RELATIONSHIP BETWEEN THE TWO GROUPS

- The denial of Bombay Africans leadership opportunities in the church and Frere town something that was condemned by William.
- Bombay Africans were subjected to too much work by the missionaries which exhausted them and started disobeying the missionaries.
- The missionaries used to take themselves as superior and considered the Bombay Africans as inferior which also caused the bitter relationship.
- The missionaries always treated the Bombay Africans as children whom they had helped to raise up which also annoyed the Africans
- Missionaries mistrusted the Bombay Africans whom they gave position of responsibility in the church i.e. they strictly supervised them which demoralized the Bombay Africans.
- Bombay Africans were never happy with the missionary hostile treatment of Africans at Frere town i.e. they always caned, imprisoned and given little food as punishments to the crimes committed.
- Some Bombay Africans were frustrated by the poor payments they were given yet they were doing a lot of work. They looked at it as a sign of no appreciation to the great services they offered.
- The two groups also conflicted over some African cultures especially circumcision among the kikuyu and Nandi i.e. the missionaries opposed it yet Bombay Africans supported it hence the disagreement.
- The discriminatory tendencies of missionaries towards Africans non converts made some Bombay Africans uncomfortable with the missionary journeys also led to the poor relationship between the two groups.

- The influence of Bishop Hannington at the coast who saw how the services of the Bombay Africans were under looked and discredited by the missionaries caused the bitter relationship.
- Suspicion, mistrust and discomfort between the two groups also caused the conflicts that led to the division of the two groups.
- The departure of Sir Bartle Frere the only understanding European who highly appreciated and respected the services of Bombay Africans led to increased conflicts between missionaries and Bombay Africans.
- The untidy death of Bishop Hannington in 1885 in Busoga who was being escorted by a Bombay African called William Jones who wasn't killed caused suspicion between the two groups.
- The missionaries at Frere town over worked the African ex-slaves which the Bombay Africans interpreted as racial segregation causing the poor relationships.
- The Bombay Africans felt cheated due to the missionary refusal to leave the coastal mission centres to also go to the interior to preach i.e. they always made the Bombay Africans to go to the interior and remote areas.
- Missionaries disregarded almost all African norms and values for example Africans were meant to lose their cultural norms and only adopt European Christian norms.

Qn. Account for the bitter relationship between the missionaries and the Bombay Africans
Justify the existence of the conflicts between the missionaries and the Bombay Africans.

EFFORTS MADE TO UNITE BACK THE TWO GROUPS

The existence of such poor relations between missionaries and Bombay Africans greatly affected the expansion of the church.

The missionaries therefore feared to ashame the church and therefore started working out ways of harmonizing the two groups in order to enhance spreading of the gospel.

The following are the efforts/ steps taken to unite back Bombay Africans with the Christian missionaries.

- Sir Bartle Frere came up and appreciated as well as respected the services of the Bombay Africans and called upon his fellow missionaries to respect the Bombay Africans.

- William Prince of the CMS also condemned his fellow missionaries for not putting Bombay Africans in responsible offices and positions in the church.
- William Prince further condemned racial discrimination that the white missionaries practiced through under looking Africans as inferior.
- Attempts were made to give Bombay Africans important positions in the church e.g. William Jones was made a pastor at Rabai and arch deacon in 1896 hence bring back the lost relationship.
- Africans were now trained as catechists and the African priests were given freedom to establish churches and run them according to the principles of the mission church.
- Missionaries started Africanizing the church by accepting some African cultures like baptizing Africans with African names and even circumcision later.
- Missionaries also started offering literacy and practical education to the Africans hence preparing them to the life a head and this made Bombay Africans very happy.
- Missionaries further increased on the charity works to the poor Africans i.e. they gave the frustrated Africans food, shelter, clothes and health facilities especially at Frere town which bridged the gap between them and the Bombay Africans.
- Missionaries put pressure on the colonial authorities to consider African interests like allowing Africans to have representatives to the legislative councils from 1923.
- Missionaries carried out efforts for ecumenism i.e. they tried to bring unity and co-operation in the church which restored the trust and confidence of masses to the church.
- The CMS appealed to other missionaries to come to East Africa to work with the Bombay Africans something that reduced the too much work load of the Bombay Africans.
- Missionaries encouraged peasant farming in order to improve on the income of the Africans and stop them from complaining for positions of the church e.g. K.Borup distributed seedling and fertilizers to Africans.
- Torture and heavy punishments to the indiscipline ex-slaves was replaced by guidance and counselling which impressed the Bombay Africans.

- There was an increase in the rate of facilitation to the Bombay Africans in terms of food which was being harvested from farms of the re-habitation centres thus making Bombay Africans happy.
- Missionaries adopted a motivation spirit of thanking the Bombay Africans who had done great work, rather than despising their contributions.
- Some Bombay Africans were allowed to lead commercial campaigns like supervising farms and carrying out transactions from which they got some money.

CHRISTIANITY AND THE ESTABLISHMENT OF COLONIALISM IN EAST AFRICA

The establishment of colonialism in East Africa took place in the 19th century and in the early years of the 20th century. However, before this period, some European groups had already been in the region but had no interest of controlling the Africans.

- The first group of Europeans to come to East Africa was that of the Portuguese who operated at the coast of East Africa between 1500-1700
- Explorers such as John Spix, Henry Morton Stanley and David Livingston had also been in East Africa for some time and they reported back the economic potentials of East Africa to their home government.
- The good reports of the explorers made European traders to come into East Africa to exploit its resources e.g. IBEACO formed by William Mackinnon and GEACO formed by Carl Peters.
- In the meantime, missionary groups also arrived in the region and it was not easy to identify them as colonialists because they presented themselves as evangelists.
- The truth is they were real colonialists who came to pave way for the colonization of East Africa hoping that colonialism will help them spread the gospel.

ROLE OF THE MISSIONARIES IN THE COLONISATION OF EAST AFRICA

- They softened the hearts and minds of the East Africans through their Christian teachings which made Africans to accept European colonialism e.g. they taught Africans to love their neighbours as they loved themselves which made them not to fight the colonialist.

- Some missionaries worked as explorers e.g. David Livingstone and Rebmann. These reported the East African mineral wealth to the British government forcing British to come and take over East Africa.
- Missionaries involved themselves in signing treaties which also eased the colonization of East Africa e.g. they involved in signing of the 1900 Buganda agreement which gave powers to the whites to control Buganda kingdom.
- Missionaries financed the activities of chartered companies which also facilitated colonialism e.g. IBEACO went bankrupt; it was financed by the CMS to continue with its work in Uganda hence facilitating colonialism.
- They involved themselves directly in the politics of East African society like in Buganda where they overthrew Kabaka Mwanga which made Buganda to lose her independence
- Christian missionaries directly worked together with chartered companies in spread of colonialism e.g. in Buganda the CMS worked with Captain Fredrick Lugard of IBEACo to take over Buganda region.
- The missionaries' education produced a number of African elite collaborators with the whites e.g. Apollo Kagwa and Semei Kakungulu spread colonialism in the whole of Uganda because of missionary education.
- Missionaries built roads and railways which were later used by the colonialists to transport colonial troops and administrators into East Africa.
- They put up health centres in form of dispensaries and hospitals in East Africa that reduced one of the disease threats that had scared colonialists hence attracting them to come in East Africa
- The missionaries introduced cash crop economy by encouraging East Africans to grow cash crops which attracted colonization of Buganda kingdom
- Missionaries de-campaigned African culture and praised the European culture which made many Africans to admire anything European including colonialism.
- Missionaries engaged in wars of colonial concept e.g. religious wars in Buganda that contributed to the colonization of Buganda kingdom.

- Christian missionaries provided the earliest sketch maps of East Africa that guided the colonial masters in their conquest and colonization of the East Africa interior.
- Missionaries invited their home government to come and colonize the area that they had Christianized. E.g. the CMS invited Britain to come and take over Buganda shortly after the religious wars.
- They divided the East Africans along Christian denominations i.e. into Catholics and Protestants making them too weak to fight against colonial rule.
- They reported the hostile and friendly communities of East Africa which made the colonialists come well prepared to fight the hostile tribes.
- Missionaries befriended East African leaders who easily accepted the colonialists when they came leading to colonialism e.g. the kabaka of Buganda welcomed the colonialists and gave them his chiefs to help them extend colonial rule.
- Missionaries abolished slave trade which made Africans love them and when the colonialists came they welcomed them thinking that they were as good as missionaries.
- Christian missionaries introduced legitimate trade which made many East African rich through selling their agricultural produces. This made them well come the colonialists thinking that they were as good as the missionaries.
- They civilized the East Africans through abolishing barbaric practices like human sacrifices, circumcision etc. which made East Africa fall in love with all the whites including the colonialists hence the colonization of East Africa.

OTHER FACTORS:

- Good climate.
- Fertile soils that favoured plantation farming.
- Rise of Nationalism in Europe.
- The Berlin conference of 1884-1885.
- Discovery of minerals in South Africa.

- Industrial revolution in Europe made them to come for raw materials.
- Need to invest their excess capital.
- The desire to secure market their finished goods.
- The need to settle their excess population.
- Role played by the chartered companies.
- The strategic location.

Qn. Assess/discuss the contributions of missionaries in the colonization of East Africa in the 19th century (25 marks)

2. To what extent did the missionaries come to East Africa to spread European colonialism? (25 marks) 3. To what extent did the missionaries contribute to the colonization of East Africa? (25 marks)

HOW COLONIALISM AIDED CHRISTIANITY IN EAST AFRICA.

Having been helped by the missionaries to establish colonialism in East Africa, the colonial masters also started helping and facilitating the spread of Christianity as shown below.

- The colonial government also gave the missionaries freedom of most to any territory they wanted which made the preachers to preach the gospel to the whole of East Africa.
- Colonial authorities influenced their home governments to send money to the missionaries to spread the gospel so as to take over the areas they had Christianized.
- Colonialists agreed never to interfere negatively in the affairs and activities of the Christian missionaries which also enabled the missionaries to preach the gospel smoothly.
- The colonialists assisted the missionaries in the provision of health/ medical services to the East Africans. This attracted many East African into the church hence its expansion.
- Colonialists further assisted the missionaries in the provision of education to the people of East Africa. This also attracted many people to join Christianity.
- Colonialists also linked the missionaries to the local political and cultural leaders which paved way for the effective spreading of the gospel in such kingdom.

- The colonialists developed communication lines such as roads and railway lines which were used by the missionaries to penetrate into the interior of East Africa with the gospel.
- Due to colonialism, the Berlin conference was called and this led to peaceful missionary competition over converts which favoured the spread of the church.
- Colonialists worked hand in hand with the missionaries to fight and stop slave trade and slavery. This brought peace hence leading to the spread of the gospel.
- The colonial authorities also worked hard to develop legitimate trade and this attracted many East Africans to join the missionaries and accepting the gospel.
- Colonialists also supported the missionaries in the development of cash crop agriculture among East Africans. This made blacks to accept the gospel that were being spread by the missionaries.
- Colonialists further fought and weakened the spread of Islam hence leaving Christianity as the only dominate religion.
- The colonial administrative centres were also used as missionary centres from where the missionaries based to reach out to other places e.g. Nairobi and Entebbe.

Qn. How did colonialism contribute /favour the spread of the church in East Africa. (13 marks)

HOW COLONIALISM CONFLICTED WITH CHRISTIANITY

Colonialism at times hindered the spread of Christianity in East Africa as explained below.

- The colonialists in East Africa only favoured missionary groups from their home countries and neglected others e.g. in Uganda, the French Catholics working in rural areas were neglected by the British hence hindering their work.
- The freedom of movement given to the missionaries by the colonialists created unhealthy competition and clashes between the Catholics and the Protestants which spoilt the image of church.
- Colonialists later criticized missionary services which hindered the spread of the church. E.g. they criticized missionary education calling it too theoretical which made some people not to join Christianity.

- Later on, colonialists took over education from the missionaries which made students from missionary schools to run into colonial schools hence reducing the number of church converts.
- The colonialists further started offering health services to Africans which also made some Africans not to join Christianity since they could get treated by the colonialists.
- The colonialists fought many wars of conquest which brought insecurity hence hindering the missionary work of spreading the gospel e.g. the Hehe, Nandi MaJi-MaJi rebellions etc.
- The European colonial interests in Uganda contributed to the outbreak of the religious wars in Buganda which also hindered the spread of the gospel.
- Colonial interest partly led to the killing of Bishop Hannington an event that made many East Africans scared of joining Christianity.
- Colonialists exploited East Africans which made people hate all whites including missionaries hence refusing to join Christianity e.g. in Kenya, the Kikuyu saw no difference between the colonialists and missionaries.
- Due to colonialism, East Africans refused to join Christianity thinking that the Christian missionaries were agents of European colonialists.

Qn. Assess the contribution of colonialism towards the spread of the church

PENETRATION OF CHRISTIANITY INTO THE INTERIOR OF EAST AFRICA

FACTOR FOR THE SPREAD OF CHRISTIANITY IN THE EAST AFRICAN INTERIOR

Initially, Christianity was concentrated at the coast because most missionaries lived at the coast due to urbanization and feared to come into the interior due to its remoteness.

However, with time Christianity started penetrating deeper into the interior due to a number of factors as explained below.

- Their early exploratory works of early explorers like John Speke and Dr David Livingston inspired many missionaries to come into the interior to spread the gospel.
- Competition for converts between the Christian missionaries and Arab Muslims also favoured the spread of the gospel in the interior.
- Competition for converts between the two Christian dominations i.e. Catholics and Protestants also made it easy for Christianity to penetrate the East African interior.

- Missionary offering of education to the people of East Africa also attracted very many people to join the church.
- In addition, missionaries offered health services where they treated only those who are converted which attracted more believers to join the church in order to receive health services
- The weakness by African traditional religion especially during the Maji maji rebellion made many East Africans to join Christianity.
- The 19th century social problems especially famine among the East Africans made many of them to run to church for survival leading to the expansion of Christianity in the interior.
- The establishment of the ex-slave's rehabilitation centres in places like Bagamoyo, Rabai mpya etc made East Africans to look at the missionaries as good people hence joining Christianity.
- Financial support missionaries received from their home countries also much boosted the missionary work thus the easily penetration of Christianity in the East African interior.
- The translation of bible scriptures into local languages made many East Africans to understand the gospel hence the spread of Christianity in the interior.
- The use of African converts as catechists, priests and evangelists helped to overcome the problem of missionary man power hence the penetration of Christianity into the interior.
- The development of transport and communication networks in form of roads and railway lines eased the movement of the missionaries in different areas of the interior spreading Christianity.
- The indigenization/Africanization of the church i.e. the missionary allowing some African practices by African Christians like circumcision attracted many into Christianity.
- The role played by Bombay Africans when they moved across the interior spreading the gospel inspired many Africans to join Christianity
- The role of the 20th century ecumenical movement which aimed at uniting all Christians in east Africa also made Christianity to penetrate in the interior.
- The security offered to the missionaries by the local government in East Africa made it easy.
- The testimonies that were given by the new converts about their life inspired other interior people to join new religions.

- The killing of Uganda martyrs in Buganda in 1886 made Christianity popular hence its wide spread.
- The killing of Bishop James Hannington from Busoga disappointed the church hence its penetration to the interior.
- The giving out of free Christian literature/ books to Christians enabled many of them to understand Christianity hence its wide spread.
- The role played by African evangelists such as Apollo Kivebulaya and Yohannah Kitagata who moved through out East Africa spreading Christianity favoured its spread.
- The influence of the revival movement in east Africa in the 19th century (balokole movement) easily made Christianity to be spread in the interior.
- The religious wars in Buganda also contributed to the spread of Christianity because Christians ran into hiding places where they ended up preaching to the pagans.
- The abolition of slave trade by the missionaries made many East Africans to love them hence making Christianity to grow.
- The invitation of the church missionaries by African kings like Mutesa 1 of Buganda made missionaries to spread their gospel with confidence and without fear.

The hospitality of some African tribes like Buganda who took good care of Christian missionaries made it easy for Christianity deep into the interior.

Qn. Asses/Explain/Discuss the factors that helped Christianity to penetrate in the East African interior easily (25 marks)

FACTORS THAT SLOWED DOWN THE SPREAD OF CHRISTIANITY AT THE COAST OF KENYA BETWEEN 1890 AND 1920

Why did the spread of Christianity slacken at the coast of Kenya between 1890 and 1920? (25 marks)

- Between 1890-1920, the local chief of the wandigo tribe converted from Christianity to Islam with most of his tribesmen and women which made Christianity to slacken.

- In 1895, there was a Muslim led rebellion of the wandigo tribe against the British and the Christians at the Kenyan coast which also affected the spread of Christianity negatively.
- During the same period, the missionaries withdrew from the coastal areas to the interior of East Africa hence hindering the spread of the gospel at the coast.
- Islam had taken strong roots at the coast and was quite difficult to out complete hence slackening the spread of Christianity.
- Christianity was seen as a more foreign religion at the coast as compared to Islam that had many African related practices.
- The early missionaries at the coast were more interested in exploration works than evangelization work making Christianity to slacken at the coast.
- The establishment of colonialism at the coast made Africans more suspicious of the Missionaries than the Arabs and their Islam.
- The construction and extension of the Uganda railway into the interior attracted more missionaries into the interior from the coast.
- The continued use of foreign languages especially English by the missionaries at the coast led to language barrier problems hence hindering the spread of the gospel.
- Christian life at the coast at that time was too cool, strict and difficult to catch with by the Africans.
- The fall in slave raids in the interior attracted missionaries from the coast for interior evangelism.
- The increased British protection towards the missionaries inspired the missionaries to penetrate into the interior for evangelism with less fear hence abandoning the coast.
- The stiff competition for followers among the Christian mission societies led to missionary influx into the interior for followers.
- The increased missionary interest to establish mission centres in Kikuyu and Buganda communities at that time made them to withdraw from the coastal areas.
- The desire by the missionaries to engage in cash crop production led to their going into the interior from the coast hence slackening the spread of Christianity at the coast.

- Existence of huge chunks of land in the interior for settlement and production by the missionaries pushed many of them to the interior from the coast.
- The decline of slave trade at the coast for new strategic of getting followers hence going to the interior.
- The establishment of colonialism in the interior provided for freedom of missionary evangelism which made missionaries move from the coast to the interior.
- The too much coldness at the coast also forced the missionaries into the interior where the environment was bit warm and favourable for settlement.
- The hospitality of the interior tribes especially the Baganda also attracted the missionaries from the coast which was ambit hostile to the interior.

CHRISTIANITY IN BUGANDA

Christianity in Buganda was penetrated as early as 1870s. The earliest missionary groups entered Buganda during the reign of Kabaka Mutesa I

Mutesa I had invited them through a letter which was taken by Henry Morton Stanley who took it to the Queen of England.

This letter was published in the daily telegram the British Newspaper of Nov 1875.

When British received the letter, they were excited and therefore the CMS selected teachers to come to Buganda and civilize Mutesa's subjects.

Those teachers started teaching the pages (kabaka's messengers) at kabaka's palace together with Buganda chiefs, ministers and the kabaka

Other missionary members from the catholic group arrived in Buganda and joined the CMS in 1879 and these were the Roman Catholics

They also started their teachings which attracted the king to join them.

FACTORS FOR THE RAPID SPREAD OF CHRISTIANITY IN BUGANDA

- The early interest in the Christian teachers by kabaka Mutesa I in 1781 and his allowing them to come into Buganda made Christianity very strong in the region.

- Kabaka Mutesa I also allowed his chiefs to attend missionary teachings and lessons at the palace leading to wide spread of Christianity.
- The services offered by kabaka I has a translator to the missionaries was a symbol of acceptance of the church in Buganda hence its spread.
- The translation of New Testament, prayer books and hymns by Alexander Mackay into Luganda also made Christianity easily acceptable in Buganda.
- Mutesa I allocated the teachers of gospel places outside his capital which enabled them to easily go to other areas preaching the gospel.
- The 1885-1886 killing of the Uganda Martyrs also inspired many Baganda to join the Christianity to serve God.
- The 1882-1892 religious wars in Buganda that led to the removal of Islam from Buganda greatly made Christianity to develop because it remained as the only foreign in Buganda.
- Buganda's centralized administration made the conversion of people to Christianity very easy because when leaders got converted, it was easy for the subjects to be also followed.
- Buganda's settled way of life also made it easy for the missionaries to reach out to them and teach them the gospel.
- The Baganda were and they are still hospitable people with a culture of adopting change easily. Therefore, they warmly welcomed the missionaries.
- Buganda was blessed with very many missionary societies that competed for converts which made it easy for the gospel to be spread in the region.
- Buganda had good transport network which was developed by central leadership system in Buganda a factor which made the missionary movement very easy.
- Missionaries used the local Baganda evangelists to preach the gospel to fellow Bagandas which made the gospel easily accepted e.g. Apollo kivebulaya.
- Favourable climate in Buganda characterized by reliable rainfall and sunshine greatly favored the missionaries making them spread the gospel.
- The raise of independent church movement in Uganda known as African Greek orthodox churches greatly involved the Baganda to join Christianity hence its spread.

- The missionary station their headquarters in Buganda e.g. at Namirembe hill, lubaga churches

Qn. Account for the easy spread of the gospel in Buganda.

WHY KABAKA MUTEESA I INVITED MISSIONARIES INTO BUGANDA

In 1875, Henry Morton Stanley visited Buganda and had a meeting with Kabaka Mutesa one.

After Stanley's advice, Mutesa I wrote a letter to England requesting for the missionaries to come to Buganda.

Following the invitation, between 1876 and 1877, the Church Missionary Society under the leadership of Reverend CT Wilson and Shergold Smith arrived in Buganda.

Later in 1879, the Catholic White Fathers from France arrived under the leadership of Father Lourdel and Brother Amans.

REASONS WHY KABAKA MUTESA I INVITED THE CHRISTIAN MISSIONARIES INTO BUGANDA

The Christian missionaries were invited because:

- Mutesa I wanted to strengthen his position by acquiring guns from the missionaries.
- He expected the missionaries to teach him how to make his own guns.
- He expected the missionaries to train his soldiers and equip them with the best military skills
- To be able to use their influence and fight Bunyoro under Omukama Kabalega
- He was afraid of pressure from Egypt who wanted to colonize Buganda, so he hoped to use the missionaries to defeat them.
- He needed prestige and respect from his fellow chiefs.
- He needed to use Christian missionaries to check on Muslims who were becoming too arrogant.
- He expected Christian missionaries to teach his people how to read and write.
- He was tired of the demands from traditional religion. He needed a change in religion.
- The need by Mutesa I to use the missionaries to teach his people technical skills.

- Mutesa I wished to trade with the Christian missionaries so as to further develop the economy of Buganda.
- Mutesa I wanted the Christian missionaries to teach his people new farming methods.
- He had a hospitable heart towards foreigners. The friendly nature of Mutesa I, therefore forced him to invite missionaries to his kingdom.
- Mutesa I expected to receive some gifts from the Christian missionaries, for example beads, mirrors and clothes among others.
- He had been convinced by H.M Stanley that Christian missionaries would be good for the safety of his kingdom.

WHY MUTEESA I SENT AWAY MISSIONARIES FROM BUGANDA IN 1882

- In 1882 Kabaka Muteesa I ordered Catholics and Protestants to quit Buganda. They left for the coast, though some stayed on an island on Lake Victoria. Muslims were not chased away.
- Missionaries failed to supply Buganda with guns as expected, which annoyed the Kabaka.
- Missionaries did not extend any financial support to Buganda as expected which disappointed the king.
- Arab Muslims in Buganda advised the king against missionaries as imperialists hence the decision to chase them.
- The king feared losing Buganda's independence to the whites and decided to send them away.
- Missionary teachings against Buganda culture and religion disturbed the king and chased them away.
- The king failed to understand and feared the conflicts that continued to exist between the Catholics and the Protestants in the palace and chose to get rid of all.

FACTORS FOR THE RAPID SPREAD OF CHRISTIANITY IN BUGANDA

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- The missionary station their headquarters in Buganda e.g. at Namirembe hill, Rubaga churches

Qn. Account for the easy spread of the gospel in Buganda.

- Each of the Christian denomination was struggling for the favour and conversion of the king which Muteesa I feared and chased them away.
- Christian teachings of equality for all people were against the culture and position of the king hence the resolve to chase them away.
- Alexander Mackey of the CMS rejected the royal army to protect him which made the king suspicious of the whites.
- Disobedience of the first Christian converts, the pages, by refusing to take the orders of the king made him suspicious of the missionaries.
- Traditionalists and palace officials advised the king to get rid of the missionaries since all their activities were suspicious of Buganda's interests.
- Missionaries were dividing the Baganda along denominations of Catholicism and Protestantism, threatening Buganda's unity.

WHY KABAKA MUTEESA I DIED NEITHER ACHRISTIAN NOR A MUSLIM

- Kabaka Muteesa I was tactical, he worked with both the Christians and the Muslims but could not any. He died in 1884.
- The king was interested in guns from the foreigners to defend Buganda against her enemies, and not necessarily religion.
- The king was interested in formal education to his subjects and not religious education. He invited teachers not religious leaders.
- The king was to develop Buganda through trade relations with the foreigners, i.e. Arabs and Europeans and not interested in their religious faith.
- The king could not betray his own traditional religion and culture for foreign religions of Christianity and Islam.
- Buganda palace officials like the traditional Prime Minister Mukasa could not let/ advise the king join any of the foreign religions.
- The king feared entering strong alliance with any of the foreign religions as this would arouse rivalry and conflicts among these religions in Buganda.

- The king wanted to protect Buganda's independence against foreign colonialism hence the failure to convert to any of the foreign religions.
- The open conflicts between the Catholics and the Protestants in the palace threatened the Kabaka against converting to any.
- Muslims who had stayed in the palace for long advised the king against joining Christianity describing the Christians as imperialists.
- Disobedience of the first Christian converts, the pages, by refusing to take orders of the king threatened him against conversion.
- Christianity advocated for equality which was against the position of the king, and could not convert to compromise his special position in the kingdom.
- Joining Islam meant circumcision at an advanced age, on the king could not take on.
- Arab Muslims stayed in Buganda focused on trade and not converting local people into Islam.
- Islamic culture of praying five times a day, food prohibitions could not attract the king into conversion.

WHY KABAKA MWANGA RE-INVERTED MISSIONARIES TO BUGANDA

- In 1884, Kabaka Mwanga rose to kingship following the death of the father Kabaka Mutesa I.
- He inverted missionaries to come back to Buganda and immediately, the packed bags back.
- Mwanga could have not consulted palace officials and took it upon himself to invert the teachers back.
- Being young, about 18 years of age, he could have acted irrationally and inverted the missionaries back.
- Mwanga was a dictator and could have prevailed against all other people to invert the Christians back to Buganda.
- He expected military/ weaponry support to strengthen Buganda's defence against her enemies.
- He expected financial support to Buganda that he would use to build and develop the kingdom.
- He expected material/charity support the people of Buganda that would improve their welfare.

- Mwanga expected social service support in terms of education and health service to Buganda.
- Mwanga underrated circumstances under which his father had chased the teachers out of Buganda, hence inverting them back.
- Being young he believed he was strong enough to handle and manage the teachers hence inverting them back.
- Upon death of Kabaka Mutesa I, the teachers appealed to come back to Buganda and Mwanga gave them a second chance.

Missionaries had earlier been friendly to the young people in Buganda, who could have influenced the king to re-invert them.

BISHOP HANNINGTON JAMES (1847-1885)

- Bishop James Hannington was born in 1847 in England and he studied and attained a Bachelor of Arts degree in 1872.
- He was ordained as a Deacon on 21st March 1874 and later went to East Africa to proclaim the good news. While in East Africa, he was disturbed by fever and dysentery which forced him to go back to England in 1883.
- When he recovered in 1884, he was ordained as a bishop of equatorial Africa and in 1885, he returned to East Africa.
- When he arrived at Frère town near Mombasa, he decided to use the Eastern route (Busoga region) to connect to Buganda.
- News reached Kabaka Mwanga of Buganda that a European missionary had used the Eastern route to come and colonize Buganda.
- This forced Kabaka Mwanga to order his men to go and arrest him and later he was stabbed to death on 29th October 1885 leaving a land mark on the spreading of Christianity.
- As the Bishop was dying, he reported that he told the soldiers who were killing him to go and tell Mwanga that he had purchased the road to Buganda with his blood.
- Joseph Mukasa Balikuddembe a catholic priest and an official at Mwanga's court criticized the king for killing the Bishop and Mwanga responded by beheading him.

- Hannington was the first martyr of Uganda and his death is celebrated on every 29th October by the Church of England.
- The dedication stone was erected (put up) in his memory together with Bishop Hannington memorial church in England.

REASONS FOR THE DEATH OF BISHOP HANNINGTON

A number of reasons have been put up by scholars explaining the possible reasons for the killing of Bishop Hannington as explained below.

- There was a rumour and a belief that Buganda's independence would be taken away by a foreigner coming from the East. Therefore, when Hannington came from the East, he was mistaken to be a colonialist hence his death.
- The missionaries in Buganda had already annoyed and disappointed the king which made him to order for the death of bishop Hannington who was coming from Busoga.
- It is also possible that Mwanga ordered for the death of Bishop Hannington in order to scare away other missionaries from coming to Buganda.
- The strong belief in the Kiganda culture forced Mwanga to order for James death so as to preserve the Kiganda culture against foreign influence.
- The Baganda also suspected that the protestant missionaries were working with General Gordon a British colonialist to take away Buganda's independence hence killing Hannington.
- It's also believed that Mwanga was misadvised by his great chiefs and friends like Kalungi and Prime Minister Mukasa to kill Bishop Hannington.
- Mwanga at that time he was still a young man and a youth who lacked knowledge on how to make right decisions hence his decision to kill the Bishop.
- Mwanga's desire to become a catholic explains why he ordered for the killing of bishop Hannington who was a protestant.
- The dictatorship and autocracy of Buganda's kings of that time also led to the killing of Hannington i.e. in Buganda, killing people was as easy as eating and drinking.

- The disobedience of Alexander Mackay to Mwanga in January 1885 when he boastfully rejected the services of the customary royal yacht (boat) on his travel to Lake Victoria annoyed Mwanga hence killing the bishop.
- The conflicts and rivalries that existed between the Protestants and catholic missionaries made Mwanga was tired of them hence ordering murder of the Bishop Hannington.
- Mwanga probably wanted to express his authority over all sections of people in his kingdom hence employing excessive force by killing Bishop to attract loyalty from his subjects.
- Mwanga's desire to strengthen himself in power forced him to kill the man who was coming in his power.
- There was a believe that some devoted Muslims influenced the king because Bishop was coming to convert Muslims to Christianity

Qn. Analyse the circumstances that surrounded the killing of James Hannington

Account for the death of Bishop James Hannington.

EFFECTS/IMPACTS OF HANNINGTON'S DEATH ON THE CHURCH

Positive effects

The death of Bishop Hannington in Buganda favoured the spread of Christianity as shown below:

- His death made the church popular and famous in East Africa thus attracting many people to join the church.
- It increased the determination of missionaries to come into East Africa to spread the Christian faith.
- The death of the Bishop was a confirmation that Christianity had taken route in Buganda hence the need for other people to join it.
- It led to increased funding of missionary work in East Africa by British government which led to rapid expansion of the church.
- It also increased the British protection towards missionaries in East Africa which made them spread the gospel everywhere without fear.
- The bishop's death became the basis for the death of the Uganda Martyrs whose blood is highly recognized for having made the church to grow.

- The killing of the bishop in Buganda made Buganda region a centre of Christianizing all other regions in Uganda.
- It became a confirmation to the missionaries that the spread of the gospel was a very hard task that needed endurance in order to be successful
- The killing of the Bishop partly led to the religious wars in Buganda that scattered Christians to different parts of Uganda leading to the spread of gospel.
- His death won the church a number of sympathizers who joined Christianity just to console themselves for losing their Bishops.
- His death also led to colonization by British in Buganda in particular and Uganda at Large which strengthened Christianity in the region.

Negative effects

The death of Bishop Hannington hindered the spread of Christianity as explained below.

- The death of James robbed the church leader who was bold and determined to push the church forward.
- The death of the Bishop scared other missionaries to come to East Africa fearing to die hence decline of the gospel spread.
- His death also scared some Baganda to join Christianity also fearing to be killed by the king, since the Bishop' death pointed to the king's dislike for Christianity.
- His death led the death of other Christians in East Africa e.g. Joseph Mukasa Balikuddembe hence reducing the number of Jesus' converts.
- His death partly was the basis for the religious wars in Buganda which brought insecurity in Buganda hence interfering with missionary work.
- His death father worsened the working relations between the Kabaka and the missionaries which also disrupted the spread of the gospel in Buganda.
- His death negatively publicized the church which made people to have a lot of suspicion and stop others from joining Christianity.
- The missionaries who came to Buganda after James' death had to use distant routes other than Eastern routes which delayed the actual spreading of the gospel in Buganda.

- His death scared some missionaries who had already set off to Buganda to go back to the coast.
E.g. William Jones one of the Bombay got scared and went back to Rabai Mpya.

- The killing of the Bishop brought fear among the converted Christians who stopped spreading the good news for fear of losing their lives.

Assess the influence of Bishop Hannington's death on the spread of Christianity in East Africa
To what extent did Hannington's death contribute to the spread of Christianity in East African interior?

THE UGANDA MARTYRS

These are the Christians who were killed in 1886 under the orders of Kabaka Mwanga of Buganda who had just come to power after the death of his father Kabaka Mutesa I in 1884.

Many of the Uganda martyrs were young boys who had accepted Christianity and some were working at Kabaka's palace as pages (messengers)

On 3rd June 1886, 37 of them were killed and burnt at Namugongo which was Buganda's traditional sacrifice centre.

That's why every 3rd of June all Christians in the world gather at Namugongo to remember the death of those Christians heroes.

REASONS FOR THE KILLING OF THE MARTYRS

- The belief that Buganda's independence would be taken away by Foreigners coming from the East led to the killing of Bishop Hannington and Joseph Mukasa Balikuddembe the first martyrs.
- Mwanga's too much authority also led to the death of the Uganda martyrs because no one could oppose what the king had decided.
- It's believed that the killings were part of the annual traditional norm of sacrificing to the ancestors and the gods commonly known as "kiwendo" in Buganda at that time.
- They were killed due to Buganda's fight against the spread of European culture into the kingdom which was diluting the kiganda culture.
- The death of Mutesa I in 1884 who had peacefully handled the disagreement left behind a power vacuums which resulted into the killing of the martyrs.

- Kabaka Mwanga's immoral character and unethical behaviors put him into conflict with the pages hence killing them. I.e. it was reported that Mwanga was a homosexual who killed the pages because they had refused his demands.
- It was also believed that Mwanga was ill advised by his own traditional prime minister (katiikiro) to kill the martyrs.
- The influence of the foreign religious teachings that made the pages stop worshiping in the shrines made Mwanga annoyed forcing him to order for their death.
- Mwanga's desire to have control over all groups in the kingdom made him to order for the killing of those who opposed him and his authority.
- Suspicions that the CMS was working with General Gordon to come and take over Buganda independence made Mwanga to hate Christians hence killing them at Namugongo.
- Mwanga feared to become a mere subject to the missionaries and avoid such a satiation he had to scare them by killing some of them.
- The Christian teachings that emphasized equality made many Buganda to not respect the king seeing him as equal to them hence their being burnt at Namugongo.
- The influence of the Arab Muslims at the king's palace who always told the king that the missionaries were agents of European colonialism also made the king to kill the martyrs.
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- The influence of the Arab Muslims at the king's palace who always told the king that the missionaries were agents of European colonialism also made the king to kill the martyrs.
- It also believed that some martyrs died because of some grudges with their seniors i.e. the senior pages got scared of the junior pages thinking that they would take over their positions hence influencing the king to kill them.
- The strong belief that Christian had in life after death and resurrection of their bodies forced many pages to accept death hoping to resurrect soon.
- The strong faith the Christian had in Jesus Christ made them not to denounce Christianity hence their death.
- The martyrs were proud of dying so that they could copy the example of Jesus Christ who was also killed as a sacrificial lamb.

1. Under what circumstances did the first (Uganda martyrs) Christian witnesses lose their lives in Buganda?

EFFECTS/IMPORTANCE OF THE DEATH OF UGANDA MARTYRS ON THE CHURCH

The killing of the Uganda Martyrs had both positive and negative effects on the spread of the church/ Christianity as shown below.

Positive effects

Their death favoured the spread of Christianity as shown below.

- When they were killed, it confirmed that Christianity was established in Buganda amidst other religions.
- The killing of Uganda Martyrs also helped to make Christianity popular and famous within and outside Buganda making people to know what Christianity was.
- The Christians who remained defended the death of the martyrs on grounds
- The killings/massacres inspired and aroused many more Baganda like Apollo Kivebulaya to take on missionary work both within and outside Buganda
- After killing of martyrs, Mwanga started befriending the Christians and appointed them in important positions in his palace which made Christianity to spread e.g. Apollo Kgagwa.
- The killings scared the Christians and made them scattered into different parts of Buganda and Uganda from where they spread the gospel.
- The massacres made the church to get many sympathizers which led to the expansion. E.g. the friends and relatives of the martyrs joined Christianity after seeing their beloved ones dying.

- The death of the martyrs helped to reduce tension between Catholics and Protestants and created a short term unity between the two groups leading to the spread of Christianity.
- Their death inspired other missionaries to come to Buganda to defend their counter parts in the spreading of the church.
- The determination of the martyrs to die for their faith made the surviving Christians to endure all sorts of persecution during the spread of the good news.
- It gave birth to future celebrations in remembrances of martyrs for example every 3rd of June at Namugongo.
- It increased the determination to the missionaries to stay in Buganda and spread the church everywhere.
- It resulted into increased financial support to the missionaries from their home governments and they used this money to establish churches in different parts of East Africa.

- The massacres inspired the surviving Christians to name churches after the Uganda martyrs and this has kept the church strong e.g. Uganda Martyrs church Namugongo.
- Their death forced the British to come and declare Uganda a British protectorate and after, they gave protection to Christian missionaries which favoured the spread of the good news.

Negative effects

The death of the Uganda martyrs also hindered the spread of Christianity as shown below.

- The killings reduced the number of Christians because 37 of them were killed hence reducing the number.
- Some Baganda opted to join Islam because it had little conflicts with the kingdom hence hindering the spread of Christianity.
- When the martyrs didn't resurrect as expected, many Christians lost confidence and hope in Christianity thus backsliding
- Some Ugandans got scared of joining Christianity because they feared that Mwanga would kill them as he had killed the martyrs.
- The massacres laid a foundation for the religious wars in Buganda which brought insecurity and hindered the spread of the gospel.
- The death of the martyrs helped to reduce tension between Catholics and Protestants and created a short term unity between the two groups leading to the spread of Christianity.
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- Their death forced the British to come and declare Uganda a British protectorate and after, they gave protection to Christian missionaries which favoured the spread of the good news.
- The killings scared some missionaries from coming to Buganda fearing that they would be killed by the Kabaka.
- The killings increased conflicts between the missionaries and the kabaka which reduced the time of preaching the missionaries had hence hindering the spread of the church.
- Many Christians in Buganda got scared of spreading the gospel publically fearing to be killed by Mwanga hence affecting the church negatively.

Revision Questions:

1. How did the death of the Uganda Martyrs contribute to the expansion of the church in East Africa?
(App. positive effects for the death of Uganda martyrs)
2. Assess the role of the death of the Uganda martyrs on the spread of the church in East Africa. 25 marks (App. positive and negative)
3. How far did the killing of the Uganda martyrs lead to the spread of Christianity in East Africa?
(App. To small extent positive effects and to a large extent other factors that led to the spread of Christianity in East African.)
4. Account for the martyrdom in Buganda in 1886.

THE RELIGIOUS-POLITICAL WARS IN BUGANDA (1877-1900)
(The Wanfransa-Wangeleza wars)

The religious wars were the unhealthy competition, rivalry and mistrust in Buganda among the Catholics, Protestants, Moslems and traditionalists. They are sometimes referred to as religious confusion/ conflicts at the court/ palace of the king

CAUSES OF THE RELIGIOUS WARS

To a large extent, Kabaka Mwanga was responsible for the outbreak of the religious wars in Buganda between 1888-1892 as explained below

- Kabaka Mwanga was young and inexperienced who could not handle well the issues at that time hence leading to the religious wars.
- The Kabaka was inconsistent and had no clear religion i.e. He could become a catholic, protestant and the next day a Muslim. This led to confusion hence the religious wars
- Mwanga ordered for the killing of Bishop James Hannington in Busoga which annoyed the Missionaries hence the religious wars'.
- The Protestants, Catholics and Muslims and when he did not get them, he hated them leading to the religious Wars.
- Mwanga's unethical behaviour of being a homosexual also brought a lot of resistance in the Kingdom thus leading to the religious wars.
- Mwanga expected guns from the new religious groups. e.g. the Protestants, Catholics and Muslims and when he did not get them, hated them leading to the religious wars.
- Kabaka Mwanga also ordered for the killing of the Uganda martyrs which brought him into conflicts with the Christian Missionaries leading to the religious wars.
- Kabaka Mwanga was also a dictator and when the Missionaries opposed him, it resulted into religious wars.
- Mwanga's desire to protect the political independence of Buganda kingdom and maintain himself in power also led to the wars.
- Mwanga's desire to preserve the traditional norms and culture of Buganda brought him into conflicts with the white Missionaries thus the wars.
- Kabaka Mwanga ordered for the expulsion of all foreigners from Buganda which made them combine to fight him in the religious wars.

- Mwanga aborted plan to abandon the Missionaries on the island of Lake Victoria so that they could die of hunger also annoyed the Missionaries hence fighting Mwanga.
- Kabaka Mwanga blamed the Missionaries for the mysterious fire that caught his granary/food store hence leading to the religious wars.
- He further blamed the Missionaries for the death of his mother (Namasole) which also led to conflicts hence the wars.
- He over listened and believed the Muslims who told him that the Missionaries were agents of European colonization which made him to fight the Missionaries.

However, to a small extent, there were other factors that contributed to the outbreak of the religious wars as shown below.

- The desire for the religious denomination to win culminated into war.
- Each religious group also wanted to win in the favours of the Kabaka and as a result, they black mailed themselves leading to the religious wars.
- The influence of the Arab Muslims in Buganda also increased the Confusion because they kept on exerting pressure on the kabaka to expel the Christian Missionaries.
- The role of the traditionalists who also criticized Christianity for undermining the African values and culture also resulted into religious confusion in Buganda.
- Mother countries like Britain and France had long-term differences which were also transferred by the Christian Missionaries thus causing the religious wars.
- The untimely death of kabaka Muteesa I in 1884 created a political vacuum in Buganda leading to the appointment of Mwanga who could not control the religious groups.
- The struggle for political power in Buganda between the Protestants and Catholics so led to the wars.i.e each of them wanted a prime minister (katikiro) to come from their side.
- The involvement of Captain Lugard in the political issues of Buganda also increased the tension.eg he gave 100 guns to the Protestants to fight the Catholics hence the war.
- Religious disagreements among various pages in the King's court led to the religious wars.i.e they started questioning the authority of the king which forced him to kill them.

- The Islamisation policy in Buganda where the Muslims forced Christians to join Islam by destroying churches and Killing those who refused annoyed the Missionaries forcing them to fight the Muslims.
- It is also believed that the Muslims fuelled the Conflicted caused the wars because they wanted to create market for their guns.
- Buganda's traditional belief that a foreigner from the East would come and take away their independence caused tension leading to the religious wars.

COURSE OF THE RELIGIOUS WARS

- The first missionary group to come to Buganda was the CMS that arrived at Kabaka Mutesa I's palace in 1877.
- In 1879, some Catholic missionaries also arrived and joined the protestant missionaries (CMS)
- Between 1879-80 the two groups started conflicting with each other especially their leaders i.e. Alexander Mackey of the protestants and father Loudel Simon of the Catholics.
- In 1884, Mutesa 1 died and he was succeeded by his son Mwanga who was only 18 years old.
- Meanwhile, Bishop Hannington came from the coast and he entered Buganda through Busoga. Mwanga ordered his men to arrest him and kill him and he was killed in 1885.
- Joseph Mukasa Balikuddembe who was by then a page at Mwanga's palace criticized Mwanga for killing the Bishop.
- The king responded by sentencing him to death and he was killed in November 1885.
- In 1886, there occurred the massive killing of Christians at Namugongo who had disobeyed Mwanga's orders of coming back to the traditional region.
- These became the Uganda Martyrs and they were real Christians because they were singing hymns as they were going to be killed, preached to their persecutors and strongly believed in life after death.
- The killing of the Uganda martyrs made the Christians to realize that they need protection from their home government to safe guard the future of Christianity in Buganda.

- Mwanga then started making peace with those religions and this gave a chance to the three religious groups to get arms and organized themselves into military groups.
- By 1888, the missionaries had well-armed themselves and Mwanga got scared of the military strength.
- In April 1888, the united forces of the new religions attempted a coup against Mwanga.
- Mwanga fled from the catholic to coast south of lake in Sukuma land in order to safe guard himself.
- The united forces of the new religions divided themselves after the running away of Mwanga because they failed to agree on who should take over power.
- The Muslims who were powerful in terms of number and arms over powered the Christians who also fled to Kabula on the border with Ankole.
- The Muslims enthroned Kiwewa as a Muslim king who refused to be circumcised. It is reported that he was killed and he was replaced by Kalema who embraced Islam.
- The Muslims therefore started Islamizing all people in Buganda and they did this by harassing the Christians through killing them, destroying churches and burning Bibles.
- Such events made Catholics and protestants to unite and come back to fight the Muslims.
- They fought and defeated the Muslims and brought back Mwanga as a king of Buganda in 1890.
- The unity between Catholics and Protestants was short lived as the two groups started fighting and quarrelling for political offices where many had been given to the Catholics.
- The Protestants were helped by Captain Fredrik Lugard to fight the Catholics and this resulted into the religious wars between 1890-92 which was ended with the defeat of the Catholics.
- The climax of these wars on the 24th Jan 1892 at the battle at Mengo when the two groups conflicted each other and the protestants won the battle
- After one month a true (an agreement) was signed where the Protestants under IBECO was recognized as the leaders of Buganda.

- After the agreement, the protestants on several occasions convinced the British government to take over Uganda and this came to pass in 1894 when the British remained in Buganda their protectorate
- In 1897, there was an attempt by Kabaka Mwanga to regain his independence but he was defeated. He was removed from power and exiled to Seychelles Islands
- In 1900 the Buganda agreement was signed and it consolidated British rule over Buganda and established a special relationship between the British and Buganda under a new king called Daudi Chwa and his prime minister Sir Apollo Kagwa

Qn. Describe the course of the religious wars in Buganda between 1877-1900 (25 marks)

EFFECTS OF THE RELIGIOUS WARS IN BUGANDA IN GENERAL

The wars had both positive and negative effects on the general social, political and economic life of people as shown below.

Positive effects

- The wars led to the end of absolute rule in Buganda because they brought in use of constitutional leadership by the king.
- The wars led to the recognition of the existence of Christianity in Buganda hence leading to its rapid spread in the religion.
- Conflicts led to competition for converts among the different foreign religions something that made them provide social services to Ugandans in order to convert them.
- During the wars, Catholics and protestants united and this has given way to the current ecumenical movement among different Christians groups to day

Negative effects

- Many people lost their lives during the wars and it's estimated that around 200 of them died.
- They also led to destruction of property characterized by burning of churches, Bibles, Christian homes etc.
- The wars led to imprisonment of people without trial as each religious group wanted to dominate the other.

- The wars led to political instability in Buganda which led many people to leave Buganda in order to safe guard their lives
- The conflicts led to division of Buganda on religious lines e.g. one county was for Muslims, 8 counties were for Catholics and 11 counties were for protestants
- Conflicts caused family and clan disintegration and disagreement because people in the same clan and family belonged to different religions
- Religious wars led to exile of people to far places in order to bring order in Buganda e.g. Kabaka Mwanga was exile to Seychelles Island.
- The wars led to the spread of foreign religions in Buganda and this led to the end of some traditional practices like that were still going on in Buganda e.g. Polygamy, shrines, worshiping of small gods etc.
- The conflicts interfered the rapid spread of Christianity in Buganda as many people feared to join Christianity until the wars were over.
- Religious wars laid a plat form for the loss of Buganda's independence as the Protestants called upon the British government to come and take over Uganda after winning the wars.
- The wars disorganized Buganda's political, traditional order of monarchism because kings were now being enthroned by the different religious groups
- The wars led to British declaration of the protectorate over the rest of Buganda in 1894 after being advocated for by missionaries.
- The wars led to the signing of 1900 Buganda agreement which the powers of kabaka and intensified the British control over Buganda.

Qn. Assess/examine the impact of religious wars in Buganda and Uganda at large.

EFFECTS OF THE WARS ON THE CHURCH

Positive effects

- The wars made the church popular in Buganda and Uganda at large because people's attention was directly towards the Christian cause.
- The conflicts helped to recognize the presence of Christianity in Buganda hence its wide spread.

- They inspired religious competition among religious groups which made them to spread the gospel at all times all costs.
- The wars made Christians to scatter into different parts of Buganda and Uganda leading to spread of gospel in such areas.
- The wars produced committed Christian evangelists who were inspired by the mistreatment to spread the gospel e.g. Apollo Kivebulaya.
- The wars produced Christian martyrs who out of their heroic actions attracted many people to join Christianity.
- They ended the king's persecution of Christina's factor that easily led the spreading of Christianity in Buganda.
- They led to the division of Buganda's counties on religious lines which provided a peaceful and favourable environment for spreading the church.
- They also brought short term unity and co-operation among the Christians against the Muslims which also favourable of Christianity.
- The wars led to the British control over Buganda something that led to the recognition of the church as the state religion hence favouring its spread.
- They led to the over throw of Islam out of Buganda a factor that left Christianity as the only dominate religion in the region.
- They led to the British final takeover of Uganda and this brought security to the Christian teachers to spread the gospel everywhere.
- They attracted more Christian missionaries to come to Buganda to support their colleagues hence more man power to spread Christianity.
- The wars led to financial support towards the missionaries from their home government and they used this money to spread the gospel through putting up schools and churches.

Negative effect

The wars led to death of some Christians hence reducing the church congregation.

- The wars scared away people from joining the church fearing to lose their lives hence hindering the expansion of the church.

- They brought instability/ insecurity that scared many Christian teachers from moving to preach the gospel.
- During the course of the wars, some Christian followers were imprisoned by the Muslims which threatened many people to join the church.
- They made many people to go into exile and this reduced the number of Christians in the region hence church expansion.
- The wars portrayed the missionaries as people fighting against the kiganda traditional culture which annoyed the Baganda and stopped them from joining Christianity.
- They also revealed the missionaries as colonial agents which also made many East Africans not to join Christianity
- The wars favoured the spread of Islam in Buganda especially when Kalema was the Muslim king and this hindered the progress of the church.
- They also resulted into destruction of church property such as Holy Bibles and church structures which were burnt by the Muslims.
- The wars scared some Christian missionaries in Europe from coming into Buganda to assist their fellow missionaries in spreading Christianity.

Questions:

1. Assess the impact of the religious wars on the spread of the church in East Africa. (Positive and negative effects on the church)
2. How did the religious wars hinder the expansion of the church in East Africa? (Negative effects) (13 marks)
3. How did the religious wars contribute to the expansion of the church?
4. To what extent did the religious wars contribute to the spread of Christianity in East Africa?

OUT STANDING CHURCH LEADERS IN EAST AFRICA

1. CANON APOLLO KIVEBULAYA (1864-1933)

- Kivebulaya was a Muganda who spent most of his early years at the court of Mutesa I and Mwanga.

- At the age of 13, he became interested in the whites and he so much admired Alexander Mackay's classes at Mengo.
- However, before Alexander classes he had been influenced by Islam that had first reached the palace.
- Apollo Kivebulaya picked courage and joined the classes and started learning how to read and write.
- From 1887, he was serving in Mwanga's army and in 1888; he was forced to join the revolt organized by the Moslems against Mwanga.
- During the religious wars, Apollo joined the Christians who had escaped to Ankole and when he came back to Kampala, he went for Bible study organized by the protestant missionaries.
- The protestant missionaries put him into police and he worked as a soldier until he was baptized at the age of 31 in 1895.
- After being baptized he requested to be sent as an evangelist to Toro where he was allowed to go and he served as a missionary of the CMS.
- He is reported to have walked on foot for 300km and he passed through 75 papyrus swamps to reach Toro.
- While in Toro he preached Christianity to the local people and he is credited for having been the 1st person to take Christianity to Toro.
- From Toro he went to Boga in Congo (Zaire) where he preached the gospel to the pygmies.
- When the Belgians occupied Boga, Apollo returned to Toro and worked there as a preacher for 15 years up to 1915.
- In 1915, he returned to Boga where he stayed until his death in 1933.
- Because of his work, he became the most famous of all African evangelists especially among the Protestants just as Adrian Atman of Tanganyika among the Catholics.

STRENGTH/ACHIEVEMENTS/IMPORTANCE OF KIVEBULAYA TO THE CHURCH

- He was a devoted Christian convert with a high level of spirituality whose ways of life attracted many people to Christianity.

- He surrendered his life to the service of the church by abandoning all other activities for the service of the church.
- He endured suffering for the sake of serving the church and his experience and suffering was a testimony that brought many people to Christianity.
- He was an African who was easily accepted by fellow Africans together with the Christian gospel he was preaching.
- Apollo was a friendly and social man who was loving and welcomed every one into the church without basing on sex and his first convert in Toro was a woman.
- He was a forgiving and reconciling church leader who did not have grudges and hatred for any one e.g. he forgave the chief who had flogged him and he later converted him to Christianity.
- Kivebulaya trained fellow teachers such as Ssedulaka who assisted him in the work of spreading the gospel.
- Apollo condemned drunkardness, lustfulness and quarrelsome ways of people by telling them that God hates such acts. In doing so, he imparted a Christian culture to his followers.
- Kivebulaya laboured to learn the pygmies' language which he learnt and became a comrade in the society which made his work easily accepted.
- He made some writings by translating the gospel of Mark into the pygmy's language hence making it easy to be read, interpreted and understood by the pygmies.
- He laboured to teach pygmies how to read and write which ashamed the whites who thought that pygmies had no language. Their learning how to read and write led to the spread of Christianity in Congo.
- The missionary work of Kivebulaya inspired other African evangelists such as Rachael SSebuliba who volunteered to evangelize on some Islands of Lake Victoria.
- Apollo spent most of his time in prayer for all his missionary work to become successful. Every morning he would pray for 1 or 2 hours such that he would have a successful day.
- He carried out charitable works to the church so as to make it grow and expand e.g. when he died he left his two cows to the church of Boga.

- Apollo is credited for having created a Christian community among the pygmies which promoted the practice of Christian among them.
- He carried out catechism among the people of Toro and Bogo and he over saw/ supervised the activities of catechists and guided them
- He lived an exemplary life and condemned sorcery and other pagan practices which attracted many people to Christianity.
- He carried out missionary journeys and evangelism in many areas like Toro, Boga, Ituri etc. where many people were converted to Christianity

WEAKNESSES OF APOLLO KIVEBULAYA

- At the beginning, Apollo kivebulaya was a Muslim who strongly opposed his Christianity.
- Apollo lacked experience and knowledge to carry out the Christian work of preaching the gospel at the beginning
- He is blamed for having moved away from the royal palace in Buganda where he would have preached the gospel to many pages.
- He did not construct any church in his home area until the time of his death in 1933.
- He monopolized/ dominated the position of being a catechist in Toro and Bogo which even made his work very tiresome.
- He failed to learn the local languages of the people of Toro and Boga at the beginning which delayed the spread of Christianity among those people.
- He was a coward who feared Mwanga's execution of the Christians and that's why he ran away from Buganda.
- He didn't give himself a Christian name and this made many people to doubt his Christianity.
- He never wanted to consult his white missionaries on how to carry out some Christian activities.

Qn. Assess the role of Canon Apollo Kivebulaya in the spread of Christianity in East Africans.

(25marks) App. Achievements and failures.

PROBLEMS APOLLO FACED

- Mwanga's persecution of the Christians between 1885-86 threatened him so much and made him to run to the Island for some time hence affecting his work.
- Apollo at the beginning lacked experience in Christian missionary work because he joined missionary work only after 8 months of his baptism.
- The journey to Toro and Boga was too long for him to walk through though he endured. He is reported to have walked for 300km which was not easy.
- He was disturbed by poor roads through which he passed. It is reported he passed through 75 papyrus swamps to Boga which weakened him so much.
- He lacked resources to use because he had very few belongings in form of clothes which he wrapped in his sleeping mat and the bundle was carried on his head.
- The local leaders at the beginning rejected him and while Toro, he was arrested and told to go back to Buganda and when he went to Boga he was captured and flogged seriously.
- Apollo initially faced a problem of language barrier in Toro and Boga therefore he had to spend times studying the local languages that delayed his work.
- Apollo faced a problem of wild animals especially lions, leopards and hyenas especially in Boga and this threatened him and stopped him from moving to some areas.
- He suffered from poor health which was caused by flogging this mad him lose a lot of blood especially in Boga where he was thrown in a Jungle to be eaten by hyenas
- Apollo also had very few evangelists to assist him in his work. He had only four assistants who were not trained and lacked knowledge of carrying out missionary work.
- While at Boga, he was disrupted by 1899 Belgian occupation of the area. This made him to first leave the area and went back in 1915 when order had been restored.
- He was disturbed by old age. He would no longer walk for long distances and finally died in Boga in 1933 because of fatigue.

1. Examine the role played by Apollo Kivebulaya in the spread of Christianity in East Africa. (25 marks) App. achievements. Failures and problems
2. Analyse the achievements of Apollo Kivebulaya in the spread of church in East Africa (13 marks)

3. What were the obstacles/challenges in his ministry? (12marks)

CHRISTIAN IMPACT/ SERVICES IN EAST AFRICA MISSIONARY/ CHURCH EDUCATION IN EAST AFRICA

- Education refers to the imparting of knowledge, skills and values into the learners. It can be both formal and informal.
- Informal education is the African Traditional type of education which was imparted by the elders with no classrooms; no trained teachers, no time table, no syllabus, no credentials, and no assignments at the end of it.
- Formal education is the western type of education involves reading and writing and learners are given academic credentials at the end of it
- Formal education was introduced in East Africa by missionaries and later it was offered by the colonial government to the people of East Africa.

CHARACTERISTICS OF MISSIONARY EDUCATION/ FORMAL EDUCATION

The missionary type of education is still going on in East Africa and it's characterized by the following:

- It is formal in that teachers teach learners how to read and write
- It is conducted in the established schools with good infrastructures like king's college Buddo, Gayaza high school etc.
- This type of education is carried out in classrooms and classes are classified according to the age of learners.
- Missionary education requires trained teachers to teach learners at different institutional levels.
- Learners in this education are given certificates/ academic credentials at the end of each level of education.
- It has a teaching time table which explains at a certain time when to teach and evaluate the learners.
- This education system is not compulsory to everybody but it is attained by those who are lucky and those who can afford in terms of paying school fees

- It's regarded as an investment because of being so expensive and people expect wealth after attaining it.
- Church type of education creates classes in the society based on the levels of education one has attained.
- Missionary type of education is characterized by formative evolution of learner termly or per semester to find out the academic achievements or failures of the learners.
- Learners in this type of education expect white collar jobs after completing. They also expect being paid big salaries.
- This education involves awarding of academic credentials like certificates diplomas, degrees, masters etc. to all those who have successfully undergo a given level.
- In this education system, there are teaching syllabi to cater for all those in different classes.
- It involves a lot of research in order to find out new things which motivate human learning and development.
- It is gender sensitive in that both boys and girls are taught together and it aims at bringing women at the same level with men in the society.
- This education is very theoretical and neo-colonial and its major graduates are mainly job seekers.
- The missionary type of education teaches against African culture and it emphasizes so much European culture and that's why its graduates so much want to go to Europe instead of serving Africa.

ROLES OF MISSIONARIES IN THE PROVISION OF EDUCATION IN EAST AFRICA

- They established academic schools from where they taught their education to Africans e.g. Alliance High school in Kenya established in 1926, Namilyango college in 1902, king's college Buddo.
- They set up technical farm schools for agriculture, carpentry and building. E.g. at Bagamoyo established by Catholics.

- They set up theological training colleges where religious education and theology were taught to learner's e.g. Limuru theological college.
- They set up medical centres from where they provided practical western education to the medical students. E.g. Mengo medical school in Uganda established in 1917.
- They provided financial support for the smooth running of education in East Africa e.g. they paid the teaching staff and financed all academic programs.
- They provided scholastic materials such as books, pens and other stationary to the learners hence motivating them to love the education.
- They translated the English books into local languages a factor that facilitated easy learning of western education in East Africa
- Christian missionaries further provided the teaching staffs from among themselves who were good teachers who taught the east Africans. E.g. Alexander Mackey.
- They introduced and designed the curriculum and syllabi some of them are being used in primary and secondary schools of East Africa up to date.
- They introduced formative and summative examinations in order to evaluate the academic achievements and the failures of the learners.
- Missionaries also started the class best education that's why primary and secondary schools today are based on classes.
- They introduced academic credentials in form of certificates, diplomas, degrees etc and these motivated learners to learn to be awarded.
- Missionaries gave out white collar jobs to people who had been taught as Bishops, catechists hence motivating more people to join the school.
- Missionaries taught some Africans as teachers and later recruited them to teach in their schools which motivated more Africans to start studying.
- They also de-campaigned and taught against African informal education calling it useless and primitive. This made Africans to join formal education.
- Missionaries solicited for funds from foreign nations which boosted their education to the extent that they were able to buy printing machines.

STRENGTH OF THE CHURCH/MISSIONARY EDUCATION

- Missionary education provides direct and indirect employment to professionals like teachers, doctors, secretaries etc.
- It equips workers with knowledge, skills and experience hence increasing the efficiency of labour.
- It is instrumental in supporting industrial development because it provides skilled labour with ideas necessary for industrial development.
- It reduces the need for expatriates and brain drain and at the same time leads to job creation.
- It helps in controlling population because people spend more years in school and when they start producing, they produce few children hence reducing population.
- Missionary education helps the people to do away with traditional beliefs like having extended families and producing food for home consumption hence leading to development.
- Missionary education has led to employment of many educated people which has reduced income in quality and increased savings.
- Missionary formal education has increased people's levels of income because educated people tend to have good jobs with good salaries.
- Attaining missionary education also gives self- satisfaction to the people and therefore it makes them have confidence and high self -esteem in life.

WEAKNESSES OF CHURCH/ MISSIONARY EDUCATION

- Many of the people who attain this education are white collar job seekers who cannot create jobs for themselves hence leading to the high rate of unemployment.
- Missionary education is costly in terms of school fees and other scholastic materials and this has made many to drop out because they cannot afford.
- It encourages rural urban migration because its products want to live in urban areas which have good conditions hence leaving villages under developed
- This education is too theoretical and that's why there are few skilled people which has increased dependency on expatriates who are very expensive.

- Graduates of this education have a negative attitude towards agriculture and this has hindered agricultural production in many African countries.
- This education system is urban based i.e. it provides good education standards in urban areas neglecting the rural areas.
- Missionary education was not gender sensitive in that it was for only boys until recently when girls started equipping this type of education.
- Since it was not gender sensitive, it became a major factor for income inequalities in the society.
- Missionary education creates classes in the society i.e. the learned and the unlearned, the superior and the inferior and the rich and the poor hence leading to discrimination.
- Curriculum of this education is outward looking i.e. it produces graduates ready to work in European countries instead of Africa hence hindering African development.
- It has led to cultural imperialism because its converts are based on foreign curriculum thus making Africans abuse their own culture and praise European culture.
- This education teacher centered but not learner centered. Therefore, it does not answer the needs of the learners to fit well in the society i.e. it does not give a chance to learners to think for themselves.
- At the beginning, it was denominational i.e. it was based on religions and this led to disunity in the society i.e. protestants went to protestant schools and Catholics went to catholic schools.
- It caters less for moral rehabilitation of the learners and instead it has increased in moral behaviours among learners in terms of words, thoughts and actions. This is because it emphasizes so much academics.
- It encourages individualism as it has killed social and mutual concern among which used to be among Africans. It's therefore blamed for present attitude like mind your business in the society today.

Questions:

1. Assess the impact of missionary formal education in East Africa. (25 marks)
2. Evaluate the effectiveness of church education in East Africa. (25 marks)

HOW MISSIONARY EDUCATION FACILITATED THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Missionary formal education greatly contributed to the spread of the gospel as shown below

- It has led to the creation of a literate society with people who could read and write Christian literature hence leading to the spread of the church.
- Missionary education produced African evangelists such as priests and catechists who spread the gospel to fellow Africans.
- The schools built by the missionaries attracted Africans to go for education from where they were converted to Christianity.
- Missionary schools also became evangelical centres where the gospel was preached to those who went for studies.
- Missionary schools also had church that served as worship centres for the purpose of strengthening people's faith in Christianity.
- Missionary schools further included CRE in their education system and these imparted Christian principles into the students making them to convert.
- In missionary school, education was only given to those converted to Christianity. This pushed many people to Christianity so as to attain education.
- In these schools, jobs to teachers, secretaries, cooks etc. were only given to those converted to Christianity and this made people who wanted such jobs to get converted.
- In missionary schools, catechism and confirmation lessons were offered to the learners who were later baptized and confirmed to Christianity leading to its spread.
- Missionary schools stressed Christian practices and doctrines to be practiced by the workers. E.g. they called upon workers to have monogamy marriages thus spreading Christianity among Africans.
- The Protestants and catholic missionaries put up very many schools because it was the only way to attain converts who went to attend such schools.
- Missionary formal education civilized the Africans and weakened their cultural beliefs hence easily accepting Christianity.

Questions:

1. How did missionary education facilitate the spread of the church in East Africa? (13 marks)
2. To what extent did missionary education contribute to the spread of Christianity in East Africa? (25 marks)

**REASONS WHY THE BRITISH GOVERNMENT TOOK CONTROL OVER EDUCATION
AFTER 1920**

- At the beginning, missionaries were in charge of providing education in the 3 East African countries. However, when the colonialists came they realized a number of weaknesses in missionary education and thought of taking over.
- Before taking over, the colonial government ordered the Phelps Stokes commission to re-examine the state of education in the 3 East African countries.
- The commission investigated and found out many weaknesses in missionary education and issued out report which influenced the British government to take over missionary education.

The following are the reasons why the British took over education from missionaries.

- Missionary education was too theoretical which made the government to take over control so as to provide practical education.
- The government wanted to check on the curriculum so as to produce graduates who were not against colonialism.
- The need to develop a uniform curriculum to be used by all those giving education led to government takeover i.e. initially each denomination had its own curriculum.
- The need to provide uniform standards of assessing learners by all schools led to government takeover. This is because each denomination used to set its exams.
- The need to develop and award similar standardized academic credential to all graduates to their schools led to government to take over.
- The government wanted to start funding missionary schools financially in order to improve on service delivery.
- The government wanted to train and produce professional teachers of uniform standards to manage the schools and teach uniform content.

- The government wanted to use the schools to produce agents of colonialism who would co-operate with the colonialists to extend colonial policies among Africans.
- The government wanted to promote the use of English language in East Africa in order to promote British imperialism in their colonies.
- It also wanted to use formal education as a British tool of civilizing Africans and make them admire and take on British ways of life.
- With colonialism already established, Britain wanted to heal the divisions that had been created by denominational education among Africans
- There was need to develop high education training for the award of diploma and degree courses by the government, hence the university of East Africa.
- There was need for the government to permanently supervise and advise on the conduct and offer of education by the missionaries.
- Government wanted to improve on school infrastructures and expand education services to all interested Africans.
- Wanted to train African officers to work in remote areas where Europeans felt uncomfortable staying. The desire to produce cheap African labour to exploit and deploy in farms, industries, communication and promote colonial interests.
- By supporting missionaries in the offer of education, wanted to promote the rapid spread of the church among Africans.
- They wanted to produce educated westernized Africans who would provide market to European produced goods.

MISSIONARY HEALTH SERVICES IN EAST AFRICA

The Christian missionaries were the pioneers of health services of East Africa just as they were pioneers of education.

- It should be noted that the early missionaries in East Africa considered health services to be very necessary to themselves and to the people of East Africa in order to convert them to Christianity.

MISSIONARY EFFORTS IN THE PROVISION OF MEDICAL SERVICES IN EAST AFRICA

- They established health oriented organization in order to carry on their work e.g. sight by wings.
- They also put up health centres in form of clinics, dispensaries and hospitals from where they offered medical services to the East Africans e.g. Bagamoyo hospital, Mengo hospital etc.
- They provided the necessary technical personnel in form of doctors and nurses who looked after the patients. E.g. Dr Albert Cook at Mengo hospital and his wife nurse Timpson.
- Missionaries provided medical facilities in form of medicine, medical beds and other laboratory equipment that were used to offer quality services to the people. E.g. in 1897, Mengo hospital had 28 beds and by 1901 they had increased to 75 beds.
- They carried out missionary health journeys by visiting the sick people so as to treat them. E.g. Dr. Albert Cook went to Ankole from Buganda for that purpose.
- They trained some Africans in medical services and put up medical schools for this purpose e.g. by 1958, there were 86 male and female nurses trained by missionaries in Tanganyika.
- They carried out research on African diseases such as malaria and leprosy and tried to find the appropriate vaccine to cure such diseases.
- Missionaries provided special needs education to the blind i.e. They treated the blind and at the same time taught them. E.g. in Kenya there were 5 primary and 7 secondary schools for the blind by 1972.
- The church had a special mobile all time health services for those needed them in East Africa and this has survived up to date. E.g. sight by wings has got a mobile air craft that serves Uganda, Kenya and Tanzania.
- They worked with their governments to offer health services in East Africa e.g. with the help of the government, they founded Kilimanjaro Christian medical centre near Moshi in Tanzania in 1971.
- Missionary doctors offered charity services to the needy by using their common private resources to save the sick from dying.
- They used the church to preach and teach against African herbal medicines some of which were actually dangerous and could cause health complications to the Africans.

- They provided western formal education with the major aim of changing the minds of Africans and convince them to start taking western medicine.
- Missionaries provided funds/money for the establishment and smooth running of the health services in East Africa.
- Today missionaries have established links with the Greek health centres abroad to assist East Africans e.g. sight by wings offers a useful link of obtaining flash eyes from the eye bank in Hayward centre in England.

PROBLEMS FACED BY MISSIONARIES IN PROVISION OF HEALTH SERVICES IN East AFRICA

- They faced a problem of inadequate finances to buy the healthy equipment needed for the provision of quality health services.
- They also had a problem of limited number of workers to work as doctors and nurses yet the number of patients was too big.
- They faced a challenge of inadequate medical facilities like laboratory equipment which were very few in their health institutions.
- They had shortage of medicine and delayed supply of medical facilities from Britain.
- They had a problem of Africans who strongly believed in their African medicine changing them to take western medicine was a big problem.
- Slave raids and its insecurity greatly affected the missionary work of treating sick in East Africa.
- They had a problem of tropical diseases like malaria which killed some of them while in East Africa. For example, Dr. Albert cook died of malaria.
- There was lack of infrastructures inform of health centres like hospitals which also negatively affected the work of treating the sick.
- Many Africans had a negative attitude towards European medicine thinking that it was intended to cause more health problems to them.
- Poor roads in remote area were another problem. Missionaries could not reach out to the sick in some areas due to their remoteness.

- The strong African cultures, conservation and rigidities among Africans were all challenges to missionary doctors.
- The belief in the miraculous healing among African Christians also interfered with the missionary work of providing health services to Africans.

Questions:

1. Explain the role of the missionaries in trying to provide medical services to the people of East Africa. (13 marks)
2. Discuss the obstacles the missionaries faced in their effort to provide medical services. (12 marks)

CONTRIBUTIONS OF THE CHURCH TODAY IN PROVIDING MEDICAL SERVICES IN EAST AFRICA

- The church has established health centres in Uganda e.g. Bishop Kihangire medical centre at Biina.
- The church has also recruited professional medical personnel in form of doctors and nurses to treat the sick people in its hospitals.
- The church provides free drugs to the sick people e.g. it has given ARVs to the AIDS patients. The church has promoted immunization programs by calling upon people to immunize their children against the killer diseases.
- The church has sponsored many students to study medicine and other health medical courses both within the country and abroad.
- The church has formed the Uganda Christian joint medical council with a major goal of promoting good health in Uganda.
- It has solicited for funds from developed countries to support health program in Uganda
- The church has jointly worked with government in providing health services in Uganda e.g. it has offered free HIV testing with the help of the government.
- The church institution has carried out health journeys in remote areas treating the people with different illnesses in villages.

- The church has constructed big hospitals in Uganda which treat complicated diseases e.g. Catholic Church has expanded Lubaga and Nsambya hospitals and Mengo hospital has been expanded by the protestant church.
- The church provides free guidance and counselling services especially to people leaving with HIV/AIDS.
- The church has established medical schools to train more health workers especially nurse. E.g. Nsambya medical school and Mengo medical school in Uganda.
- Some of the church leaders work in the hospitals to supplement on the shortage of man power in hospitals e.g. Nuns in catholic hospitals.

PROBLEMS THE CHURCH IN EAST AFRICA HAS FACED IN THE PROVISION OF HEALTH SERVICES

- The church has faced a problem of in adequate funds to facilitate them of providing quality health services to the sick.
- It has also faced a problem of shortage of man power of doctors and nurses who are too few to treat the many patients. Insecurity in some areas with wars has also made it hard for the church to treat the sick in such areas.
- Hostile tribes in some parts of East Africa are against the provision of health services due to their conservatism hence limiting church work e.g. the Karamojongs.
- The church has got limited land to build more health centres and expand the existing ones especially in urban areas like Kampala.
- The emergence of new and rare diseases like Ebola, Marburg etc. have caused a big challenge to the church medical department.
- Some Africans are too confident of their traditional medicine/ herbs and this has interfered with the church provision of modern drugs.
- Poor roads in some remote areas have made it hard for the church to carry out its health missionary journeys.
- There is rampant corruption among some church leaders who at times misuse the health funds got from the donors.

- Sometimes the government interferes negatively with the church work of providing medical services to the patients
- Illiteracy among many people of East Africa is also a problem e.g. some people cannot follow the instructions of taking drugs because of illiteracy
- Low levels of technology have hindered the church effort of providing quality health services to its clients.
- Inadequate medical facilities in form of medical machines like x-ray machines, ambulances etc is another obstacle to the church.

Questions:

1. Show the contribution made by the church in providing medical services in Uganda today. (13 marks)
2. What limitations has the church faced in this endeavour? (12 marks)

HIST 6

THEME 1. AFRICAN PRE-COLONIAL SOCIETIES

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

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

DECENTRALISED SOCIETIES/STATELESS/ ACEPHALOUS

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

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

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

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

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

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

In matters pertaining the judiciary, the village council as well as the council of elders worked together to design laws and implement them. There were no specialized courts of law but village assemblies operated as highest court of appeal. In case of a conflict between members of a given society or between clans, the village assembly would sit and discuss openly the proceedings of the case and come up with an agreeable decision and solutions. This however sometimes had a disadvantage of mob justice.

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

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

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

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

Religious belief bound the people together and cemented their relationships. People of a given society believed in common religion/ similar religion which was based on ancestral spirits and often had spirit

mediums which mediated between the living and the dead e.g. the Ibo had the Arochuku who connected the dead. These often played an important role in the maintenance of the law and order as people were very keen never to annoy the spirits of the ancestors.

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

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

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

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

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

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

The natural resources of the society were owned communally as no body was allowed to claim ownership individually over them. This communal ownership encouraged the citizens to protect resources. Such resources included land, pasture and water resources. This lessened conflict over the resources thus maintaining law and order.

SUMMARY OF FEATURES OF ACEPHALOUS SOCIETIES

Political,

- No centralized leadership
- Leadership never hereditary/ no

Inheritance

- Existence of advisory councils e.g. council of elders, village assembly
- No standing army but circumstantial armies
- Acquisition of office was based on merit

-A clan was the basic political unit -Egalitarian society/
everyone decision maker

Social:

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

Economic

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

CENTRALISED SOCIETIES

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

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

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

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

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

In the day today administration of the state/ society, the leadership was assisted by a hierarchy of officials. These officials differed in number from state to state but were often appointed and they held their leadership at the mercy of the King, Sultan or Emperor. This therefore meant that they performed their duties to impress their leadership not the masses. This was rather undemocratic.

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

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

In matters concerning defense of a society, similar centralization occurred. The leadership i.e. the Kings, Sultans or emperors possessed standing armies of professional soldiers employed on a fulltime basis to

defend the state against external aggression, internal strife and also to carry out other activities such as agriculture, raiding for loot, provision of security along trade routes and also to act as trade agents. In essence, therefore these armies were not only instruments of coercion but they were also the property of the leaders (they worked in the interest of the leaders).

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

The leadership in most cases had an advisory council which assisted in the governing of the society. Such councils comprised of senior citizens, high ranking army officers and all senior chiefs like the Council of Indunas among the Zulus and the Matebele societies. These Councils were designed to assist the leadership in law making and implementation.

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

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

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

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

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

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

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

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

SUMMARY OF FEATURES OF CENTRALIZED INSTITUTIONS

Political

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

Economic

- Economic activities centralized
- Engagement in trade
- Crop cultivation
- Animal rearing
- Mining
- Hunting
- Fishing
- Taxes and tributes
- Raiding

Social

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

DECENTRALISED STATES IN AFRICA AND THEIR ORGANISATIONS

THE IBO (IGBO)

They were the Ibo speaking people and lived in south of river Benue and east of river Niger in Nigeria i.e. they occupied the forested zone of southern Nigeria. For several years, they lived peacefully and co-operatively. Their main occupation was farming, trading, fishing and hunting.

The Ibo did not develop into a centralized society because there were no serious external attacks from neighboring societies that necessitated them to forge unity against the external attacks. This was probably due to the fact that the Ibo were located in the hearts of Guinea forests which provided protection against foreign invasion.

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

Political organization

The Ibo society was organized under a segmentary system and there was nothing like a central government. They did not have a centralized system of government because of so many reasons one of them being the one mentioned above.

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

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

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

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

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

The Ibo administration of justice was also done democratically; conflicts between individuals of different families were solved before the whole society presided over by elders in a given village who did a commendable job. In case justice was not instituted properly, the affected group would act in a mob for their demands in the village. It gave no opportunity to the accused to defend himself amidst such an attack/ war hence making the whole system quite dangerous.

There were age-sets in Ibo land used to enforce the maintenance of law and order in most of the cultural groups of the Ibo. Every after a specific period, young people were initiated into an age-set in which they remained till they passed to adulthood, young age-sets were responsible for keeping the village tidy, older ones for clearing the bush, farming and constructing of new market places.

This system of age-sets encouraged unity because the people they constituted were loyal to their leaders leading to political instability in Ibo land. In some parts of Ibo land, age-set leaders occupied equal position under elder's council (Ama-ala) with the elders, this enabled the Young men to channel their opinions through their leaders to the council

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

Social organization

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

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

Men were always encouraged to get wives from their own village groups because it reduced chances of intermarriages, conflicts since after the formation of a family between a son and daughter of different villages tantamount to villages becoming relatives.

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

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

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

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

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

Economic organization

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

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

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

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

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

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

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

THE KIKUYU

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

Political organization

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

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

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

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

A certain age-set would hold political office during a particular period then retire at the end of it and was replaced by another.

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

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

Social organization

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

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

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

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

Religion was an important aspect in the social organization of the Kikuyu. It was imperative for unity across Mbaris or joint families. The Kikuyu are said to have believed in a supreme god called '**Ngai**'. It is interesting to note that, this god was approached through elders.

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

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

There was division of labour.

Economic organization

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

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

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

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

No fishing or poultry keeping.

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

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

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

They carried out hunting and gathering

THE ITESO (ITESOTS) OF UGANDA

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

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

Political organization

They were a decentralized society with no central authority

The clan units were the basic forms of social, political and social organization in Teso. The clan was made up of several extended families. The biggest family was known as “**Eitela**” and the smallest was “**Ateker**”.

There were clan heads responsible for day today affairs of clan members. These would be assisted by elders whenever they required. Use of elders was quite useful in solving society problems. The clan

heads used to convene meetings at regular intervals in case of disputes between members of two or more clans they convened to settle them.

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

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

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

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

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

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

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

Social organization

Socially, the Iteso society greatly associated itself in terms of clan units. The elders were important as guides in social matters. They were to conduct initiation and marriage ceremonies. They taught the young generation on social and political history of Iteso. They also contributed much in educating the young ones on the expected lines of conduct in Iteso society.

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

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

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

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

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

Their belief in a supreme god (Emuron-spiritual leader) and lesser gods like Edeke, god of misfortunes, Marriage was important- intermarriages were recommended that strengthened ties between members of different clans.

Economic organization

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

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

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

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

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

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

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

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

THE CHAGGA

They are believed to be Bantu speaking people belonging to the Eastern Bantu group that included other Bantu tribes like the Aweno, Sukuma and Shamba. They are believed to have come from the Taita area and occupied the southern slopes of Mt. Kilimanjaro probably because of its fertile soils and good climate.

THE ORGANISATION

Socially, the Chagga were patrilineal that is family members lived together on a household land under the leadership of a male family head. The wife had her own house, where she lived with her daughters and, when they were very young and, when they were very young and her sons. The husband lived in a separate house, as did the older boys after initiation.

Chagga society was divided by class, and men and women had defined roles. The elders were a distinct group, apart from adults and young people

Pre-colonial organised groups were founded on kinship, locality, age and gender. Localized patrilineages formed the sub-units within a district, and chiefdoms were composed of several districts. Chiefs were chosen within the chiefly lineage.

Chiefs appointed the district heads. Lineages were led by the senior male, who was the ritual head, and also by a spokesman, or political representative for external relations. A system of male age grades crosscut lineages and districts. Women were also grouped in age grades.

Exogamous patrilineages were the basic building blocks of the kinship system that were sometimes called clans. They varied in size from a few households to many dozens. Lineages were linked between kinship and land tenure system.

Conflicts between chiefdoms were resolved either through chiefly diplomacy or warfare. Conflicts between individuals were resolved either within the lineage, between the lineages, within age grades or a consortium, or by the district heads or chiefs.

Hearings took place at every level. Fines were imposed, and persons could be expelled from whatever group was trying the case. Individuals were sometimes killed. There were elements of social control in every group.

The Chagga military organisation was a system of male age grades. Work was divided between men and women. Men owned the land, huts and animals, did the hard work on the farms, and provided leadership in social affairs. Women did most of the work in the banana fields, fed the animals, prepared food for the family, and cooked for the elders.

Special needs were served by a variety of professionals that is iron workers, bead workers, toolmakers, artists, singers, medicine men/women, house builders and canal diggers

CENTRALISED SOCIETIES AND THEIR ORGANISATIONS

WEST AFRICAN STATES

ASANTE (ASHANTI) KINGDOM

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

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

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

Political organization

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

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

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

Asante Kingdom expanded tremendously during the 18th century but all these vassal states enjoyed semi independence. The traditional rulers/ chiefs were left to administer their territories but to fulfill certain obligations namely provincial pay. They were regarded to pay annual tributes and to raise a contingent of soldiers in case of external trouble.

Surprisingly, the golden stool was of little significance to the vassal states since the people had their numerous traditional cultures. In addition, control over these states necessitated a strong military foundation that is without it they could break off.

During the second half of the 19th century, a number of administrative reforms were introduced in Kumasi and some of the states of metropolitan Asante. Most of the hereditary posts in Kumasi were stationed in the conquered area to maintain the Asantehene authority. These reforms brought about more

effective administration over the conquered areas. Although the conquered people were left with their original dynasties, customs, languages, military structures, they had to pay annual tributes and contribute towards the raiding, military contingents to the metropolitan Asante army whenever called upon.

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

The kingdom had no professional standing army. However, Osei Tutu introduced the square military formation and Kronehene took up the position of army commander by the king's will. By the end of the 19th century, Asante had emerged a military state. She acquired arms from the Europeans through the sale of slaves.

Economic organization

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

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

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

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

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

Social organization

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

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

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

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

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

COLLAPSE/ DECLINE OF ASANTE KINGDOM

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

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

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

Loose control of provincial Asante. Asante policy towards conquered states i.e. they were left with their kings, govern themselves as long as they contributed tribute. They almost existed as states which undermined sovereignty of Asante's power.

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

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

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

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

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

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

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

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

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

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

Etc.

DAHOMEY (FON/AGAJA)

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

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

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

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

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

Political organization

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

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

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

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

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

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

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

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

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

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

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

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

Economic organization

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

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

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

Black pepper, ginger was only produced by the Royal family. There was regional specialization in agriculture like the Aja produced maize only; Zamanda produced millet, ground nuts and maize.

Agriculture was also revolutionalised by introduction of palm oil plantations which became the main source of income. The King instructed the whole population to get involved in the exercise of palm oil plantation

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

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

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

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

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

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

Social organization

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

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

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

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

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

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

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

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

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

DECLINE OF DAHOMEY KINGDOM

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

Large extent (size).

The abolition of slave trade.

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

Death of Gezo and Glele.

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

Natural calamities like drought and famine.

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

Repressive policies of kings like over taxation.

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

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

French invasion from 1892.

BENIN KINGDOM

The ancient kingdom of Benin was situated west of the Niger delta in the mid-western region of Nigeria. It was the first and one of the most important states to emerge in the forest and Guinea/ coastal areas of West Africa.

Benin was founded by the Edo people as a small city state on River Benin between the 10th and 12th centuries. Its foundation is traced back to Ogiso dynasty (rulers called Ogiso) founded by the Oba godo. Not much is known about the Ogiso kings. Between 1000 and 1300 AD, the last Ogiso ruler called Owodo was sent into exile for cruelty and misrule.

It is said to have sailed through a period of republican rule under Evia and Ogiamwe until the emergence of the Ewere dynasty from life that introduced life of Obas.

Political Organization

Benin consisted of two administrative parts that is Metropolitan Benin consisting of the capital (Benin city), its surrounding villages and towns, and provincial Benin consisting of conquered/tributary/vassal states.

Provincial Benin: The empire was divided into provinces each made up of a group of villages. Edo princes were appointed as governors over the provinces. Their duties included collection of taxes and tributes plus keeping law and order.

Benin did not have a uniform provincial system of administration. Some vassal states were governed more directly from Benin such as the Ishan states to the north east while others were loosely governed such as the distant Edo, and Akoko in the north west.

However, there was strict control over the Yoruba vassal states such as Owo

It was centralized under one King called **Oba** who was the head of the political system. He was automatically succeeded by his eldest son. He controlled great religious power and appeared to be semi-devine.

Though theocratically all powerful, in practice he ruled with the cooperation of three groups /was surrounded by a multitude of chiefs, priests, palace servants and other state officials(Uzama).

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

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

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

The Uzama was a group of seven hereditary nobles and kingmakers. Though very powerful, their powers were reduced by the Obas. They also functioned as traditional guardians of some of the Kingdom's shrines. In their areas of jurisdiction, they reigned as Obas and they attended the council of state. Together with the Oba they settled/ solved disputes within the State council.

The palace chiefs (Eghaevbo n'ore): The Palace chief were next in rank to the Uzama. They consisted of principal administrative officers of state and were the Oba's closest advisers. They lived in the palace quarters of the town and would be sent out to gather information, investigate complaints and represent the Oba at village ceremonies. They were responsible for the guilds of the city.

Town chiefs: Town chiefs were led by the lyase (Prime minister). They consisted of freeborn commoners (non-hereditary) appointed by the Oba. They sat in the Council of state with the Uzama and palace chiefs. The Oba depended on them for supply of tributes, labour and troops

No chief appointed by the Oba could be installed into the office without their approval. Their leader the lyase was the one to perform installation ceremonies. The Oba used them to avoid being overpowered by the chiefs

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

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

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

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

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

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

Economic organization

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

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

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

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

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

Social organization

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

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

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

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

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

BUGANDA KINGDOM

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

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

There are about two traditions that help to explain the origin of Buganda. According to Bunyoro tradition, the founder of Buganda kingdom was Kato Kimera, a brother of Isingoma Rukidi Mpuga.

Mpuga was the founder of Luo Babiito dynasty. The Buganda tradition believed in Kintu as founder and today, about 13-14 clans believe in this tradition.

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

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

Political organization

It was highly centralized in that the Kabaka was the head of the political system recognized as effective as well. The Kabaka had absolute powers like he could appoint, demote and dismiss chiefs. There was a hierarchy whereby there were chiefs under the Kabaka who helped spread the Kabaka's authority throughout the kingdom.

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

The Kabaka ruled with the help of the legislative council (Lukiiko) which consisted of the prime minister, treasurer and chief justice, also county chiefs and kabaka's nominees helped. The council gave

advice and made as well as amending laws for Buganda. The Lukiko (Buganda's parliament) made important decisions for proper administration. It was appointed by the Kabaka and was answerable to him. It also helped to reduce the dictatorship of the Kabaka.

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

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

The Kabaka employed women officials to spy on his chiefs in order to develop or maintain close relationships with the county-side chiefs which were done by providing information to the Kabaka regarding the individual chief's relationship with the Kabaka. The kabaka acted immediately to maintain the stability of his kingdom. The kabaka also had a woman personal advisor called '**Namasole**'. The spy network was a good idea but these women would in some cases provide false information because of individual differences and conflicts.

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

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

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

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

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

Social organization

The clan was the basic social, political unit of the kingdom. The clans provided unity and were led by clan heads (Abataka) and they were the Kabaka's representatives among his people. The clan heads settled disputes on behalf of the King. Members of each clan respected one another as close relatives and through intermarriages; it was possible to maintain unity in the kingdom.

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

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

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

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

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

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

Buganda was a spiritual society and the Kabaka was the spiritual head and overall mediator between his people and their god 'Lubaale' who was consulted through mediums who were usually ancestors like 'Nalubale' responsible for women fortunes. 'Ddungu' for hunters, 'Musoke' for rain, 'Kibuuka' for war.

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

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

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

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

Spoke common language- Luganda.

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

Economic organization.

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

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

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

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

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

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

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

BUNYORO KINGDOM

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

Political organization

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

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

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

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

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

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

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

Economic organization

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

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

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

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

Social organization

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

The king came from the Bito class. Cultural ceremonies were performed during his being enthroned like Omukewo tree where by a baby girl was sacrificed by being thrown in a lake/ river or burnt alive before the tree was cut. A new king would plant another tree to mark his reign. These cultural ceremonies empowered the King.

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

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

Elders were respected.

NDEBELE KINGDOM

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

Political organization

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

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

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

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

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

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

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

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

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

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

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

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

Economic organization

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

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

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

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

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

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

Social organization

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

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

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

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

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

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

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

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

DISINTERGRATION OF NDEBELE KINGDOM

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

Death of Mzilikazi and Lobengula in 1869 and 1893 respectively

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

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

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

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

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

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

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

THE ZULU KINGDOM

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

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

Political organization

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

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

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

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

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

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

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

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

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

Social organization

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

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

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

The women were left to work in the fields.

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

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

Economic organization

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

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

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

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

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

DISINTERGRATION OF ZULU KINGDOM

There were both Internal and external factors

Internal factors

Death of Shaka's grandmother (1825).

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

Shaka's death in 1828.

Shaka's ruthless policies.

Lack of absolute control of vassal states

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

Declining military strength

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

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

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

External factors

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

Natural calamities

Weakness of Post-Shaka leadership like Dingane, Mpande.

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

Lack of assistance from neighbours due to expansionist wars.

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

THE FACTORS FOR STATE FORMATION IN AFRICA

Role of the Military/ army

- It maintained law and order- suppressed rebellions
- Defended the King and his body guards.
- It spied on those against the nation.
- Involved in agriculture during periods of peace.
- Defended the economy against external aggression.
- Carried out raids for food, cattle, women.
- Did administrative and military work □ Provided security to traders and trade routes.

- Were recruited in age-regiments for state service.
- Enforced tax collection.
- Advised the King on vital matters especially security.
- Implemented King's orders/ wishes
- Fueled succession disputes-supported princes struggling for the throne.
- Created instabilities by raiding neighbours.

4 Economic factors

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

Political factors

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

Social factors

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

Locational advantage

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

COMPARING CENTRALISED AND ACEPHALUS SOCIETIES

SIMILARITIES

- Both carried out agriculture as major source of livelihood
- Both had methods of solving disputes in societies
- Both encouraged intermarriages to promote unity.
- Both carried out internal and international trade.
- Both carried out small scale industries.
- Both had governing bodies.
- Clan sets existed in both as a social-political unit.
- Both practiced hunting and food gathering.
- Both believed in traditional religion.
- Communism was encouraged in both.
- Both observed traditional ceremonies.
- There was division of labour in both □ Age-set system was equally important.
- Both respected elders.

DIFFERENCES

- Ascendancy to power in centralized states was mainly hereditary.
- A standing army in centralized states.
- Centralized states had fixed judicial courts while in acephalous, elders settled disputes.
- One recognized leader at the top for centralized but many political players for acephalous.
- Land was allocated to people by the King in centralized while in acephalous, owned communally.

- A strong spy network system in centralized than acephalous.
- Strict observation of loyal regalia by centralized states.
- Centralized carried out territorial expansion not the case in acephalous
- In centralized, the King was the commander in chief of armed forces.
- Class stratification in centralized and a reverse is true for acephalous.

REVISION QUESTIONS

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

11. Describe the political, social and economic organization of the Zulu kingdom during the second half of the 19th century (UNEB 2007)
12. Describe the political, social and economic of the Ibo during the second half of the 19th century (UNEB 2006, 2001 and 1994)
13. Describe the political, social and economic organization of Buganda kingdom during the second half of the 19th century (UNEB 2004)
14. Describe the political, social and economic organization of the Chagga in the Pre-colonial period (UNEB 2002)
15. Account for the collapse of Zulu state during the second half of the 19th century (UNEB 2000)
16. With examples from East Africa, examine how law and order was maintained in pre-colonial societies (UNEB 1996)
17. Compare the political organization of Dahomey with that of Buganda in the mid-19th century (UNEB 1993)
18. Describe the main features of the political, social and economic organization of either the Asante or the Ngoni by the mid-19th century (UNEB 1992)
19. Describe the political, social and economic organization of the Nyamwezi by the mid-19th century (UNEB 1991)
20. "The existence of the 19th century African states much depended on their military power" Discuss the statement with examples from East or Central Africa (UNEB 1990)
21. Describe the main features of the political, social and economic organization of any of the following by the middle of 19th century
 - (i) The Igbo
 - (ii) The Kikuyu
 - (iii) Swazi (UNEB 1989)
22. "The lack of a centralized political system among the segmentary societies did not mean absence of law and order". Discuss with reference to either the Ibo or Kikuyu.
23. Examine the role of religion in the survival and maintenance of precolonial states in Africa.

24. Discuss the main features of either the Mandinka empire of West Africa or Lozi of Central Africa
25. How unity was maintained in pre-colonial East African societies.
26. How interdependent (interrelated) were the features of pre-colonial states in Africa
27. Compare the main features of both centralized and decentralized states in Africa.

THEME: 2 PRE-COLONIAL AFRICAN TRADE COMPLEXES

Prior to colonial rule, Africans engaged themselves in trade. First of all, trade within given societies which one can term as intra-society trade in which members/ citizens of a given society would exchange goods and services amongst themselves. Such exchanges depended on individual performance and output as well as skill.

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

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

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

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

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

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

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

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

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

LONG DISTANCE TRADE IN EAST AND CENTRAL AFRICA

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

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

ORGANISATION OF THE LONG DISTANCE TRADE

There were many trade items that were exchanged in the trade. The main exports included; bee wax and Ostrich feathers. Imports on the other hand included guns, gun powder, beads, iron products and other trinkets. The method of exchange was originally barter later a form of real commodity currency and cowrie shells were introduced in the exchange.

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

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

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

Meanwhile, trade inland was usually conducted by caravan. Caravans varied in size ranging from a few people to thousands. At anticipated dangerous points, smaller caravans would wait for the arrival of others before moving on as a gesture of neutralizing any possible danger. In some cases, Caravans would join up to several thousand for bargaining purposes. This is because the larger the Caravan, the lower the unit transit dues would be.

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

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

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

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

The participants in Long Distance trade were the coastal Arabs, the Swahili, the Kamba and the Kikuyu in Kenya who dominated the northern trade route. The Nyamwezi, Chagga, Gogo and Hehe dominated the Central route which was later joined by the Baganda and the Banyoro of Uganda. While the Yao, Ngoni and Amachinga dominated the southern route that traversed southern Tanzania and Nyasaland. The southern route continued into Central Africa to involve the Shona, Matebele, Chokwe, Bissa, Luba, Ovimbundu and Sosa of central Africa.

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

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

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

The Baganda, Banyoro and Banyankore also carried out trade.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

In the same view, African products got market in the international market, this laid foundation for the future relationship between Africa and the rest of the world. Africans became producers to the rest of the world. African communities exported goods such as ivory, wood carvings, timber, her own slaves, precious minerals etc.

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

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

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

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

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

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

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

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

REASONS FOR THE COLLAPSE OF LONG DISTANCE TRADE

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

- By 1880's, competition for long distance trade items had come to its climax with many new East African societies interested in joining the LDT business like in Kenya, the Akamba often fought with the Nandi in competition for rare products such as ivory which the Arabs wanted most in Kenya.
- Following this cut-throat competition, the communities near the coast prevented the inland societies from reaching the coast. They could either torture or force them to pay high taxes in order to let them pass through their land like the Nyamwezi did not allow the Baganda to pass through their land. The Banyoro also were often refused to cross Ankole and Buganda going to the coast hence, leading to the decline of the trade.
- Presence of insecurity created by Bandits. Almost in all trade routes, they had a problem of way rebels like the central route that was occupied by the Nyamwezi had a group of bandits known as Rugaruga and Mviti who molested/tortured traders from the central route whereas hostile zaramo, Ukimbu, Pokomo molested traders from Kenya. They stole their products, killed wild many.
- The depletion of trade items like elephant population due to over hunting affected ivory products and this contributed to the decline of LDT. By 1890's it was hard to acquire a lot of ivory for trade with the coastal communities. The elephants had been forced to migrate to distant areas or else they were killed in large numbers especially after the introduction of guns.
- The death of outstanding long distance traders (Merchant Princes) almost at the same time and continuous assassination of African chiefs by the Swahili and Arab traders in search of trade items also contributed to the decline of LDT. Mirambo, Nyungu Ya Mawe and Kabaka Muteesa 1 of Buganda all died in the same year 1884 whose active participation and organizational abilities had led to the success or growing of the LDT and unfortunately their successors lacked such abilities.

- The period of scramble and partition of Africa. In the 19th century period, it led to the coming in of very many Europeans who were interested in legitimate trade that led to the closure / collapse of this LDT like missionaries in particular condemned the slave trade act and advocated for the growth of cash crops which provided the raw materials that European industries needed at the time. Perhaps if European industries had not arrived in East Africa at the end of the 19th century, LDT would have continued a little longer.

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

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

Roles:

- Africans served as porters (provided transport services) i.e. carried items like ivory to the coast.
- Organized caravans to the coast like the Yao, Akamba these initiated the trade
- Provided security to traders on routes especially leaders (peace and stability), chief Fundikira of Unyanyembe, Mirambo of Nyamwezi.
- Guided the traders to where trade items could be obtained like the Nyamwezi, Yao, Akamba
- Acted as interpreters and translators to foreigners
- Provided items of trade i.e. slaves, hunted for ivory, rhinocerous horns, honey, agricultural raw materials.
- Played middleman ship role between the vast interior and the coast
- Provided market for foreign goods/ Arab goods like guns, gun powder, mirrors, clothes.
- Acted as trade items since they were sold as slaves
- Established trade relations with coastal traders like Arabs, Swahili that encouraged them to venture into the interior like the Nyamwezi traders that came to Ugowe, Urambo, Uliankuru
- Provided accommodation/ feeding to the coastal and other traders in the interior.

- Fought off foreign interference that would disrupt the trade like Mirambo against Ngoni north of his empire.
- Signed trade agreements with external traders to improve the trade like Mirambo with Sultan Bargash of Zanzibar, chief Fundikira of Unyanyembe with Seyyid Said.
- Regulated trade and traders by charging them taxes or tributes through other empires like those who passed through Mirambo's empire.

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

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

Slave trade can be defined as the actual buying and selling of human beings while slavery is the absolute possession of human beings by another. The campaign against slave trade was started by Britain in 1807 and by 1833; it had been abolished because of economic conditions in Europe at the time as well as the activities of humanitarians like William Wilberforce, Granville Sharp, Thomas Clarkson and Henry Thornton to mention only a few.

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

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

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

AIMS FOR ESTABLISHMENT OF LEGITIMATE TRADE

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

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

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

- There arose a strong opposition from European countries such as Portugal, France whose economy still depended on African slave labour on their plantations. Besides this, such countries wanted to industrialize just like Britain they used slaves before proper industrial sector could take off.
- The crops suggested to replace slave trade such as rubber, cocoa, palm oil could not grow in some places of West Africa. Palm oil, coconuts needed a long time to mature than the British expected. Therefore, items for trade were in short supply at the start.
- The emergency of financial problems which came about as a result of paying for transport of available goods unlike before when slaves transported themselves to the coast from the interior. There was also no immediate source of income from legitimate trade as these crops took long to mature. There was also lack of funds to compensate the slave traders for losing their most important source of income.
- Differences in religion and culture. There was no correspondence in religion. Supporters of anti-slavery were mostly Christians yet West Africa was predominantly Muslim region at least by the second half of the 19th century. They therefore hated slave trade abolitionists as they considered them infidels.
- Social problems in Europe were worse than those in Africa like there was social evils such as prostitution, under employment of workers, child labour etc. Many Africans argued that Britain and all other slave trade abolitionists should solve their problems in Europe first before intervening in slave trade activities in Africa which made the exercise quite difficult.
- The number of anti-slavery man power was small compared to a big area they were controlling along the Atlantic Ocean on the West African coast line. Therefore, this patrol group was often dodged by the slave traders making the whole exercise difficult in West Africa.
- In some West African societies such as Dahomey. Slaves were acceptable by customs and culture. It was part of their ways of life. Such societies had to forcefully continue with slave trade despite the fact that measures were put in place by the abolitionists in West Africa.
- The anti-slavery patrol concentrated at the coast for a long time. The British and other abolitionist had concentrated at the coast of West Africa leaving the interior un attended to. Therefore, slavery had to

continue inland. This was made worse by Britain which had no practical punishment put in place for those who insisted on slavery activities.

- Slave trade dealers also developed dodging tactics like they hoisted the American flag on their slave trade vessels which made abolitionists to ignore them thinking that they were Americans who had got their independence from Britain and were not involved in slave trade activities.
- Slave trade in West Africa was partly organized by top political officers such as kings and chiefs. This made it difficult to stop it. Moreover, slave trade was a means through which rulers would get rid of criminals from their societies like chief Jaja of Opobo sold some of his subjects into slavery.
- Some slaves had gotten used to the life of slavery. They were not sure of making a living as free people. They were unskilled to be resettled in an independent life they were therefore unwilling to break away from slavery in that when the campaign started, many slaves went to hide away in European suburbs fearing to be brought back to Africa.

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

EFFECTS OF LEGITIMATE TRADE IN WEST AFRICA

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

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

- Enhanced the importation of European products and articles which changed the African way of life like dressing, eating, housing etc. On the other hand, killed the development of African art and craft as once observed by Mohmood Mamdan that ‘An African entered colonization with a hoe, he made himself and came out with an imported one’.
- It led to introduction of new economic systems in West Africa like West African economy became monetized with introduction of new currencies, bark system, credit facilitation. This broke away the traditional use of barter system.
- Due to the need of transporting goods inland and collecting raw materials, there were infrastructural developments. A number of railway lines connecting West Africa and the interior to the coast like a railway from Lagos reached Kano in 1911 in Nigeria; Ghana (Gold Coast) a railway line was established connecting Accra with Sekondi and Tarkwa in 1901 purposely for gold collection. In absence of such railway system, seasonal feeder roads were established in resourceful areas of West Africa.
- New cash crops unknown before were introduced in West Africa to supplement the main raw materials needed by European powers in the era of industrial revolution.
- It made West African chiefs and subjects to change their living habits like slavery could no longer provide the principal source of livelihood but instead changed to cash crops and minerals.
- There came trade monopoly and competition divided between Africans and Europeans like African native trading company was in stiff competition with French trading firms and British firms like Liverpool and Manchester. To beat off other firms, George Goldie organized all British firms in West Africa and formed one giant Royal Niger company that traded and colonized a big part of West Africa for the British.
- Legitimate trade left West African economies tied to those of Europe in a permanent dependency as they determined the nature of West African products and their prices and at the same time, determined the type of manufactured goods to be imported with their prices to West Africans.

REVISION QUESTIONS

1. Examine the effects of the Long Distance trade on peoples of East Africa during the second half of the 19th century (UNEB 2014)

2. Describe the factors for the decline of the Long distance trade in East Africa (UNEB 2012)
3. Examine the organization and impacts of Long distance trade on East Africa. (UNEB 2003)
4. Assess the impact of Long distance trade on the people of East and Central Africa during the second half of the 19th century. (UNEB 1998)
5. Examine the ways in which the West African economy changed after abolition of slave trade (UNEB 1990)
6. What role did the Banyoro play in the Long distance trade of the great lakes region?
(UNEB 1990)
7. With examples, show why various people of East Africa got involved in Long distance trade in the 19th century
8. Assess the role of the Nyamwezi in pre-colonial Long distance trade.
9. Discuss the role of Mirambo and Tippu Tip in the development of Long distance trade.
10. Account for the growth of Long distance trade during the 19th century.
11. Discuss the problems encountered in the transition from slave trade to legitimate trade in West Africa.
12. Examine the economic effects of the transition from slave trade to Legitimate trade in West Africa in the second half of the 19th century
13. Why had the Niger Delta states lost control over their trade by 1914?
14. To what extent did the Long distance trade constitute a land mark in the history of East and Central Africa?

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

The 19th century Africa was a period of crisis and revolutions in Africa. A series of chaotic events that pushed the continent into an era of crisis. Fundamental changes also took place culminating into crises, revolutionary changes. One can therefore ascertain correctly that African societies in the period between 1801 and 1900 underwent significant changes and therefore the societies were never static but dynamic. As it has been assumed by many Euro-centric historians. According to many writers of history particularly the Europeans have often regarded African communities as primitive and unchanging.

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

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

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

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

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

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

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

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

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

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

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

During the same century, many African communities suffered at the hands of slavery. For the first time, part of the century, African history was dominated by the horrors of slave trade, raiding of villages and untold suffering. This was indeed a period of crisis.

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

Furthermore, Africa during the 19th century, enjoyed imported manufactured goods and this can possibly account for the rise in standards of living especially during the second half of the 19th century

particularly, such goods included cloth, porcelain, glass ware, iron implements, beads, mirrors, fire arms to mention but a few. These were acquired through long distance trade and legitimate trade.

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

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

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

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

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

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

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

Mfecane

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

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

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

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

The period was mainly as a result of Shaka's expansionist wars that forced weaker states to run away. Practically, every community within the reach of the Zulu was affected by the events of the period. The Zulu became powerful, aggressive, ambitious and expansionist. The Zulu was a nation of warriors maintained by war hence it could only survive as long as their military machinery remained strong.

It is imperative to note that, the Mfecane was during the reign of Shaka in Zulu kingdom and because of his tyrannical leadership many tribes in Zululand started massive movements in search of safe life. Most of which moved northwards and north east of the kingdom.

CAUSES OF MFECANE

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

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

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

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

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

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

Advance of the Boers. Their advance into the interior of South Africa caused further land shortages particularly in South east Africa. The Drakensburg Mountains influenced further expansion of many societies into the interior so with increase in population, there was intertribal and inter clan war fare. The

Boers were determined to take every fertile land in the interior hence fighting the Zulu, Xhosa and Ndebele in search of fertile land to compensate for the loss of Cape province taken by the British settlers and hence the Mfecane was inevitable

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

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

EFFECTS OF MFECANE

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

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

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

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

Introduction of age regiment system in the establishment of East and Central African societal forces. They were very important as they came to determine the social classification of Central African societies especially the Ndebele state.

There was introduction of short stabbing spears they found in places.

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

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

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

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

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

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

Great wars of aggression that obviously led to the death of many people in addition to many lives of animals and considerable amount of property. In South Africa, other groups of people who did not have strong leadership to lead them in to a movement in search of safer life were later engulfed (swallowed up) by Zulu kingdom as they became refugees. They were finally absorbed by other strong states/became slaves of the white man.

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

THE NGONI

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

They were part of the Ngwane and Ndwandwe who flee north wards after wars with the Zulu in South Africa. The Ngoni there fore came to refer to all tribes that fled northwards after wars with the Zulu.

Ngoni migrating groups included;

Jere Ngoni under Zwangendaba

Tuta Ngoni

Gwangara by Zulugama

Mpenzeni Ngoni

Mombera Ngoni

Kiwere Ngoni under Geni Kiwere

Maseko under chief Maputo

Musere Ngoni led by Nyaba

Gomani Ngoni by Maputo's son Chikose

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

The effects were negative and positive

Negative

Led to death of some migrant leaders like Zwangendaba

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

Property like settlements, land, cattle were destroyed

Displacement of people from original homelands hence refugees

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

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

Led to population decrease creating vacant land where they came from Destruction of earlier kingdoms like Mwenemotapa and Swazi kingdom in Zimbabwe, Lozi in Zambia, Undi in Malawi

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

Positive

Led to rise of strong kingdoms like Hehe

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

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

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

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

RELIGIOUS REVOLUTIONS (JIHADS) IN WEST AFRICA

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

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

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

Jihads of the 19th century Jihads included;

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

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

Political Causes

Sidelining of the Fulani from juicy government posts despite education

Ancient political glories of Songhai/ Mali empires

Able and charismatic leaders

Need to create large political units Vs pagan Hausa

Hated corrupt nature of Hausa aristocracy

Lack of administration of justice in courts of law

Hausa ruler were despotic, harsh

Hausa rulers were inefficient needed replacement

Appointment of flag bearers to represent Jihadists

Inspirational from earlier Jihads in Senegal

Hated forced military conscription

Social factors

Degeneration of Islamic morals since decline of great Muslim empires

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

Hated practice of selling them into slavery by Hausa rulers

Expectation of Islamic Mahd/Liberator

Need for an ideal Islamic society established on Malakite and Sharia laws Causes Influence of Islamic brotherhoods i.e. Quadiriyya & Tijaniya was denied to them

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

Need to prepare for the return of Muhammed (PBUH)

Fulani were educated/intellectuals

Intrusion of Christianity after 1850's.

Economic factors;

Hausa rulers had imposed several custom duties on Fulani traders

Poor taxation system

Need by the Fulani to protect their wealth

Need to control trade along Islamic lines.

Hausa rulers attempted to turn Fulani pastoralists into sedentary farmers

Corruption of Hausa ruler

Need for economic gains by declaring Jihads

Other Causes

Attempted murder of Uthman Dan Fodio

Need personal gains

SUMMARY OF POLITICAL, SOCIAL AND ECONOMIC EFFECTS OF JIHADS

Political effects

Creation of large political units like Mandinka

Fulani were integrated into Hausa land as political figures

Over throw of Hausa ruling aristocracies

Formation of theoretical states on sharia law like Mecina, Tukolor

Collapse of some long lived empires like Oyo

Small states weakened by Jihadists collaborated with Europeans

Prepared West Africa to resist European rule thru strong empires

Leaders created by Jihadists who were revolutionary

Hausa states became united for first time

Economic effects:

Great economic prosperity due to established law and order

Trade in ivory, kola nuts, gold boomed

Growth of many towns like Kano,

Destructive nature of Jihads weakened small states

Economy of West Africa opened to outside world

Social effects

Stimulated education

Spread and reformation of Islam

Islamic infrastructure like schools, mosques

Sharia law was imposed even to non Muslims

Commoners were elevated like Alhaji Umar

Arabic and Hausa became significant languages

Status of slaves and peasants was improved

Social-cultural developments like dressing style, eating habits

Loss of lives and property

CAUSES OF JIHADS LOOKED AT IN DETAILS

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

Hausa rulers were corrupt and even inefficient like other pagan leaders. The aim of Jihads thus was to over throw such corrupt leadership and replace them with religious and efficient political leadership. Hausa rulers had imposed heavy taxes on their subjects and the methods of collection of those taxes was very brutal. To Woren Matas, some of the taxes imposed were not included in the Koran.

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

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

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

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

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

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

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

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

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

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

Unfair taxation, Pagan masters imposed heavy taxes that Moslems felt were unfair and un koranic. More over the revenue generated was collected with the use of a lot of brutality including flogging. Apart from unfair taxes, the wealthy were insecure owing to jealousy of pagan rulers and farming population. The wealthy urban Fulani therefore saw the Jihad as a golden opportunity for securing a state for themselves and their property. Their cattle trade was being over taxed by pagan rulers. Thus Fulani merchants looked at the rule of law in West Africa.

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

Inspiration from previous successful Jihad movements imitated the previous Jihad that took place in the 18th century in Senegal in places of Futa Toro, Futa Bondi and Futa Djalon. For long, the Fulani Islamic leaders respected Senegal and Guinea as their spiritual homeland. Whatever happened in

these states influenced the Fulani's West Africa. Thus, these 19th century Jihad movements were inspired by 18th century Jihad movements in Senegal.

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

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

General decline in Islamic religion; Islamic principles were not even deserved by the Muslim converts. Many could smoke, engage in prohibited trade and sell pork and alcohol. Besides, there was stagnation in the spread of Islam especially after the fall of Mali, Songhai and Kanem Bornu. It is believed that, a part from the old Moslem families, there were no more new converts to Islamic faith.

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

EFFECTS OF JIHADS

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

REASONS FOR SUCCESS OF JIHADS

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

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

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

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

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

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

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

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

Revision questions:

RELIGIOUS WARS IN BUGANDA

These were wars that were fought between the different religious groups in Buganda that is Muslims, Protestants, Catholics and traditionalists between 1885 and 1900. The phenomenon started with the coming of the first Arab to Buganda in 1844 called Ahmed Bin Ibrahim. His coming led to the introduction of Islam.

Later in 1877, the protestant missionaries came followed shortly by the Catholic missionaries in 1879 their coming that stirred Buganda in the later years. Therefore by 1880, Buganda had believers in the traditional religion as well as believers in foreign religions of Islam and Christianity. The 1880's and 1890's witnessed the named religious parties fighting each other in what came to be called religious wars.

Causes of religious wars

The untimely death of Mutesa 1 in 1884 just a few years after the arrival of the arrival of Christian missionaries. His death created a political vacuum that was difficult to fill. The Kingdom was left to Mwanga 11, a youth whose ruling style fell short of the charisma and political astuteness his late

father had demonstrated in dealing with foreigners. Therefore whereas Mutesa had successfully played the various religious factions against each other for political survival, Mwanga could not, which caused trouble.

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

They were caused by the weakness of the monarchy. It was a policy of the monarchy that foreigners be confined at the King's palace policy that would have been good if the various foreign religious groups had cordial relationships. Instead, confining them became a great source of frustration, dissatisfaction to the proponents of the new religions. It was these weaknesses that were the root cause of religious wars in Buganda.

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

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

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

Fierce competition between the religious groups for royal recognition and favours worsened the situation. By the 1880's Buganda had already been divided into four distinct religious groups namely the Moslems, the Catholics, the Protestants and the traditionalists. All these groups fiercely competed for royal recognition and favours. If the competition had been healthy, the situation

would have been different but unfortunately, it was not. This competition served as a root cause for instability that swept Buganda to the end of the 19th century.

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

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

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

Progress of the events/Course

The arrival of Christian missionaries that is Protestants in 1877 and Catholics in 1879 set off new developments in Buganda. The new developments were worsened by the un timely death of Mutesa 1 in 1884

Mutesa's death left the kingdom to the youthful, less incapable Mwanga 11. he was also inexperienced, erratic, brutal, emotional and weak minded.

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

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

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

Mwanga had been overthrown, the Muslims turned against their Christian allies, chased them out of the capital. When Kiwewa who had been installed in succession of Mwanga kept on dodging being

circumcised, he was deposed and replaced by his brother Kalema who was promptly circumcised. Buganda kingdom became an Islamic state for a brief era.

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

In October 1899, the Christian groups converged on Mengo the capital defeated the Muslims and reinstated Mwanga on his increasingly shaky throne. The Muslims, northwards gained friendship with Kabalega of Bunyoro and in November 1889, Muslims fought their way once again to the throne sending the Christian in flight not until 1892 that the combined Christian parties decisively defeated the Muslims and scattered them.

Mwanga was once again reinstated as king.

The defeat of Muslims by the Christians did not mean an end to the chaos in Buganda. The Protestants (Bangereza or English) wanted a monopoly over Buganda and never wanted an equal status with the Catholics (the Bafaransa or French). Thus, with the aid of Lugard and IBEACo, the Catholic party was shown its exit to the political backyard in Buganda and later Uganda.

As a result, the war made politics and religion intertwined. The war saw Mwanga fleeing with some of his supporters in 1892. soon threats of his deposition from protestants and Lugard followed him unless he returned to Buganda. The threats were political in that whereas the Protestants in reality disliked Mwanga, they still wanted him

Effects of the wars

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

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

Besides there resulted the entrenchment of Christianity which in turn sparked off a culture revolution in Buganda and later Uganda. Indeed, rather than deter the growth of Christianity, martyrdom of the dominant faith not only in Buganda but also Uganda. Noteworthy however, is that Christian denounced all African religion ideas and practices as pagans and as primitive. The new convert vehemently demonstrated their intimacy with the new religion and a break with the past, abolishing most of the old customs and traditional religion practices.

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

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

There were also multiple deaths, loss of property and general misery. First, the Mwanga massacres claimed over forty known martyrs. Outstanding leader were also killed in the war situation. Indeed the period between 1880 to 1890 has been rightly described as an era of violence. It has been noted that the forces of nature such as famine and disease have the notorious habit of linking with the wars. Exactly that is what happened. The death toll from war, famine and disease in this period probably surpassed anything that had occurred before in the history of Buganda. By 1900, so much blood had been shed in the blessed name of Mohammed, Jesus and colonialism

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

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

Other effects;

Revision questions:

Hist 3

INTRODUCTION TO THE FRENCH REVOLUTION

The meaning of a revolution

It refers to the fundamental change that can either be political, social or economic in a society. Revolutions are either gradual which are often peaceful, or sudden / rapid where changes are realized with violence. In a revolutionary situation, two things are always visible:

The old features of society are changed either positively or negatively i.e. upside down

New things/changes appear in a society either for better or worse.

Thus, French revolution refers to the social, political and economic changes that France experienced from 1789 up to the rise to power of Napoleon Bonaparte in 1799. It began as a peaceful political reform movement on the 5th of May 1789 but later took a violent dimension and involved the social and the economic structures as well.

The Revolution was staged by the peasants and the middle class against the privileged nobles and the clergy. This is why the Marxist looked at it as a class struggle between the unprivileged peasants and the bourgeoisie (middle class) against the privileged nobles and the clergy.

The French revolution can be categorized into three main phases. The first stage was from May 1789 to 1791 (up to the death of Mirabeau) which was generally peaceful. The second stage was from 1792 to 1794 which was characterized by violence i.e. the reign of terror and the third stage was

from 1795 to 1799 led by the Directory of Government. These phases were marked by a number of events which aimed at solving political, social and economic problems that had sparked off the revolution in 1789.

Causes of the French Revolution

The revolution was a product of many forces or factors, which had different but important magnitudes / weights in causing the revolution. It was caused by both long term factors which can be traced down to the 17th century and the immediate factors that went up to the late 18th century.

By 1789, the social, political and economic conditions in France had outlived its usefulness and the revolution was inevitable as Peacock puts it; condition in society must be very bad before men in large numbers undertake its overthrow by violence.

Although the revolution was caused by a number of factors, it is worth observing that the contribution of these factors varied in degree and magnitude. In other words, no single factor however great it appears to be can adequately explain the occurrence of the revolution.

The causes of this most important event in the history of Europe can generally be grouped under social, political and economic problems that France faced by 1789.

However, this grouping is only for the purpose of simplifying them so that students as well as teachers find it easy to understand them. This is because it is very hard to differentiate between something that is political but not economic or social i.e. some factors can be considered political, asocial as well as economic.

1. Unfair political system (the nature of the ancient regime)

Despotism

By 1789 France was ruled by the Bourbon Monarchy whose administration was characterized by corruption, sectarianism, nepotism, human right abuses, lack of democracy and above all despotism. Power was absolutely in the hands of the king who was looked at as a demi-god. He was the law and the law was himself and that is why Louis xvi boasted that; "The thing is legal because I wish it so." Even the king's ministers had unlimited powers that could not be checked. For instance, through the Lettre-de- cachet (arrest warrant) the king and his minister could arrest and imprison anybody at any time. This inflicted a lot of sufferings to the French men most of whom were innocent who responded through the 1789 revolution.

NB. The ancient regime was the hereditary Bourbon monarchy that existed in France prior to 1789. From 1610-1643 it was under Louis xiii, 1643-1715 under Louis xiv, 1715-1744 under the leadership of Louis XV and 1774-1792 led by Louis xvi. It should be noted that despotism that was practiced by Louis xvi was inherited from Louis xiii.

Lack of a functional parliament.

There was no functional parliament upon which people's problems could be articulated. The estate general had not sat for a period of 175 years since 1614. The provincial and district assemblies were replaced by royal assemblies known as intendants under the King, Therefore the Frenchmen had nowhere to forward and settle the social evils, political discontents, and the economic hardship since there was no functional parliament. The only ugly way had to be a revolution.

It's of paramount importance to stress that it was the calling of estates general meeting on the 5th of May 1789 and the hectic disagreement over the seating arrangement that sparked off the revolution. Louis xvi insisted on the undemocratic and archaic ancient system of voting by houses against the third estate interest of voting by individual show of hands. This forced the third estate representatives to turn themselves into the national assembly and this was the beginning of the revolution.

Unfair Judicial system

The French legal system made no small contribution to the 1789 revolution. There were no uniform codes of law and one could be tried as much as 50 times for a single offence he or she committed. By 1789 there existed up to different feudal codes of law in different parts of France, which created judicial confusion and chaos within the judiciary. Besides, there were two different modes of appeal i.e. the Roman law in the South and the common law in the North, Worst of all there was no trial by jury and in most cases the nobles were the accusers as well as judges against the peasants and the middle class. Surely the peasants and the middle class could not expect a fair trial against the nobles and the clergy which conditioned them to revolt,

Lack of constitution

Apart from the chaotic judicial system, there was no constitution that could have guaranteed people's rights and provide equality of opportunity. This also meant that there were checks and balances to the king's excessive powers and unfair policies. The Frenchmen therefore resorted to a revolution in a bid to have a constitution to safeguard their rights and properties against the King's excessive powers.

The Grievances of the army

The only "messiah" for the unpopular and despotic French monarchy was the army. Unfortunately, the army had a lot of grievances and was dissatisfied with the government. For instance, they hated the unfair promotions where high ranks were reserved for the nobles. They were also irritated by the severe punishments for minor offences; poor feeding and low pay amongst others. This explains why they fraternized with the revolutionaries when they were ordered to suppress them. Henceforth, the success of the French revolution counted so much on the support of the army.

Administrative structure

Political unfairness in France was also characterized by unfair administrative structure, which favored the nobles and clergy at the expense of the peasants and the middle class. The nobles and clergy were dominant in key positions in the army and public offices yet they were incompetent and corrupt which created a lot of inefficiency. The middle class because of their high levels of qualification and wealth felt it was an insult to exclude them from top administrative positions. This made them to mobilize the peasants and spearhead the revolution.

However, the role of political unfairness in the French revolution should be handled with care. This is because it was part and parcel of the Bourbon monarchy and the French men had tolerated it for over 400 years without violently protesting against it. This therefore suggests that political unfairness on its own could not have caused the revolution.

Nevertheless, one should take extra care because whereas such political unfairness was fashionable in the 16th and 17th centuries, it was out of fashion in the 18th century since no society is static.

In this respect Louis xvi should have reformed the French political system to suit the dynamic and revolutionary 18th century Frenchmen. All the same whatever the arguments against political unfairness, it still remains a significant long-term factor that contributed to the 1789 French revolution.

2. THE ROLE OF PHILOSOPHERS, ENCYCLOPAEDISTS AND OTHER WRITERS.

Philosophers are great thinkers who are highly educated about world affairs. They are intellectual giants who had put their ideas into writing. In their writings, they condemned the social, political and economic situations in France and created more awareness of the grievances/problems of France. This sharpened the minds of the Frenchmen and created in them a revolutionary spirit. The four most outstanding philosophers who made significant contributions to the French revolution were; Voltaire, Montesquieu, J.J Rousseau and John Lock.

Francois Mark Arovet Voltaire, 1694-1778

Voltaire was a historian and a poet who attacked and exposed the traditions, beliefs and abuses of the ancient regime i.e. its shortcomings. For 25 years he flooded France with plays, poems, philosophical tales, histories, essays, drama, pamphlets and won for himself the reputation of "the intellectual ruler of his age".

He was most particularly against the Catholic Church, its corrupt clergy and nobles, heavy taxation, the tithe and the system of Lettres-de-cachet. He denounced religious intolerance and advocated for freedom of worship.

He projected the British-political system with religious freedom as the best for France. In the "Letters on the English "he wrote; An Englishman goes to heaven by the way he pleases. There are no arbitrary taxes, a noble or priest is not exempted from paying tax.

In other words, Voltaire was preaching for religious freedom, fair taxation and abolition, of social class privileges. All these incited the peasants and the middle class to revolt by 1789.

Although Voltaire attacked the church and critically undermined the throne on which it rested (government), he was neither a democrat nor a republican. He only wanted reforms within the monarchy and not its destruction. This is why he remarked that, I would rather be ruled by one Lion than by a hundred rats. This was because a violent change would destroy his wealth.

Apart from being a strong believer in the Bourbon monarchy, Voltaire was a very faithful religious believer. He was not an atheist; his views were that; If God did not exist, it would be necessary to create him. He was against the Catholic Church because of its interference on state affairs.

Baron de-Montesquieu, 1689-1755

Montesquieu was a great traveler, and while in Britain, he had studied the British political system, which he advocated for in France. In his book "The spirit of the laws, 1748" he criticized the Devine rights of Kings and compared despotism to cutting down a tree in order to get its fruits. He praised the British political system of equality as the best for France. To limit absolutism of the

ancient regime, he advocated for a constitutional monarchy with an independent judiciary, executive and legislature. Each of these was to check the powers of the other and this would bring justice and liberty to the people.

Montesquieu's political philosophy became more pronounced in France after the successful American war of independence of 1776-1783. From 1783, America adopted an elected government with a legislative assembly, an executive, a constitution and an independent judiciary. The success of Montesquieu's ideas in America provoked the Frenchmen to revolt against the Bourbon monarchy. That is why they demanded for the reduction of the King's despotic powers and equal political representation in the estates-general meeting (according to Montesquieu's ideas) on the eve of the revolution in the cashiers (list of grievances).

In short, Montesquieu contributed revolutionary ideas that made the Frenchmen more revolutionary than ever before.

Jean Jacques Rousseau, 1712-1778

J.J Rousseau was the most democratic philosopher whose ideas were most prominent to the French revolution of 1789-1799. His book, "The social contract" became the bible of diehard revolutionaries and, Robespierre was its high priest. In this book, he explained that a government is a contract between the ruler and the ruled and that the ruled has the right to revolt. If the rulers fail to protect, promote and defend their social, political and economic rights as was the case with the Bourbon monarchy.

Rousseau's theory of the "general will of the people" called for a democratically elected government of the people, by the people and for the people. By the people, he meant the majority French peasants and the middle class who were oppressed. He therefore instilled in them, the spirit of questioning and doubting the worthiness of the nobles, clergy and above all the Bourbon monarchy. In short, Rousseau contributed to the revolution by inciting the majority French peasants and middle class against the minority clergy and nobles.

Rousseau's most memorable and revered statement was that man is born free but everywhere in chains. He continues that; the surroundings of the society destroy the natural simplicity of man, tainted his virtues and were responsible for his sufferings and sins. In this way, he shows how the Bourbon monarchy was responsible for problems in France through political unfairness, economic hardships and social discrimination.

All in all, Rousseau contributed revolutionary ideas of equality, liberty, and democracy which made the French revolution inevitable.

NB. Rousseau's views were that in the initial stages man was not barbaric but was a liberal wild animal. He called people to end artificial social structure that had enslaved and restricted man's freedom. He says man should adopt the primitive simplicity when he was ruled by natural laws, when he was ignorant and innocent, as nature had made him.

Paradoxically, Rousseau was not even in favor of constitutional monarchy of the British type. He wrote that the British were mistaken to consider themselves to be free. He says they were free only during elections, after elections they were forgotten by their elected representatives.

However, Rousseau like his counterparts believed that it was better to reform the monarchy than to abolish it. Nevertheless, his views were very instrumental during the course of the revolution.

John Lock (1632-1704)

John Lock was one of the classical philosophers whose ideas contributed to the outbreak of the French revolution of 1789. He observes that people freely enter into a social contract to create a government in order to protect their freedom, properties and lives. He argues that if a government fails to promote and protect the natural rights and security of its citizens, then it's in a state of rebellion against its own people and violated the terms of the social contract. The people in such a situation have the right to rebel against it and establish a new one.

He also castigated absolute monarchy as an illegitimate form of government. He argues that the powers of a government come from the people rather than God, which helped to undermine divine rights of King Louis XVI.

Consequently, Lock advocated for a democratic government where the parliament, executive and judiciary have powers that are not absolute but are given in trust by the people. People are free to withdraw such powers in case a government fails to effectively perform responsibilities entrusted to it. All these were viable options for the French peasants and middle class to revolt because of nonfunctional parliament, judicial and administrative in justice that favored the nobles and the clergy.

The Encyclopedists

In their encyclopedia (book of knowledge about politics, religion, history and economics) exposed the social, political and economic evils of the ancient regime that needed reforms. Their editor was Denis Diderot who compiled the writings of other writers in one big volume (encyclopedia). The encyclopedia was widely circulated and read in France and the whole Europe. It gave more enlightenment and inspiration to the French peasants and the middle class that dragged them to revolt.

The economists like Adam Smith, Diderot, D'Alambert, etc. denounced the unfair taxation system, corruption, embezzlement of public funds and royal extravagancy. They also called for universal education and an end to state injustice. Their spokesmen were Quesney and Turgot. The economic reforms that were advocated by the physiocrats were later adapted by Necker, Turgot and Brienne. However, these were ignored and rejected by Louis XVI with his poor advisors, which accelerated France into the revolution of 1789.

Generally, philosophers, encyclopedists and other writers awakened the oppressed Frenchmen to demand for a change of government. They were also the authors of the French revolutionary ideas of equality, liberty, fraternity and democracy. These ideas created a class of elites like Mirabeau,

Robespierre and Napoleon I who became revolutionary leaders.

Nevertheless, the significance of philosophers should be treated with reservations due to the following considerations:

They had criticized the French political system since the reign of King Louis XV without causing any revolution. If their ideas counted so much, then the revolution would have started during the reign of Louis XV.

By 1789, the re-known philosophers were all dead. If their writings were very significant, then the revolution would have started during their lifetime and they would have been the leaders of the revolution.

Even if what survived their death (writings) implied a revolution, the majorities of the Frenchmen were illiterate and could not understand their works. Even the few liberates could not properly grasp the abstract and logical writings of the philosophers which were in big vocabularies, poems and parables amongst others.

(iv) None of the philosophers wanted a violent revolution of the French type since it would destroy their wealth. They simply wanted a peaceful reform of the monarchy. This could mean that the contributions of the political philosophers were accidental since they never wanted a violent revolution.

(v) The writings of the philosophers were widely circulated and read throughout Europe. The fact that it caused a revolution only in France shows that France had specific problems that called for a revolution. Indeed, the evils within France were so conspicuous (open) that even if the philosophers had not exposed them, a revolution would still have taken place in France.

In summary, it was mostly the role of other factors other than the influence of the philosophers that contributed to the great French revolution. It was the social, political and economic evils that the philosophers criticized, otherwise without these problems they would have had nothing to criticize and write about. Nevertheless, the critical influence of the philosophers magnified such problems to a revolutionary level. In short, the role of philosophers complemented other factors in causing the French revolution of 1789.

3. SOCIAL CLASS DIVISION (CLASS STRUGGLE).

The Marxist interpretation of the French revolution is that it was a product of class struggle between the unprivileged and privileged classes. The 1789 French population was partitioned into three discriminative and rival estates. The first estate was composed of the clergy and royalists, the second was for the nobles and the third estate was composed of peasants and the bourgeoisie (middleclass).

Generally, the 1st and the 2nd estates were called the privileged class. Although the privileged class numbered about 300,000 out of 25 million, they enjoyed a lot of unjustifiable privileges. This includes owning 1/5 of the whole property in France, domination of key government posts,

exemption from taxation, forced labour and conscription into the army. These widespread privileges were seriously opposed by the peasants and middle class, which provoked them to revolt.

The influence of the Catholic Church and the clergy in the social, political, economic and religious affairs of France made the outbreak of the revolution inevitable. The church and the Pope had a lot of influence on politics and administration of France.

The clergy who dominated key government positions were not only incompetent but messed up the country through corruption, bribery and embezzlement of public funds.

They enjoyed a yearly income of 500 million Francs and exploited peasants through feudalism and serfdom.

They also denied the Frenchmen freedom of worship and made the church tithe to be compulsory to everybody in France yet they were exempted from all forms of taxes.

Thus, the church pursued worldly interest more than spiritual interest, which provided philosophers with issues to criticize and incite the Frenchmen to revolt.

However, even within the privileged class, there existed contradictions and sharp divisions. The 1st estate (clergy) was subdivided into upper clergy who enjoyed the highest pay and key positions in government yet they did little pastoral work and the lower clergy who were overworked with little payments. The salary of an upper clergy was 10times more than that of a lower clergy.

The nobles were also subdivided into the upper nobility, the lower nobility and the nobility of the robe (those who brought their noble status). The upper nobilities were more privileged than the lower nobility. They (the upper nobility) were very arrogant and despised the other two nobles and this why the French developed a maxim that; the nobles fight, the clergy prays and the people pay.

This discrimination within the privileged class boosted the revolution because some of such nobles and the clergy joined the peasants and the middle class during the revolution.

The third estate was for the peasants and the middle class. The peasants were about 23 million out of a total population of 25 million. However, they were denied all sorts of freedom and subjected to unjust practices like taxation, denial of land, forced labour etc. By 1789, they were in a very desperate condition that made them to flock the streets of Paris where they ended up becoming revolutionary mobs, this greatly led to the success of the revolution.

The Bourgeoisie (middle class) was composed of businessmen and professionals like teachers, lawyers, doctors, scientists, philosophers, industrialists and merchants. In spite of their economic strength (wealth) and education, the middle class was unprivileged and deprived of political rights. For instance, they were excluded from top positions in the church, army, education and the judiciary. A number of them had lent huge chunks of money to the government and were not sure of recovering their money due to financial crisis.

By 1789, they had read and interpreted the writings of political philosophers to the peasants and urban dwellers, making them more aware and conscious of the need for change. It is important to stress that revolutionary leaders like Mirabeau, Dalton, Herbert and Robespierre were middle class

men. Moreover, political philosophers who made remarkable contributions to the revolution were also middle class men.

Nevertheless, like political unfairness, social class division was not a new thing in the history of France. It existed during the reigns of Louis xvi and Louis xv without causing any revolution. One can therefore argue that maintaining social class system without other grievances could have caused discontent but not a revolution.

But this kind of argument should not be over emphasized because unfairness in France was the outcome of social class divisions. Even financial crisis was due to the fact that the privileged class who were wealthiest was exempted from taxation. From this point of view, one can conclude that social stratification is one of the paramount long term causes of the French revolution.

Emphasis must be made that class system led to the failure of the Estates General meeting of 5th May 1789 through which the revolution emerged. It must be noted that the French revolution was sparked off by disagreement over the seating arrangement, when the representatives of the privileged classes insisted on the ancient system of voting based on class system. This was resisted by the representatives of the unprivileged class who wanted voting by universal suffrage i.e. individual show of hands. This is why class struggle is considered one of the immediate causes of the 1789 French revolution.

4. ECONOMIC FACTORS

Land

The feudal system of land ownership was important in bringing about the French revolution of 1789. Land was unfairly distributed amongst the nobles and the clergy at the expense of the majority peasants. For instance, they owned up to 3/5 of the land yet they formed only 1/8 of the total population. The church had 1/5 of the fertile state land on top of a yearly income of 500 million Francs. The 23 million peasants (majority) in spite of being producing agents and taxpayers were landless and survived as tenants or serfs on their landlords' estates. The conditions of the peasants could better be felt than described. They suffered constant harassment and exploitation from their landlords and that is why they demanded for land reforms during the revolution.

Taxation

By 1789, the taxation system of France had made the ancient regime "very sick" and no wonder that it was referred to as "the cancer of the ancient regime". The poor peasants and the idle class, who were least able to pay, were forced to pay while the wealthy nobles and the clergy were exempted from all forms of taxes. The tax system was particularly so burdensome to the peasants that it claimed over 80% of their annual income. This left them under a very miserable socio-economic condition, which can be better felt than described. Worst of all, the taxation system was privatized and the tax farmers (tax collectors) were so brutal that they often killed or inflicted physical injuries like mutilation of tax defaulters. Besides, the profits of the Bourgeoisie were seriously reduced by heavy taxation. All these dragged the peasants and the middle class in the revolution in a bid to bring an end to unfair taxation system.

Financial crisis/Bankruptcy

By 1789, France was bankrupt with a heavy debt burden mostly from the middle class. Financial crisis was brought about by corruption, embezzlement of government funds, financial mismanagement, extravagancy

of court nobles and Marie Antoinette which constituted 1/12 of government revenue leave alone the wastage of state resources on useless and expensive wars like the 7years war with Britain in India (1656- 1663), the American war of independence (1776-1783). The roles of financial crisis/bankruptcy in the French revolution were as below:

- (a) The government resorted to internal borrowing from the middle class in a desperate attempt to service the heavy debt burden and meets the cost of administration. However, Louis xvi resoled to drastic measures of reducing interest on small loans and refusing to pay back huge loans. By 1789, it was abundantly clear that the Bourbon monarchy under Louis XVI's leadership could not repay the debts of the middle class. Thus, the middle class decided to "do away" with the monarchy and establish a new government that would clear their debts, hence the revolution.
- b) It undermined people's confidence in the government and exposed the dangers of financial mismanagement and extravagancy. This made the monarchy unpopular and vulnerable to the revolution of 1789.
- c). It made the government very inefficient in providing basic necessities and state enterprises like education, health, agriculture, industry, and transport. Besides, the government failed to pay civil servants, the army and resorted to unpopular policies such as retrenchment, excessive taxation, and free trade treaty with Britain etc. All these led to inflation, unemployment, general poverty and starvation, which forced the masses into the revolution.
- d) Financial crisis made the government incompetent in combating the effects of natural disasters especially winter. There was no money to stock food and provide relief to the people. This worsened famine leading to the creation of mobs like those of Paris that cheered the revolution.
- e) Financial crisis forced Louis xvi to call the estate general from where the French revolution exploded. He wanted to consult the representatives on the solutions to financial bankruptcy. Otherwise, if France was not in an awkward financial situation, it would probably not have been called after all, I had never been called for 175 years (since 1614).
- (f) Financial crisis lead to the dismissal of reform oriented financial ministers i.e. Turgot (1774 -1776), Necker (1776-1781), Colonne (1781-1787) and Bishop Brienne (1787-1788). They had suggested reforms like the scrapping of privileges in France and taxing the wealth of the nobles and the clergy. However, these reforms made them very unpopular to the Queen and the court nobles. Consequently, the strong-minded queen and the court nobles engineered their dismissal and replace

1 THE ROLE OF THE CATHOLIC CHURCH

It should be noted that the privileged class (clergy and nobles) indirectly contributed to the revolution since their privileges were at the expense of the peasants and middle class. The role of the unprivileged Clarks i.e. peasants and middle class were direct since they actively participated in the revolution due to the numerous grievances they had against the privileged class and the ancient regime.

Role of the Clergy/Catholic Church

1. The clergy fostered religious intolerance where Catholicism was the state religion yet there were Protestants and Moslems in France. Protestants and Moslems were not allowed to worship publicly and were often subjected to intimidation, Imprisonment, torture and exile. These robbed the church and the

government of support from the anti-Catholic elements in France and forced them to revolt in 1789.

2. The Catholic Church had unjustifiable influences on State affairs and state policies. Most of the clergy including the pope were very poor advisors who made Louis XVI to mess up with state affairs.

3. The Catholic Church was the most privileged institution in France. The clergy enjoyed a yearly income of 500 million francs and dominated Land at the expense of the peasants. They exploited peasants on such land through Feudalism and serfdom. This made the peasants who were the producing agents to revolt for redistribution of Land.

4. In spite of the vast resources it had, the Catholic Church was exempted from all forms of taxes, clergy made "a free' gift" to the government than contribute appropriate revenue to the nation treasury from its wealth. This contributed to financial crisis since they should have been the best contributors to the government revenue.

5. While the Catholic Church was exempted from all forms of taxes, the church tithe was compulsory for everybody in France. The church therefore fostered economic motives more than religious objectives in the exploitation of the common man. This dragged the non-Catholics to the revolution of 1789.

6. The French education system prior to 1789 was controlled by the clergy other than the state. Education policies were manipulated to indoctrinate the Frenchmen with ideas favourable to the state in an attempt to frustrate anti-government critics. This made the French men to revolt in order to reinstate education under state control.

7. Besides education, the Catholic Church controlled the press. It censored all newspapers, journals, pamphlets and other publications that were against the king and the monarchy. Liberal books and ideas were prohibited with a false hope that it would keep the Frenchmen ignorant. However, this boomeranged and made the Frenchmen more conscious of the need for changes, hence the revolution.

8. The clergy were a corrupt, embezzlers and extravagant group of people. They lived a parasitic life at the expense of the poor peasants. This led to economic hardship and the revolution of 1789.

9. The dominant position of the Catholic Church and the clergy provided the philosophers with something to criticize and incite the Frenchmen to revolt. Voltaire for instance condemned the catholic religious intolerance and its privileges at the expense of the oppressed peasants.

10. The representatives of the clergy together with the nobles provoked the third estate into the revolution by insisting on the ancient system of voting and deliberations during the estates general meeting of 5 July 1789. This brought a very chaotic disagreement which forced the third class to form the national assembly, take the tennis court oath and progress with the revolution.

NB. By 1789, the Catholic Church was badly in need of reforms. Its role provoked hostility, hatred and criticism from liberals and philosophers because it was corrupt, oppressive, exploitative and conservative to forces and demands of reforms.

However, some section of the clergy betrayed the king and supported the revolution at the eleventh hour. These were the lower clergy who were less privileged like their counterparts the upper clergy. For instance, the salary of a Bishop was about 100 times that of a parish priest and much more than that of a catechist. Some clergy fell out with the monarchy because of its too much concern with economic motives other than

religious objectives

2 THE ROLE OF THE NOBILITY

1. Like the clergy, the nobility were a privileged minority who were favored by virtue of their birth. They were a parasitic group of people who survived on the sweats of the peasants and middle class and this is why they were nicknamed the "the spoilt child of France". They monopolized Land and exploited the peasants on such Land as serfs. This forced the peasants to take a revolutionary stand in 1789.
2. The nobilities were also exempted from taxation and conscription in the army. On top of these, they had the right to levy unnecessary taxes like feudal dues and toll taxes that made the peasants miserable and frustrated the middlemen's profit. This prompted the peasants to ally with the middle class to cause the revolution in 1789.
3. The nobility monopolized key and important government posts at the expense of even the suitably qualified middle class. For instance, they were ambassadors, top civil servants, army and naval commanders not on merit but by virtue of their birth right. This greatly annoyed the middle class who felt it was an insult to them since they were better educated than the nobles hence they had to mobilize the peasants for the revolution.
4. Like the clergy, the nobility were very corrupt, extravagant and mismanaged state resources, which brought financial crisis and economic hardship. For example, the court-nobles lived luxuriously at the royal palace and the Bastilles and that is why the revolutionaries could not spare these places during the revolution.
5. The incompetent nobles who monopolized key positions in the government gave poor and often fatal advice to the king. For instance, they advised the king to insist on the ancient system of sitting during the 5th May 1789 estates general meeting that triggered off the revolution. They also advised Louis to dismiss Necker and Turgot which dismissal caused wide spread political discontent to the king and the monarchy.
6. The greater nobilities were too influential as court nobles from where they administered severe punishments to the unfortunate peasants and middle class. They were very biased in their judgment, which called for a revolution to end such French society.
7. The nobilities were arrogant and had developed a superiority complex over the common man in France. They collected their feudal dues and products (food crops) from the peasants with a lot of brutality. They even demanded strict obedience to their decisions and failure to comply means heavy punishment.
8. Lastly, the nobility also had internal wrangles which arose from discrimination within their rank and file. The greater nobilities were more privileged than the lesser nobility and the nobility of the robe. They were entitled to the best promotions, pensions, appointments and other states favors. This caused internal jealousy and hatred, which made the lesser nobility and the nobility of the robe to jump on the revolutionary vehicle in order to reform the monarchy.

3 GRIEVANCES AND ROLE OF THE BOURGEOISIE

Although the Bourgeoisie were considerably wealthy and enjoyed some exemptions like conscription, feudal rural taxes and owned most of France's non-agricultural Wealth, they had serious causes of discontent.

They were prominent on the French revolution because they provided ideas and words of encouragement to the oppressed peasants.

1. The elite Bourgeoisie had the ambitions of achieving political and social prestige, which was monopolized by the unqualified nobles and clergy. This was because they were excluded from politics. In spite of their wealth and education they even had no prospect of promotion in the army because all commissioned ranks were reserved for the children of the nobility. These made them to be critical of the Bourbon monarchy and spear head the revolution.
2. Besides political grievances, the Bourgeoisies had economic grievances as well. They were opposed to unfair taxation system which reduced their profit margins and benefited the “unproductive nobles and clergy”. The middle class were frustrated by Louis XVI's free commercial treaty with England in 1786 that made them to be out competed by the British merchants. The greatest grievance was that by 1789 they had lent huge chunks of money to the government. However, with the financial crisis in France, the Bourgeoisies had no prospect of recovering their money. They therefore advocated for a change of government in order to establish one that would improve the economy and pay their debts.
3. The philosophers whose critical analysis contributed to the revolution belonged to the intellectual Bourgeoisies. Even after the death of philosophers, it was the middle class who interpreted the writings of the philosophers to the oppressed peasants and urban dwellers. This made the peasants and urban dwellers politically conscious and it's what partly made them to participate in the revolution.
4. Similarly, most of the revolutionary leaders came from the middle class. Compared to other European states, France had the greatest number of prosperous middle class who were eager for change. They financed and provided leadership to the revolution of 1789. The middle classmen were the master brains behind the tennis court oath and the formation by the national assembly.

5. The middle class recruited and financed the revolutionary army (National Guard). The role of the National Guard was very significant in defending the revolution from internal and external enemies.

6. It was the middle class that provided the tri-colour flag of the revolution which manifested that France was in a revolutionary state. The tri-colour flag replaced the white flag of the Bourbon monarchy. It was therefore a symbol of change in France.

7. The middle class was the architect of reforms and changes in France during the revolution. They were at the forefront of the civil constitution of the clergy declaration of rights of man and citizens, nationalization of land, storming of Bastilles, march of women and the reign of terror

8. it's a general belief that the French revolution was a Bourgeoisie revolution. This is so because the Directory government which Napoleon succeeded was dominated by the middle class and Napoleon himself had become a middle class man by 1799.

8. GRIEVANCES AND ROLE OF THE PEASANTS

1. By 1789, the French peasants were in serious demand for Land, abolition of uniform tax system, forced Labour, conscription into the army, feudalism, and serfdom and wanted Law and order to prevail. While the peasants in other despotic states like Prussia, Austria and Russia had given up the struggle for change and accepted their status as sufferers, the conditions of the French peasants were relatively better and this motivated them to struggle for better conditions. This is because change can always be caused by people who have something to sacrifice in order to achieve such desired changes.

2. The peasants formed the Paris revolutionary mob that greatly cheered and supported the revolution. This forced Louis XVI to summon the Estates General meeting partly to find a way of handling the chaos caused by the mobs. Otherwise, had it not been because of the disorder and lawlessness caused by peasants, possibly the Estates General meeting would not have been called and there would be no mobs to cheer and support the revolution.

3. Beside the peasants were active in revolutionary events such as the Reign of Terror, storming of Bastilles, March of women, confiscation of property and setting up barricades against government troops.

4. The peasants participated in the election of representatives to the Chamber of Deputies. Their representatives stood against the old order of sitting arrangement and joined the middle class in the Declaration of the National Assembly.

5. The peasants dominated the National Guard that protected the French revolution from internal and external threats. They were not afraid of losing their life for they had nothing to lose and everything to gain.

6. Lastly, it was the peasants who aborted Louis' attempt to flee to Austria (to seek foreign support against the French revolutionaries). They arrested him and his family members at Varennes (150 Kms from Paris) and brought him back as an enemy of the revolution. This frustrated the hopes of foreign assistance that Louis had wished to use against the revolutionaries.

9. THE ROLE/CONTRIBUTIONS OF PERSONALITIES

1. Predecessors of King Louis XVI i.e. Louis XV, Louis XIV, Louis XIII etc

The previous French kings (Louis XV, Louis XIV, Louis XIII etc) from whom King Louis XVI inherited the throne laid foundation that contributed to the outbreak of the French Revolution of 1789. They are blamed for introducing and perpetuating extravagance, unfair, political, social and economic system that favored the privileged class (clergy & nobles) against the unprivileged class (peasants and middle class) in the history of France. Louis XV for instance caused financial crisis in France when he wasted huge chunks of state money in the 7 years war with Britain in India (1656-1663). The humiliating defeat of the French troops in the war is what partly made Louis XVI to

venture in the American war of independence that worsened financial crisis and caused the 1789 revolution. Thus, the weakness and unfair system of King Louis XVI's predecessors had already antagonized the Bourbon monarchy from the French peasants and middle class, thereby becoming a long term factor that caused the 1789 revolution in France.

2. General Lafayette.

Lafayette was a general in the French army and a veteran of the American war of independence. He was influenced by the democratic, constitutional and liberal ideas of the Americans which he assisted them to attain against the British. This experience inspired him with a revolutionary attitude against the oppressive, exploitative, dictatorial and undemocratic French government. It's this attitude that made him to turn round and support the revolution when he was ordered to suppress the revolutionaries. He is blamed for being one of the ring leaders of the revolution against the Bourbon monarchy.

3. Count Mirabeau

Mirabeau was a noble who unlike other nobles had passion/zeal for equality, liberty, fraternity and democracy. It's this sentiment that made him to be elected to represent the third estate in the French parliament of 5th May 1789. The same sentiment explains why he easily became the leader and president of the national assembly. Under his leadership, the third estate representatives rejected the ancient system of separate meetings of the 3estates in favour of a single assembly. When King Louis XVI ruled against the idea of a single assembly and ordered the third estate delegates to leave the parliament, Mirabeau confronted the master of ceremonies that; Go tell your master that we are here by the will of the people and that we shall not leave except at the point of the bayonet!

It was this tough stand under Mirabeau's guidance that forced King Louis XVI to allow the three estates to sit debate and vote in a single assembly. This was a fundamental change because it was the first of its' kind in the political history of France during the ancient regime.

4. Turgot

He was a senior economist who was appointed a financial controller by King Louis XVI in 1774. He had greatly improved the economy of the province of Limousin and the king expected him to do the same for the French economy. Turgot summarized his reform agenda in the following words. No increase in taxation, no bankruptcy, no more borrowing. Consequently, he proposed an end to tax exemption of nobles and clergy. He also stopped wastage of public money on unnecessary expenses and saved millions of moneys. However, these reforms made him very unpopular to the Queen, upper clergy and nobles who pressurized King Louis XVI to dismiss him in 1776. His dismissal was a big disappointment to the French masses to which Voltaire lamented in these words;

I see nothing before me now but death; I am struck to the heart by this blow and shall never be consoled for having seen the beginning and the end of the golden age that Turgot was preparing for us. % Turgot's dismissal became one of the long term grievances that made the French masses to lose hope in the ancient regime's prospect of addressing the ever worsening financial crisis and led to the outbreak of the 1789 revolution.

5. Necker.

He was an accountant from Switzerland who was appointed by King Louis XVI to replace Turgot in 1776. He used his experience to persuade the king to reduce court expenses at Versailles and privileges of the nobles and clergy such as tax exemptions. However, he worsened French financial bankruptcy by borrowing heavy loans to meet Frances' expenses in the American war of independence. In 1781, Necker published a financial report of income and expenditure in which he dubiously tried to show that the financial situation was better than it actually was. His aim was to maintain some public confidence in the government.

However, the published statement exposed serious issues that antagonized the Frenchmen with the ancient regime. For instance, it shows the governments' continuous yearly payment to the hair dresser of Princess D'Artois who had died long before the age of 3years. It also exposed huge figures that were paid as pensions to court favourites. Like Turgot, these made Necker to be dismissed by King Louis XVI on the advice of Marie Antoinette, court nobles and clergy. His dismissal was disastrous as he was replaced by Calonne who misused the little money in the treasury, hence worsening the financial awkwardness of the French treasury. The failure of Calonne and later

Bishop De Brienne forced Louis XVI to recall Necker in 1788 who reaffirmed De Brienne's earlier advice to the king to call the estates general meeting of 5th May 1789 that triggered off the revolution.

6. Calonne

Calonne was a court favourite who replaced Necker in 1781 as a financial controller. He proposed to tax exemptions of the nobles and clergies. He also suggested imposition of new land owners in order to raise money to address financial crisis. He contradicted himself by excessively borrowing money to the extent of 300 million dollars within 3 years. This worsened the problem due to the debt he had and undermined the popularity of the Bourbon monarchy. Although he was dismissed, the situation nevertheless worsened financial bankruptcy and indirectly prepared ground for the revolution by 1789.

7. Arch-Bishop-de-Brienne.

He was a cleric appointed to replace Calonne as a financial minister. He persuaded the notables (nobles, clergy, state officials etc.) to accept the financial reforms proposed by previous financial ministers like Turgot and Necker. De-Brienne advised King Louis XVI to use his powers to tax the nobles, which resulted into a noble rebellion of 1788. He advised the King to call the estates general meeting which provoked hostile opposition from the privileged class and caused Louis XVI to recall back Necker. His idea was however emphasized by Necker and Louis could no longer object to call the estates general meeting from where the great revolution of 1789 emerged.

Other Personalities

- 8. The contributions of King Louis XVI (see point 6 on causes of the revolution)**
- 9. The role of Marie Antoinette (see point 7 on causes of the revolution)**
- 10. The role of Voltaire (point 2 (a))**
- 11. The role of Montesquieu (point 2 (b))**
- 12. The role of J.J Rousseau (point 2 (c))**
- 13. The role of John Lock (point 2 (d))**
- 14. The role of Encyclopaedists like Diderot (page 6)**
- 15. The role of Economists like Adams Smith and D'Alambert**

Geog 1

SENIOR FIVE GEOGRAPHY PAPER 1 (MR.KIBUUKA VICENT)

FACTORS INFLUENCING THE CLIMATE OF E.AFRICA

The climate of E.Africa varies from one region to another ranging from Equatorial to Tropical, Semi arid and Montane climate although the region is located across the equator.

The variations in E.Africa's climate are as a result of the following factors: a. Altitude

It refers to the height of the land above sea level. High altitude areas especially highlands like Mt Rwenzori, Mt Elgon, Mt Kenya and Mt Kilimanjaro experience cool temperatures because temperatures decrease with increase in altitude and heavy rainfall ranging between 1000-1500mm resulting into montane climate. Cool temperatures in high altitude areas are due to the effect of the

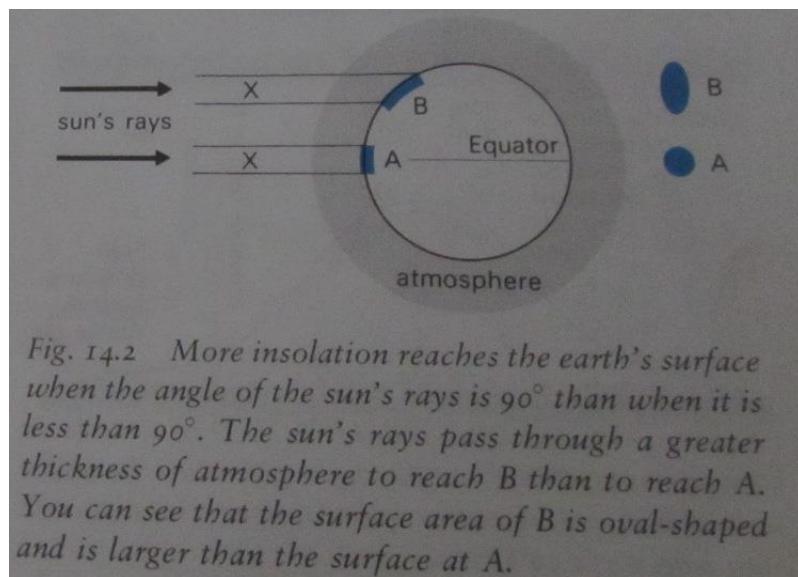
environmental lapse rate i.e For every 1000metres of ascent, temperatures fall by 6.5°C. Equally, high altitude areas experience low pressure because pressure reduces with an increase in altitude. It is also due to a small column of air pressing down on the earth's surface. High altitude areas experience low humidity due to the cool temperatures

On the other hand, low altitude areas such as the rift valley region, the foothills of mountains and coastal areas experience hot temperatures due to intense heating by both solar and terrestrial radiation as well as the excessive impurities in the air such as dust particles, water molecules and carbondioxide which absorb heat that is radiated in the low altitudes. This explains why Mombasa is hotter than Nairobi. Low altitude areas experience high pressure because pressure increases with a decrease in altitude. This is also because of a big column of air pressing over the earth's surface. Low altitude areas such as the Nyika plateau in Kenya are dry, receiving rainfall of less than 700mm. Low altitude areas experience high humidity due to the high rates of evapotranspiration as a result of hot temperatures

b. Latitude
It is the angular distance of an area as measured from the equator. E.Africa lies astride the equator. Its location explains the generally hot temperatures experienced throughout the year. Areas near the equator experience hot temperatures, heavy rainfall with a bi modal (double rainfall pattern), low atmospheric pressure and high humidity due to the effect of the overhead sun twice a year leading to equatorial climate e.g around the lake Victoria basin.

On the other hand, areas far from the equator such as Northern Uganda and Southern Tanzania experience cool temperatures as well as wet and dry conditions

(mono modal/single rainfall pattern) because the sun's rays are scattered (spread) over a wide area and reach the earth's surface at acute angles causing less heating. Temperate and polar areas experience temperate climate due to their far distance from the equator



C. Relief

It refers to the physical appearance of the landscape in an area. Highland areas such as Mt Rwenzori, Mt Kenya and Mt Kilimanjaro experience heavy rainfall and cool temperatures on the wind ward sides while dry conditions are experienced on the lee ward sides. This is because mountains act as barriers towards the movement of moist winds thereby forcing them to rise upwards to the condensation

level leading to rainfall on the wind ward side while the descending dry winds resulting into dry conditions on the lee ward side. For instance Masai land in Tanzania lies on the lee ward side of Usambara and Pare mountains.

Lowland areas on the other hand experience low and unreliable rainfall due to the absence of relief barriers to trap the moving moist winds in areas such as

Turkanaland in Northern Kenya, Karamoja in North eastern Uganda and the Albert flats

d. Continentality (Distance from the sea)

Areas near the sea (water bodies) such as the coastal areas of E.Africa and lake Victoria basin experience heavy rainfall due to the effect of land and sea breezes. The sea breeze occurs during day time where cold moist air moves from the sea towards the adjacent land while the land breeze occurs at night involving cold moist winds from the land blow towards the sea. This modifies the temperatures over the land and the sea respectively thereby causing the formation of convectional rainfall as warm air rises towards the condensation level.

Water bodies also recharge the atmosphere with moisture through evaporation resulting into heavy rainfall in the adjacent areas e.g the lake Victoria basin. Areas far away from water bodies like North eastern Uganda and Central Tanzania are hot and dry due to the absence of water bodies

e. Prevailing winds

They are defined as local winds which blow from sub tropical areas of high pressure into areas of low pressure in the tropics.

The winds are either moist or dry, cool or warm thus influencing the rainfall and temperature conditions of the areas where they flow to. The climate of E.Africa is mainly influenced by three (3) trade winds i.e The North east trade winds, South east trade winds and the westerlies.

The North east trade winds originate from the Arabian desert. They are therefore dry. As they blow towards E.Africa, they pick moisture from the Red sea which is later lost on the wind ward slopes of the Ethiopian highlands. The winds later continue into E.Africa as cool dry winds causing low rainfall and low humidity in areas like North eastern Uganda, North western Kenya as well as Northern Kenya in general hence semi arid climate.

The South east trade winds originate from the Indian ocean hence they are moist. They flow towards the E.African coast thereby causing heavy rainfall and high humidity. They later continue on their eastward journey towards the interior of E.Africa as dry winds causing dry conditions in Central Tanzania. They are later recharged with moisture after crossing lake Victoria consequently causing heavy rainfall on the northern and north eastern shores of lake Victoria but leaving Ankole Masaka corridor dry.

The westerlies originate from the Atlantic ocean with a lot of moisture from the sea. They blow over the Congo basin leading to heavy rainfall on the western slopes of

Mt Rwenzori. They however continue towards the lee ward slopes with areas like Kasese and the rift valley region of western Uganda as dry winds leading to semi arid climate

f. Ocean currents

They are defined as large scale movements of surface water in an ocean/sea within a defined direction.

Ocean currents are either warm or cold hence they influence the temperature and rainfall conditions of the coastal areas. The warm ocean currents such as the Mozambique current cause hot temperatures and heavy rainfall around the coastal areas of E.Africa e.g The equatorial climate between Mombasa and Dar es Salaam is due to the effect of the warm Mozambique current.

Cold ocean currents such as the Benguela current lead to low temperatures, low humidity and low rainfall in coastal areas such as Namibia

g. Coastal configuration

The alignment of the E.African coast in the North east to South west direction forces the prevailing winds and ocean currents to flow or move parallel to the coast. This leads to low humidity and low rainfall in areas like North eastern Kenya hence semi arid climate because the moisture carried by the prevailing winds and ocean currents is not deposited at the adjacent areas

h. Perturbation

This refers to the formation of a low pressure belt over the Indian ocean due to hot temperatures. Winds are therefore drawn from the interior of E.Africa towards the Indian ocean causing heavy rainfall over the ocean while leaving the coastal areas dry. The semi arid climate in North eastern Kenya is as a result of the perturbation effect

i. Rotation of the earth (Coriolis force effect) According to Ferrel's law, any loose object or body such as a wind in the northern hemisphere flowing over the earth's surface is deflected to the right of its path after crossing the equator. The South east trade winds are therefore deflected to the right causing heavy rainfall (equatorial climate) on the northern shores of Lake Victoria and dry conditions (semi arid climate) in the Ankole Masaka corridor. Winds blowing across Kenya from the south are deflected to the Indian Ocean causing rainfall over the sea and dry conditions in North eastern Kenya

j. Vegetation cover

Forested areas such as Mabira, Budongo and Bugoma experience heavy rainfall, high humidity and moderate temperatures. Areas with limited vegetation cover on the other hand experience low rainfall totals, low humidity and hot temperatures in areas like Turkana land and Ankole Masaka corridor

k. Human activities A variety of man's activities like deforestation, swamp reclamation, bush burning, overstocking and over grazing result into reduced rainfall amounts and hot temperatures. That is why semi arid climate is experienced in North eastern Uganda, North western Kenya and in some parts of Central Tanzania.

On the other hand, man's activities such as afforestation and re afforestation have restored vegetation cover resulting into increased rainfall amounts in areas such as

Mt Elgon slopes, Kigezi highlands and Kenya highlands

Qn. To what extent has altitude influenced the climate of E.Africa?

TEMPERATURE

It refers to the measure of the degree of hotness or coldness of the atmosphere over a given place **OR** It is the amount of sensible heat or cold within the atmosphere of a given area.

The major source of heat affecting the atmosphere and the earth's surface is solar radiation which is defined as the heat emitted and transferred to the earth's surface by the sun.

However, heat is also transferred from the earth's surface into the atmosphere which is known as Terrestrial radiation.

The temperature of a place is measured using a sixth thermometer which records the maximum and minimum temperature of the day. When the highest and lowest temperature is obtained, the following expressions can be made:

- **Daily Temperature**

It refers to the actual amount of heat or cold that is recorded at a weather station in a day

- **Mean Daily Temperature**

It refers to the average of heat or cold that is recorded in a specific area in a day. ,It is obtained by;

$$\text{Mean Daily Temperature} = \frac{\text{Maximum Temperature} + \text{Minimum Temperature}}{2}$$

- **Daily (Diurnal) Temperature Range**

It refers to the difference between the highest and lowest temperature of the day

$$\text{Daily Temperature Range} = \text{Highest Temperature} - \text{Lowest Temperature}$$

- **Mean Monthly Temperature**

It is the average temperature of an area obtained when the sum of the mean daily temperature for a month is divided by the number of days in the month

$$\text{Mean Monthly Temperature} = \frac{\text{Sum of the Mean Daily Temperature}}{\text{Number of days in a month}}$$

- **Mean Annual Temperature**

It is the final figure obtained when the sum of the mean monthly temperatures in a year is divided by 12 months

$$\text{Mean Annual Temperature} = \frac{\text{Sum of Mean Monthly Temperature}}{12}$$

- **Annual Temperature Range**

It is the difference between the highest and lowest mean monthly temperature in a year **OR** It is the difference between the hottest month and the coolest month of the year Qn. Differentiate between diurnal temperature range and annual temperature range

FACTORS WHICH INFLUENCE THE TEMPERATURE OF AN AREA:

Different areas in E.Africa experience varying temperatures. Some areas experience extremely hot temperatures of over 30°C. They include North eastern Uganda, Northern Kenya, the rift valley areas and the coastal areas.

Other areas experience very low / cool temperatures especially the mountainous or highland areas such as the Kenya highlands, Kigezi highlands, Mt Kilimanjaro, Mt Rwenzori, Mt Meru and Mt Elgon among others.

Several factors influence temperature or contribute to the variations in the temperature in E.Africa and they include:

a. Altitude

It refers to the height of the land above sea level. Temperatures tend to drop as altitude increases by approximately 6.5°C for every 1000 metres of ascent / rise. Due to this lapse rate effect, highland areas like Mt Rwenzori, Kenya and Kilimanjaro experience low temperatures while low altitude areas like the rift valley region experience hot temperatures

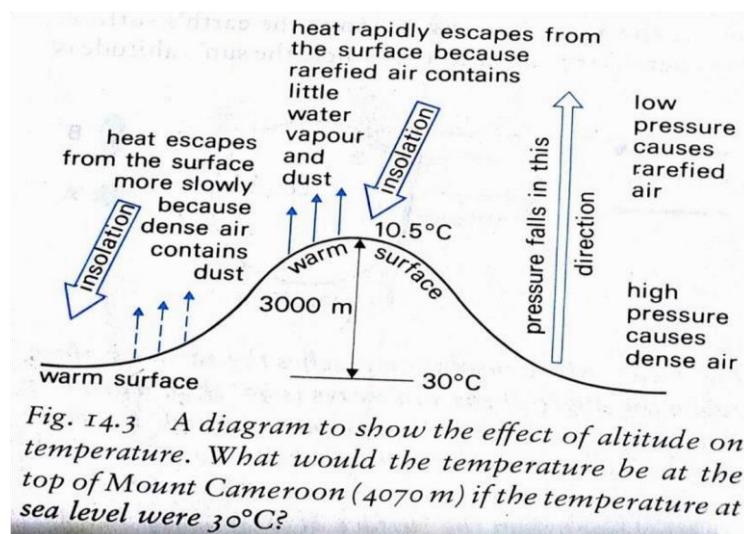


Fig. 14.3 A diagram to show the effect of altitude on temperature. What would the temperature be at the top of Mount Cameroon (4070 m) if the temperature at sea level were 30°C?

b. Latitude

It refers to the angular distance of an area from the equator. Temperatures tend to reduce as one moves away from the tropics towards the Polar regions. Given that E.Africa lies astride the equator, temperatures are uniformly hot with no big variations

c. Prevailing winds

They have a modifying effect on the temperature of the places where they blow depending on their origin. The North east trade winds which blow from the Arabian desert bring hot temperatures in North eastern Uganda (Karamoja) and Turkana land while the Southeast trade winds and the Westerlies cause moderate temperatures around the Central plateau of E.Africa because they originate from the Indian ocean and the Atlantic ocean respectively

d. Continentality

It refers to the distance of a place from the sea. It is responsible for the variations in the temperatures between places near the coast and those in the interior. The South east trade winds transfer warm conditions to the coastal areas of E.Africa and this explains why Mombasa is relatively warmer than the interior of Kenya and E.Africa in general. Water bodies also have a modifying effect on temperature through the land and sea breezes

e. Vegetation cover

Thick vegetation cover has a modifying effect on the temperature of the surrounding areas through evapotranspiration. Forested areas have high humidity and relatively low temperatures for instance Mabira and Budongo forest. On the other hand, areas with limited vegetation cover tend to experience hot temperatures e.g North eastern Uganda and Turkana land in North western Kenya

f. Ocean currents

They are defined as streams of surface sea water moving on a large scale towards a defined direction. They are sub divided into two (2) categories i.e warm and cold ocean currents. They have a modifying effect on the temperature of the adjacent areas. Warm ocean currents such as the Warm Mozambique currents raise the temperatures of the winds blowing around hence causing warm and/or hot temperatures to the adjacent lands such as Mombasa and Dar es Salaam g. Cloud cover

It also determines the temperature of a place. Thick clouds control the amount of solar insolation reaching the earth's surface and at the same time trap the escaping radiation from the earth's surface. For this reason, areas with thick cloud cover like the Lake Victoria basin experience a small diurnal range of temperature than areas like Turkana land with limited cloud cover

h. Apparent movement of the overhead sun

The position of the sun influences seasonal variations in temperature. Temperatures are higher in regions where the sun is overhead. When the sun is overhead in the northern hemisphere between June and July, hot temperatures are experienced in the northern hemisphere and low temperatures in the southern hemisphere. When the sun is overhead in the southern hemisphere in December and January, temperatures are high in the southern hemisphere and low in the northern hemisphere

i. Humidity

The amount of water vapour in the atmosphere determines the atmospheric temperature of a place. High amounts of humidity absorb heat and prevent heat loss from the earth's surface. This explains why areas with high humidity e.g equatorial regions experience hot temperatures during the day and at night than areas with low humidity which experience cool temperatures during the night due to excessive heat loss

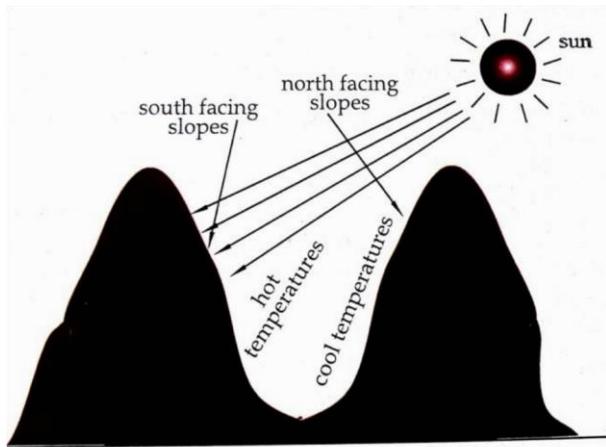
j. Nature of the earth's surface (Albedo)

Surfaces covered by water or ice are bright so they reflect much of the heat (solar radiation) back into the atmosphere leading to low (cool) temperatures over the water surface during the day while solid dark coloured land surfaces absorb heat faster during the day leading to warm / hot temperatures

k. Aspect

It refers to the direction of a hill slope in relation to the position of the sun. It influences temperature in the temperate / polar regions where the south facing slopes in the northern hemisphere experience warm temperatures than the north facing slopes. In the southern hemisphere on the

other hand, the north facing slopes are warmer than the south facing slopes. In the tropics however, the influence of aspect is not experienced due to the effect of the overhead sun



1. Human activities

The various activities of man such as deforestation, bush burning, overgrazing, mining and industrialization result into hot temperatures due to the destruction of natural vegetation, depletion of the ozone layer and the subsequent increase in carbonic emissions (gases) into the atmosphere which absorb solar radiation thereby causing hot temperatures. On the other hand, afforestation reduces carbon concentrations in the atmosphere since plants absorb carbondioxide leading to moderate temperatures.

Qn. Account for the variations in the temperature experienced in the different areas of E.Africa

ATMOSPHERIC TEMPERATURE DISTRIBUTION

Temperature is distributed in the atmosphere in such a way that an increase in altitude leads to a fall in temperature i.e temperatures are warmer near the earth's surface (lower atmosphere) and lower in the upper atmosphere. As air rises, its temperature changes. This is referred to as adiabatic temperature change. The rate of decrease in temperature with increase in altitude is known as adiabatic lapse rate. The average rate of fall in temperature is 1°C per 150metres of ascent or 6.5°C per 1000metres of ascent. Temperatures fall with increase in altitude because of the following:

- I. The air above the earth's surface expands over a wide space which leads to cooling hence low temperatures while air molecules near the earth's surface are compressed leading to high pressure and warm temperatures
- II. The air above the earth's surface contains less impurities to absorb heat hence it is cooler than the air near the earth's surface with impurities such as dust particles which absorb heat
- III. The amount of carbondioxide in the air is greater near the earth's surface than in the atmosphere and this causes temperature differences with variations in altitude
- IV. The air above the earth's surface is far from the effect of terrestrial radiation hence it is cooler than the air near the earth's surface.

LAPSE RATE

It refers to the natural fall in temperatures with an increase in altitude **OR** a rise in temperatures with a decrease in altitude. As warm air rises, it expands and cools leading to a fall in temperatures. The increase in temperature or heat is caused by the compression of the air as altitude falls.

Types of Lapse Rate:

Lapse rate is described in three (3) ways:

a) Environmental lapse rate

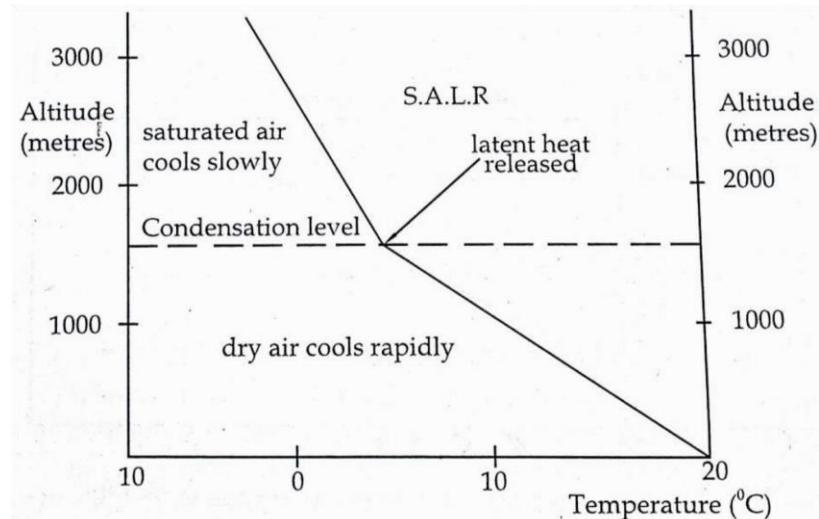
It is the rate at which temperatures change with an increase or a decrease in altitude. It is the vertical distribution of the temperature of a given geographical location at a particular period

b) Dry adiabatic lapse rate

It is the rate at which dry air cools as it rises without affecting the temperature of the surrounding atmosphere. Dry air cools at a faster rate of 1°C per 100 metres of ascent

c) Saturated (Wet) adiabatic lapse rate

It refers to the rate at which air saturated with water vapour cools as it rises to greater heights (higher levels) of the atmosphere. Saturated (humid) air cools at a rate which is slightly lower than that of dry air i.e between 0.3°C – 0.9°C per 100metres of ascent.



Qn. Distinguish between **stability** and **instability** in the atmosphere

Stability in the atmosphere refers to a state of equilibrium reached in the atmosphere when a mass of dry air which is rising in form of a wind has a lapse rate that is greater than that of the surrounding air i.e the environmental lapse rate of an air mass is less than the dry adiabatic lapse rate.

The rising air mass loses its temperature ultimately becoming cooler and denser than the surrounding air mass. It then sinks back to the ground level unless when some external force is at work.

While:

Instability is a state of unstable equilibrium of the atmosphere where the environmental lapse rate of an air mass is greater than the dry adiabatic lapse rate. A surface pocket of unsaturated air when heated, will rise and cool at the dry adiabatic lapse rate and because it is warmer than the surrounding air mass, it will continue to rise. Due to the fact that the surrounding air is denser than the rising air mass, it will force it up to greater heights where it cools from.

High instability leads to the formation of cumulo-nimbus clouds, stratus and cirrus clouds. The strato-cumulus and cumulo-nimbus clouds are associated with intense rainfall and thunderstorms.

The cirrus and stratus clouds give rise to clear skies / sunny weather conditions

The alto-cumulus and alto-stratus clouds give rise to light drizzles and unstable windy conditions

High humidity is formed within the atmosphere

TEMPERATURE INVERSION

It is an atmospheric condition in which temperatures increase with an increase in altitude. In other words, the air at a higher altitude is warmer than the one in the valleys.

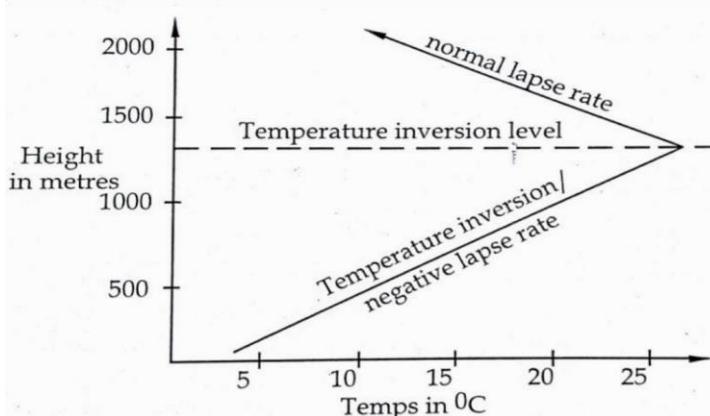
It is the opposite of the environmental or normal lapse rate where temperatures decrease with an increase in altitude.

Within the troposphere, an increase in temperature with altitude is up to a certain level referred to as the Temperature inversion level. Beyond this level, the normal lapse rate applies.

It is a temporary atmospheric condition which usually lasts for only a few hours especially in the morning time.

It normally occurs in highland areas due to temperature differences between the hill slopes and the valleys e.g In the Kigezi highlands, Kenya highlands as well as areas of limited cloud cover marked by air stability or calm weather. It also occurs in the semi arid areas.

It happens when surface air is cooled by the descending cold dense air while the warm light air is displaced upwards as illustrated below:



Causes of Temperature Inversion

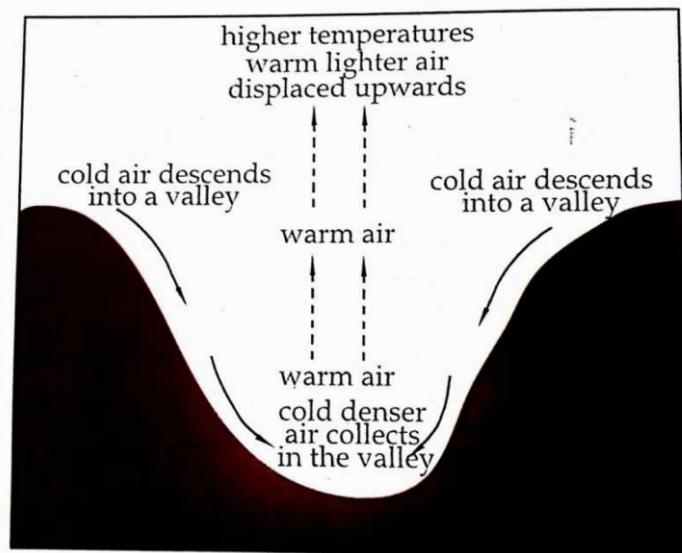
1. Rapid radiation of the earth's surface during the night When there's limited or no cloud cover, the earth's surface cools faster at night due to the rapid loss of heat. At night, the earth is cooled as a result of the following:

- The sky must be clear with no clouds to allow rapid loss of heat
- The air must be static to ensure effective cooling
- Longer nights to enable adequate time for cooling to take place. This causes cooling of the air near the earth's surface hence causing low temperatures near the ground surface as compared to the air which is far above the ground surface.

2. Subsidence or sinking of cold dense air from the highlands to the valleys at night
i.e the effect of the Katabatic winds

Due to the rapid cooling of the upper slopes of highlands at night, air cools and becomes dense causing high pressure while the air in the valleys remains warm leading to low pressure. The cold dense air from the upper slopes therefore sinks downwards into the valleys displacing the warm air upwards hence causing temperature inversion e.g In the Kigezi highlands.

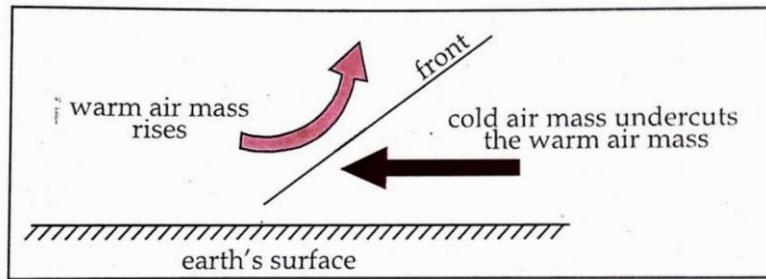
N.B: **Katabatic winds** are defined as winds which blow from the hill slopes downwards into the valleys at night



3. Frontal convergence of warm and cold air masses

When two air masses with different temperature characteristics meet, the cold air mass which is dense sinks downwards and undercuts the warm light air mass. The cold air mass ultimately lies below the warm air mass leading to temperature inversion called frontal / cyclonic temperature inversion. This occurs in the tropics where air fronts are common i.e the Inter tropical frontal zones in E.Africa. It is also referred to as Frontal or cyclonic temperature inversion

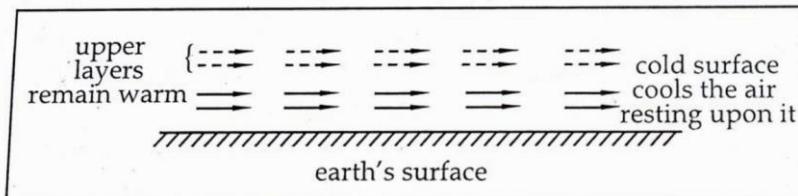
Illustration: Frontal temperature inversion



4. Advection

This is the horizontal movement and cooling of warm air blowing over a cold surface. This occurs when a mass of warm air horizontally blows over a cold surface. The cold surface cools down the lower layers of the air above it while the air far above remains warm. Temperatures will therefore become cold near the earth's surface and warm far above the ground surface. This is referred to as Advectional temperature inversion. It eventually leads to the formation of advection fog

Illustration: formation of fog due to advection.



5. Movement of warm air into a cold region

Temperature inversion will occur when a warm air mass suddenly moves into a cold region where it is forced to rise upwards due to its lightness. As the warm air over rides the cold air, warm temperatures are transferred further to the cold region. This often occurs when warm trade winds blow into cold regions usually at a high altitude.

Effects of Temperature Inversion:

- It limits or retards the vertical movement of air currents leading to the creation of a stale atmospheric condition associated with limited rainfall
- It leads to premature surface condensation hence the formation of fog i.e tiny light water droplets which form over the earth's surface
- It leads to the formation of cold frosty conditions especially in the hilly areas due to the subsidence of cold dense air
- It promotes atmospheric pollution at higher levels especially in the industrial areas since the industrial carbons are easily spread by the warm air above the earth's surface
- The fog formed due to temperature inversion reduces visibility which affects the aviation and the transport industry in general thereby causing accidents

- The cold frosty conditions caused by temperature inversion discourage the growth of some crops such as tomatoes
- The cold frosty conditions which occur in the valleys due to temperature inversion favour the growth of some crops like pyrethrum, tea and sorghum as well as temperate crops like grapes and apples
- It leads to cold related diseases like asthma and pneumonia due to the cold conditions associated with it
- The fog experienced in the morning hours in areas such as Kigezi highlands due to temperature inversion reduces the morning working hours

Qn. Examine the causes and effects of temperature inversion in E.Africa.

TERRESTRIAL RADIATION

It is also known as **Thermal radiation**. It is defined as the energy transmitted or transferred from the earth's surface to the atmosphere. Radioactive decay of isotopes at the earth's surface contributes to the occurrence of terrestrial radiation

Terrestrial radiation is transferred in form of long waves(electro-magnetic radiation) and it occurs all the time both during day and night time in form of infra red energy i.e both light and heat energy

The amount of terrestrial radiation varies with the nature of the surface area and its size e.g water surfaces emit less radiation than land surfaces. Equally, mountain tops emit less radiation than the lowlands

The air, water vapour and clouds take up a great deal of this energy emitted by the earth thus resulting into the rising of temperature in the atmosphere which is measured and recorded at a weather station

Terrestrial radiation therefore results into **a rise in the temperature** of the atmosphere

SOLAR RADIATION

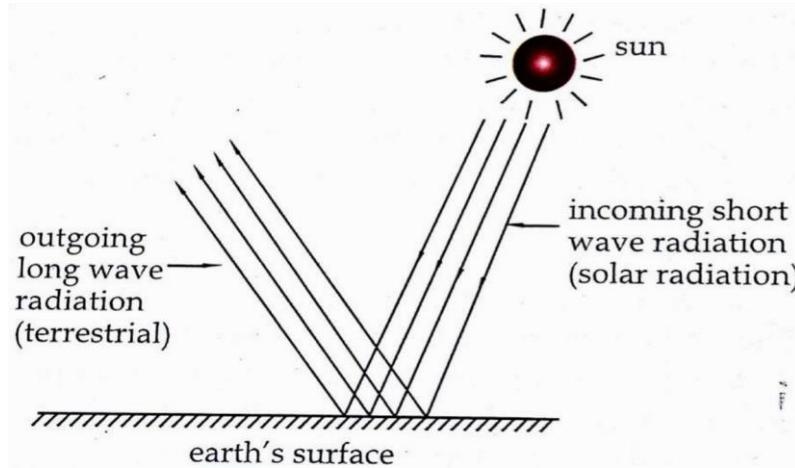
It refers to the energy transmitted from the sun to the earth through the atmosphere.

It passes in the atmosphere in form of a beam of short wave rays (solar short wave radiation)

Solar radiation is received in a place during the day in form of light and it is converted into heat at the earth's surface

The amount of solar radiation received in a place also varies from time to time. The air, clouds and the ozone in the atmosphere absorb some of this energy while dust particles and clouds reflect and scatter the energy into the space

The earth therefore absorbs only a fraction of the energy emitted by the sun. The nature of the earth's surface (Albedo) is used to express the ability of a surface to reflect insolation



Conditions Influencing the In-coming Solar Radiation In an area:

- Latitude

The angular distance of a place from the equator partly determines the distance from the sun to the earth's surface. This further determines the angle of incidence at which the sun's rays fall upon the earth's surface

Hence, there's always maximum insolation in the low latitudes because the sun's rays strike the earth's surface at right angles and have a short distance to travel through the atmosphere. There's intensive heating since there's a smaller surface area per ray. The sun's rays are however less intensive towards the mid latitudes and polar regions (high latitudes) because of the long distance they travel through the atmosphere and the oblique angle at which they strike the earth's surface

- Rotation of the earth

The rotation of the earth on its axis causes changes in solar radiation received in a place. Within the tropics when the sun is overhead, high amounts of solar radiation are received. Absence of the overhead sun at the poles, arctic and sub-arctic regions reduces the insolation rates

- Revolution of the earth

This causes seasonal variation in the amount of insolation received in the different places of the earth. More solar radiation is experienced during the summer season compared to the winter season

- Cloud cover

Clouds in the atmosphere absorb, reflect and refract insolation. This reduces the amount of solar radiation reaching the earth's surface hence implying that areas with thick cloud cover experience less solar radiation as compared to areas with clear skies

- Aspect

Areas in the direct path of the sun's rays especially in the mid and high latitudes receive more solar radiation as compared to those areas sheltered from the sun's rays. For instance, in the mid latitudes of the Northern hemisphere, the south facing slopes receive more solar radiation than the north facing slopes. This is because the south facing slopes are in the direct path of the sun's rays. The reverse is also true

- Humidity The amount of water vapour in the atmosphere may absorb or reflect solar radiation. It prevents some percentage of the solar radiation from reaching the earth's surface. Areas with a low

humid content such as arid and semi arid regions on the other hand experience more insolation on their surfaces because direct heat from the sun is received

- Impurities in the atmosphere

Impurities such as smoke and dust particles tend to absorb part of the solar radiation reaching the earth's surface. This means that areas with a lot of atmospheric impurities receive less solar radiation as compared to areas with clear atmospheric conditions

- The sun's hot spots

The surface of the sun has certain sections which are hotter and emit more radiation. Therefore, sections on the earth's surface that receive heat directly from these hot spots experience greater solar radiation. The reverse is also true.

- Green house effect

The increase in the amount of green house gases like carbondioxide, methane, nitrous oxide, and carbon monoxide in the atmosphere affects the ozone layer hence triggering off the occurrence of global warming which ultimately increases the amount of solar radiation.

On the other hand, areas with limited atmospheric green house gases have an intact ozone layer hence they experience less solar radiation reaching the earth's surface

Qn a) Distinguish between terrestrial radiation and solar radiation

- b) Describe the conditions that influence the in-coming solar radiation in an area

HUMIDITY

It is the amount of water vapour held in a given volume of air at a given time. Atmospheric water vapour is as a result of evaporation and transpiration.

Humidity varies from place to place usually ranging between 48% to 80%. Water vapour is significant in the atmosphere because:

- It influences the formation of rainfall through condensation
- It regulates the temperature of the atmosphere through absorbing radiation i.e solar and terrestrial radiation
- It stores energy in the atmosphere

The humidity of a place can be described as follows:

○ Absolute humidity

It is the actual amount of water vapour held by a given volume of air at a given temperature and time. Absolute humidity varies according to temperature and pressure. When air temperature reduces, water vapour condenses consequently lowering the humidity and when temperature rises, air is capable of holding more water vapour leading to high humidity

○ Relative humidity

It is the actual amount of water vapour held by a given volume of air at a given temperature expressed as a percentage ratio of water vapour it is capable of holding **OR** It is the ratio of the actual amount of water vapour present in a given volume of air at a particular temperature to the amount of water vapour which the air can hold.

Relative humidity = Actual amount of water vapour in a given volume of air x 100

Saturated water vapour content

OR

Relative humidity = Absolute humidity x 100 Saturated
water vapour content

Example:

If saturated air at 40°C contains 40g/m^3 of water vapour per 1m^3 , at a time of measurement the volume of air contains 20g/m^3 . Calculate the relative humidity.

Relative humidity = Absolute humidity x 100

Saturated water vapour content

$$= \underline{20} \times 100$$

40

Relative humidity = 50%

Factors which influence the Humidity of a place:

★ Temperature

Temperature controls or determines the rate of evaporation and transpiration. Hot temperatures lead to high rates of evaporation hence increasing the amount of water vapour in the atmosphere while cool temperatures reduce evaporation rates resulting into minimum condensation hence lowering the humidity of a place

Altitude

Since temperatures decrease with increase in altitude, high altitude areas like mountain tops experience low humidity as water vapour condenses while areas of low altitude like the coastal areas of E.Africa and the rift valley region experience hot temperatures which encourage high evaporation rates leading to high humidity

evaporation. Areas near water bodies therefore experience high amounts of water vapour and hence high humidity e.g around the lake Victoria basin and the coastal areas compared to areas far away from water bodies e.g North eastern Uganda (Karamoja region) and North western Kenya (Turkana land)

❖ Vegetation cover

Areas with thick vegetation cover such as forests experience high rates of evapotranspiration leading to high humidity than areas with scattered vegetation such as scrub, thickets and steppe savannah which experience minimum evapotranspiration and therefore low humidity

❖ Inter Tropical Convergence Zone (I.T.C.Z)

The apparent movement of the sun leads to variations in humidity between the northern and southern hemisphere. When the sun is overhead in the north, hot temperatures are experienced leading to high humidity in the north and low humidity over the south while the south experiences high humidity than the north when the sun is overhead in the south. The equatorial region however experiences uniformly hot temperatures throughout the year thereby leading to high humidity

❖ Continentality or Distance from the sea

Areas near the coast experience high humidity because of the effect of the land and sea breezes while the areas far away from the coast experience low humidity due to the absence of land and sea breezes. Coastal areas also experience low humidity due to the effect of warm ocean currents which transfer warm temperatures towards the land masses leading to high evaporation

❖ Influence of ocean currents

Warm ocean currents raise the temperature of the winds blowing over them hence resulting into high humidity while cold ocean currents have a cooling effect on the winds blowing over them leading to low humidity. The high humidity experienced along the E.African coast is therefore as a result of the

influence of the warm Mozambique currents

❖ Prevailing winds

Moist winds such as the South east trade winds cause high humidity in the areas over which they blow e.g the E.African coastal areas and the Lake Victoria basin. However, dry winds with less moisture cause low humidity in the areas over which they blow e.g the North east trade winds are responsible for the low humidity in Karamoja in North eastern Uganda and in the Turkana land in North western Kenya

❖ Relief

Highland areas tend to have high humidity on the wind ward side because of the ascending moist winds e.g on the wind ward side of Mt Rwenzori, there's high humidity than on the lee ward side

❖ Human activities such as afforestation, re afforestation and agro forestry encourage high rates of evapotranspiration resulting into high amounts of water vapour in the atmosphere hence high humidity while activities like bush burning, overgrazing, deforestation and swamp reclamation lead to reduced evapotranspiration and hence low humidity

Qn a) Distinguish between absolute humidity and relative humidity

b) Account for the variations in the humidity experienced in E.Africa

AIR PRESSURE

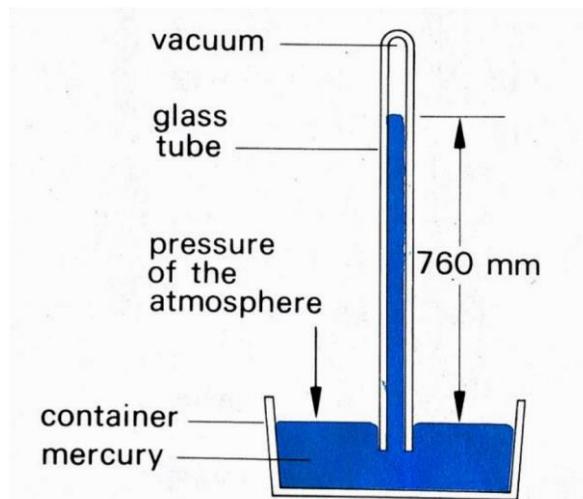
It is the weight (force) of the air exerted per unit area on the earth's surface. It is mathematically expressed as:

$$\text{Pressure} = \frac{\text{Force}}{\text{Area}}$$

Area

The weight of air is the vertical column exerted from the upper limit of the atmosphere to the earth's surface which is approximately 1.034 kg/cm^3 over the sea level. It is measured and recorded in units known as **Millibars**. However, the average pressure or weight of the air on the earth's surface is measured in **Millibars per unit area**.

Atmospheric pressure is measured using a mercury barometer or an aneroid barometer. A **mercury barometer** consists of a glass tube which is inverted over a bowl of mercury. The glass tube is marked in mm as illustrated below:



Air has weight and therefore exerts pressure on the earth's surface. A rise in atmospheric pressure caused by air pressure over the surface forces the mercury to rise in a glass tube.

When atmospheric pressure falls, mercury is forced to flow out of the glass tube and the mercury column in the glass tube falls

Atmospheric pressure is measured by looking at the column of mercury supported in the glass tube

It is expressed in Millibars e.g 750mm of mercury corresponds to 1000millibars (mbs) **N.B:** When air pressure changes, the weight of the mercury column changes accordingly i.e when air pressure increases, the mercury column in the glass tube rises and vice versa. The recorded mean pressure values are used in tables, maps and charts.

An **aneroid barometer** comprises of a small metal container with most of the air driven out to form a vacuum.

Since there's practically no pressure at all inside the box, any increase in pressure on the outside of the box will cause the lid to move inwards hence registering high pressure by the indicator on the revolving dial.

When there's a decrease in pressure, the lid springs outwards registering or recording (indicating) low pressure by the indicator on the revolving dial.

Pressure varies from one place to another and from time to time.

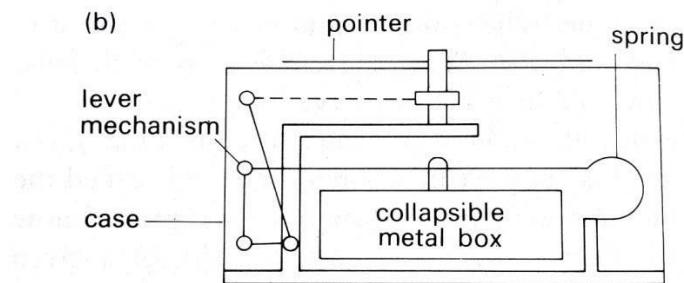


Fig. 13.11 (b) section through aneroid barometer

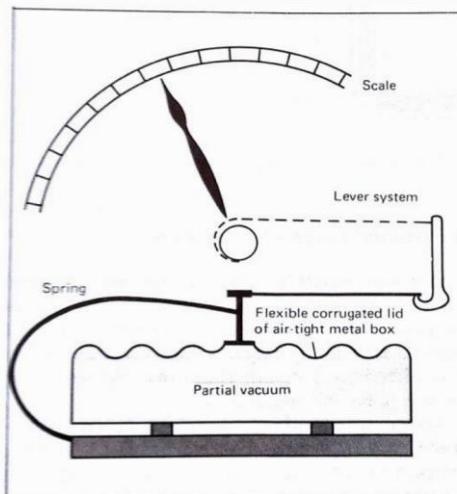


Fig. 11.3 Aneroid barometer which measures air pressure

Factors influencing atmospheric pressure:

Temperature

There's an inverse relationship between the temperature and atmospheric pressure of a place.

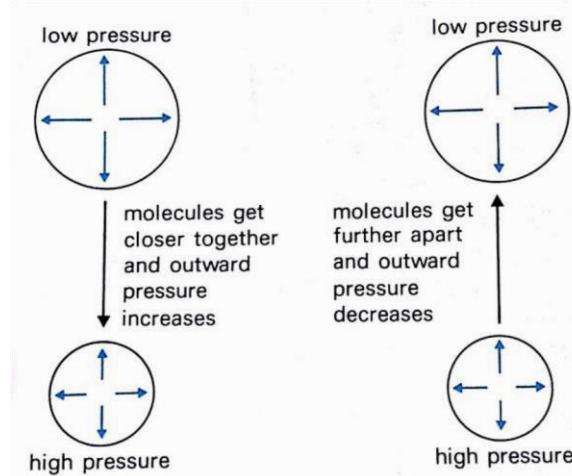
Hot temperatures lead to low pressure while cold temperatures lead to high atmospheric pressure. When air is heated, the air molecules expand and spread over a wide area resulting into low pressure while low or cold temperatures result into contraction and condensation of air molecules thereby exerting high pressure on the earth's surface. For that matter, Polar regions are high pressure zones while equatorial areas are low pressure belts.

Altitude

Atmospheric pressure decreases with an increase in altitude. This is because air at a high altitude spreads over a wide area which reduces its weight thereby causing low pressure. So, high altitude

areas like highlands / mountain tops have low pressure due to the gravitational force towards the low altitudes.

Low altitude areas such as foot hills and sea level on the other hand experience high pressure because the air near the ground supports the weight of air above it hence, the underlying or bottom air molecules constantly push downwards onto the earth's surface. This is also due to the high concentration of air impurities like dust particles and carbondioxide at the low altitudes.



Rotation of the earth

As the earth rotates, air at the poles (North and South poles) is blown away towards the equator. It crosses parallels which are getting longer. The cold dense air at the poles crosses from the high latitudes towards the equator spreading over a wide area leading to low pressure. This accounts for the low pressure at the equator.

Air rising at the equator spreads out as it moves towards the poles. It crosses parallels which are getting shorter and contracts to occupy a small space. Its pressure therefore rises. This accounts for the high pressure at the horse latitudes.

Latitudinal location

Air pressure tends to increase away from the equator towards the Polar Regions. The equatorial region experiences low air pressure because of the intense or high insolation (heat) from the overhead sun while Polar Regions which experience a low intensity of insolation experience high pressure

Nature of the earth's surface

Land and water surfaces experience varying air pressure because of differences in the rate of heating and heat loss. This however affects atmospheric pressure at a local scale. During the day, land surfaces absorb heat faster than water surfaces leading to low pressure over the land and high pressure over the sea. Conversely at night, low pressure develops over the sea and high pressure over the land

because the land surface cools faster than the water surface

Amount of water vapour in the atmosphere

Moist air is cold and dense hence it exerts high pressure on the earth's surface while dry air with little or no moisture is warm and light (less dense) hence exerting low pressure on the earth's surface

Apparent movement of the sun (Influence of the I.T.C.Z)

Low pressure belts shift with the apparent movement of the overhead sun. When the sun is overhead the northern hemisphere (Tropic of Cancer) in June – July, high temperatures are experienced in the north leading to low pressure and high pressure over the southern hemisphere. In December – January when the sun is overhead in the southern hemisphere (Tropic of Capricorn), temperatures rise and low pressure develops over the south while the north develops high pressure.

Qn a) Describe how atmospheric pressure is measured and recorded at a weather station

b) Explain the factors that influence the atmospheric pressure of a place

PRECIPITATION It refers to all forms of moisture which fall on the earth's surface from the atmosphere. Precipitation occurs as a result of the condensation of water vapour in the atmosphere to form rainfall, hail, fog and dew.

Precipitation forms under the following conditions:

- Adiabatic cooling of air which occurs when moist air rises and cools until when the temperatures reach the dew point at the condensation level. The water vapour condenses to form clouds or precipitation
- Air contact with a cold surface

When warm moist air moves over a cold surface, the water vapour is cooled and it condenses into precipitation. This commonly occurs over the sea leading to the formation of fog

- Mixing of air in the atmosphere
 - When two (2) air masses or wind systems meet in the atmosphere, the warm air is cooled down and it condenses leading to the formation of water droplets
 - Terrestrial radiation at night

Rapid loss of heat by the land surface causes rapid cooling which also in turn causes the condensation of water vapour near the earth's surface. This is responsible for the formation of dew especially in the semi arid areas

- The degree of relative humidity

When air is fully saturated i.e with a relative humidity of 100%, any increase in water vapour results into condensation to take place hence forming water droplets

- Existance of condensation nuclei

The amount of tiny particles in the atmosphere such as dust and smoke facilitate the occurrence of condensation. Water molecules often form or cling onto these tiny particles suspended in the atmosphere acting as condensation nuclei

N.B: Condensation in the atmosphere results into the formation of clouds. Clouds are defined as thick water droplets suspended in the atmosphere as a result of the condensation of water vapour when temperatures drop to the dew point. Clouds in the atmosphere affect the weather conditions of a given place in the following ways:

- Clouds lead to low surface temperatures by absorbing radiation from the sun during the day. This reduces the amount of insolation received on the earth's surface
- Clouds regulate warm temperatures during the night by acting as a blanket that prevents heat loss from the earth's surface. Areas with thick cloud cover e.g the equatorial region experience a low diurnal range of temperature due to the reduced amount of heat loss at night
- Dense cloud cover results into dark un clear conditions during day time. Thin cloud cover results into clear sunny day conditions
- Thick cloud cover is associated with heavy rainfall while thin clouds lead to little or no rainfall at all
- Low altitude clouds like mist and fog reduce visibility that hinders human activities such as transport thereby causing accidents.

RAINFALL

It is defined as coalesced water droplets that fall under the influence of gravity. It occurs as a result of condensation of water vapour in the atmosphere. The water droplets become heavy to be held up in the atmosphere and hence, they later on fall down to the ground under the influence of gravity.

Types of Rainfall:

- **Convectional Rainfall**

It is a type of rainfall which occurs as a result of evaporation induced by heat. Evaporation releases water vapour into the atmosphere which condenses to form clouds and later rainfall. It is common in the equatorial areas which experience intense heating almost throughout the year while in the mid latitudes, it is received during summer. The heat from the sun causes evaporation from the land and water surfaces as well as evapotranspiration from vegetation. The water vapour rises until when it reaches the condensation level where it cools and condenses into water droplets or clouds which result into rainfall.

Characteristics of Convectional rainfall:

- It is experienced in areas with intense heating
- It is associated with prolonged rains covering a wide area
- It is mainly received in the afternoons
- Lightning and thunderstorms are so common
- It involves heavy showers
- It occurs during summer in the mid latitudes

- **Orographic Rainfall**

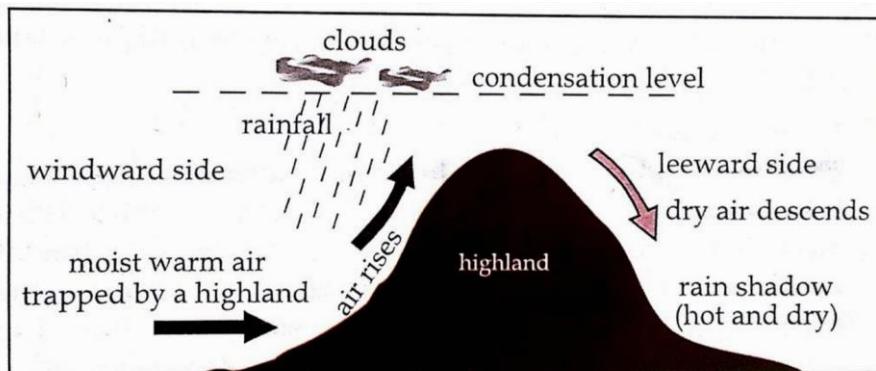
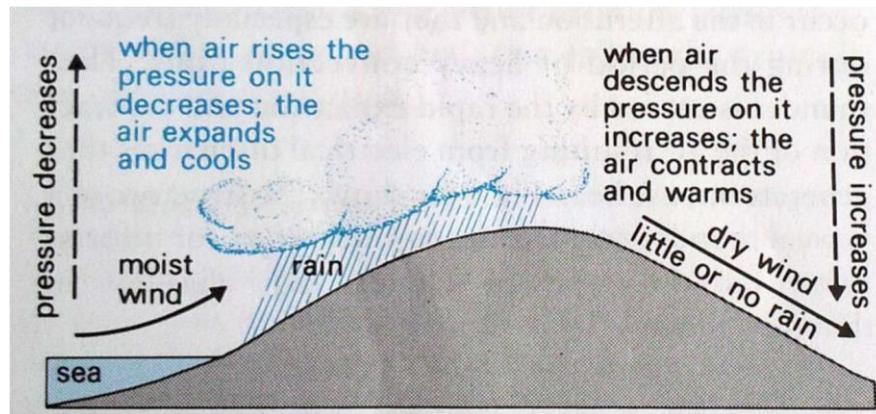
It is also known as relief rainfall.

This is a type of rainfall experienced in the highland areas. It occurs when moist air is forced to rise upwards by a relief barrier such as a mountain (highland) or hill. The onshore moist air rises until when it reaches the condensation level to form clouds which consequently release rainfall on the wind ward side. Air rises up the mountain cooling at an adiabatic lapse at the condensation point at an average rate of 1°C per 100metres to form cumulo nimbus clouds. As the clouds become dense, water droplets are released as rainfall on the wind ward slopes. Air descends on the lee ward side when it is cool and dry hence resulting into little or no rainfall. This region is called the rain shadow.

This type of rainfall is common in the mountainous areas / highlands of Kilimanjaro, Rwenzori, Elgon, Muhavura and Mt Kenya

Characteristics of Relief rainfall:

- It is often heavy on the wind ward side of the highlands
- It occurs as a result of the ascent of moisture laden air over a highland
- It involves prolonged periods of rain or precipitation
- It occurs in proximity to highlands Occasional thunderstorms and hail are common

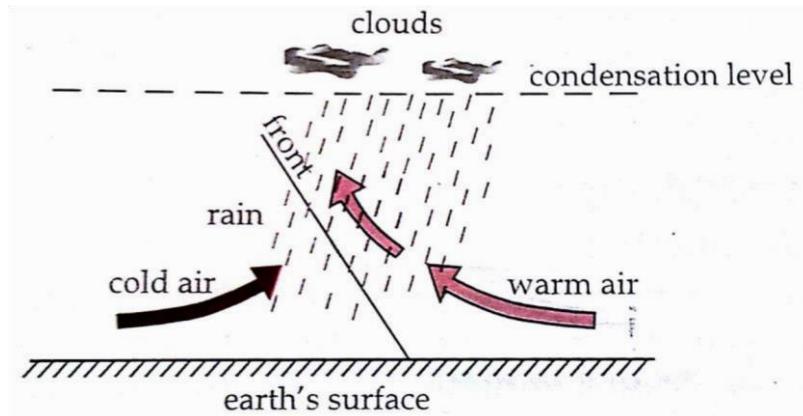
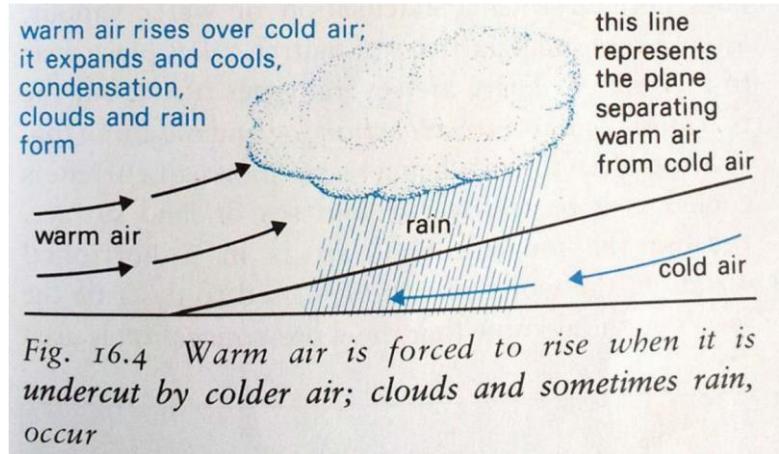


- **Frontal (Cyclonic) Rainfall**

It is a type of rainfall which occurs when two air masses of different characteristics meet at a front. The warm air mass is forced to rise over the cold dense air mass which descends at front. Warm moist air rises and cools at an adiabatic lapse rate until when the condensation level is reached. Condensation occurs to form clouds which eventually release water droplets called frontal rainfall.

Characteristics of Frontal Rainfall

- It is experienced along fronts such as the Inter tropical convergence zone (I.T.C.Z) where trade winds meet
- It involves heavy showers covering small local areas
- It lasts for only a few hours It involves violent thunderstorms



FACTORS INFLUENCING RAINFALL DISTRIBUTION IN E.AFRICA:

Rainfall distribution refers to the pattern in which rainfall is spread over a given area in a specific period of time.

Rainfall in E.Africa varies mainly in terms of amount and seasonality. Heavy rainfall of over 1000mm per annum is experienced in areas around the Lake Victoria basin, coastal areas and the highland areas of Mt Kenya, Elgon and around the Kigezi highlands among others.

Moderate rainfall ranging between 760-1000mm per annum is experienced in South western Tanzania, Central and Northern Uganda]as well as Southern Kenya

Low rainfall of less than 760mm per annum is received in areas like Karamoja region, Ankole Masaka corridor, Turkana land, Masai land and the Albert flats

The variations in the amount of rainfall received in E.Africa are influenced by the following factors:

✚ Apparent movement of the sun (I.T.C.Z)

In June – July when the sun is overhead in the north, intense heating occurs creating a low pressure belt and the convergence of moist winds which result into heavy rainfall in the north. The same condition is experienced in the south in December – January. The north and south therefore experience a single rainfall maximum due to the movement of the sun. Because the sun is overhead at the equator twice in a year, a double rainfall maxima is experienced in the equatorial areas such around the Lake Victoria basin

✚ Prevailing winds

They have a rainfall effect on the areas over which they blow because they transfer weather characteristics to the areas where they move. The South east trade winds emerge from the Indian ocean when they are moist so they are responsible for the heavy rainfall experienced along the E.African coast as well as the northern shores of lake Victoria while the North east trade winds from the Arabian desert are responsible for the low and un reliable rainfall in North eastern Uganda and North western Kenya

✚ Vegetation cover

Areas with thick vegetation cover like tropical rain forests experience heavy rainfall due to the high rates of evapotranspiration e.g around Mabira, Budongo and the coastal areas with mangrove forests. On the other hand, semi arid areas with scattered vegetation cover experience low and un reliable rainfall e.g Karamoja region and Turkana land

✚ Influence of water bodies such lakes and the Indian ocean recharge the atmosphere with water vapour through evaporation as well as through land and sea breezes. Therefore, areas near water bodies experience heavy convectional rainfall e.g the lake Victoria basin and the coastal areas while areas far away from water bodies experience low and un reliable rainfall e.g In North eastern Uganda

✚ Relief

Highland areas in E.Africa experience heavy rainfall on the wind ward slopes since they act as barriers towards the movement of the moist winds hence forcing them to rise upwards towards the condensation level thereby forming orographic rainfall. On the other hand, lowland areas like the Albert flats experience low rainfall due to the absence of relief barriers to trap them

✚ Altitude

High altitude areas like mountainous regions experience heavy rainfall due to cool temperatures which induce condensation of moisture bearing winds while areas of low altitude experience low to moderate rainfall due to the limited cooling effect for instance Mt Elgon areas receive heavy rainfall than the rift valley region

✚ Latitudinal location

Areas located at or near the equator experience heavy rainfall which is evenly distributed throughout the year with a double rainfall maxima in March and September because the sun is overhead at the equator twice in a year while areas far away from the equator experience moderate to low rainfall with a single rainfall maximum because the sun is overhead at the tropic of cancer in the north and tropic of Capricorn in the south once in a year

✚ Ocean currents

Warm ocean currents like the warm Mozambique currents increase the temperature of the ocean water and cause an increase in the rate of evaporation. The water vapour is therefore picked up by the onshore winds resulting into heavy rainfall in the coastal areas of E.Africa between Mombasa and Dar es Salaam

✚ Coriolis force effect

According to Ferrel's law, the South east trade winds are deflected to the right of their path as they cross the equator due to the rotation of the earth. This is responsible for the heavy rainfall received around the northern and north eastern shores of lake Victoria while low and unreliable rainfall experienced in the Ankole Masaka corridor

✚ Perturbation

It refers to the development of low pressure belts over the Indian ocean due to intense insolation. This forces winds from the interior of E.Africa to blow offshore (seaward) resulting into heavy rainfall over the Indian ocean and dry conditions in North eastern Kenya

✚ Coastal configuration

The North east and South west alignment of the coast forces winds to blow parallel to the coast instead of blowing onshore. This is responsible for the low rainfall received in North eastern Kenya

✚ Human activities such as deforestation, overgrazing, sinking of bore holes and swamp reclamation among others reduce the rate of evaporation and evapotranspiration

resulting into low rainfall e.g in the Karamoja region and Turkana land. On the other hand, afforestation and re-afforestation result into increase in the rate of evaporation and evapotranspiration hence increasing the amount of rainfall in the areas where the trees are planted

Qn a) Distinguish between convectional rainfall and orographic rainfall b) Account for the variations in rainfall distribution in E.Africa

FOG

It refers to tiny and light water droplets which form close to the earth's surface. It is a meteorological condition where condensation occurs at a low altitude or near the ground surface resulting into poor visibility over a given area to about 1 kilometre (0.62 miles).

Fog develops by condensation of water vapour in the atmosphere near a cold surface. For condensation to occur, condensation nuclei such as smoke and dust particles must be suspended in the atmosphere near the earth's surface. **Types of Fog:**

There are different types of fog which occur depending on the conditions of formation

□ Radiation fog

It is a type of fog which is formed due to rapid terrestrial radiation and cooling of the earth's surface. It mainly occurs at night. The air near the earth's surface therefore cools and condenses to form a layer of fog called radiation fog

□ Advection fog

It is a type of fog formed when warm moist air passes over a cold surface. This causes rapid cooling and condensation of the lower layers of air to form fog

□ Frontal Fog

It is a type of fog formed when a warm air mass meets with a cold air mass. The cold air mass cools down the warm air mass above it resulting into condensation near the earth's surface. This is so common around the coastal areas and the Inter tropical convergence zone

□ Hill fog

It refers to a low sheet of cloud that covers the lower slopes of hills. It is common in the hilly and mountainous areas which experience cool / low temperatures at high altitude. The rising air is cooled down along the hill slopes leading to pre mature condensation that results into the formation of hill fog

□ Steam fog

Is a type of fog formed when a cold air mass passes over a warm water surface. The water vapour from the water surface condenses easily upon mixing with the overlying cold air. Steam fog forms rapidly and disappears quickly.

HAIL

It refers to frozen rain droplets which usually range between 5 – 50 mm in diameter. The frozen rain droplets usually have a concentric layer of ice as well as being white and opaque in character.

Hail is a form of precipitation which falls on the earth's surface in form of small ice pellets or hail stones.

It is associated with extreme instability in the atmosphere resulting from uplift of air by convective currents

Hail forms due to the condensation of moisture in the lower atmosphere followed by strong rising air currents. The water droplets are therefore pushed up to the freezing point to form ice pellets which are thick and dense enough to overcome the uprising air currents. Consequently, ice falls on the earth's surface in form of hail stones.

It usually occurs in unstable cumulo nimbus clouds where vertical uplift or rise of air is strong enough to carry condensed droplets above to great heights of the freezing level where they are turned into ice crystals at a very high altitude.

The initial droplets freeze above the freezing point hence condensation nuclei is ice. After being carried upwards to greater heights by the uprising air currents, an additional layer of ice is formed on the original ice nucleus by collision and coalescence with super cooled water vapour / droplets around.

The pellets fall and rise many times until when the weight of the enlarged ice crystals is sufficiently great to overcome any uprising current. Finally, the crystals fall as hailstone due to gravity

Qn. Describe the processes leading to the formation of the following: a) Fog

- b) Hail
- c) Orographic rainfall

WIND

It is defined as moving air or air in motion. Air usually moves in a definite direction and is therefore referred to as a wind system.

Winds often blow from regions of high pressure to regions of low pressure determined by temperature differences.

Winds are either local or global. Global winds are generally referred to as Air masses and they have great influence on the climate of extensive areas while local winds have micro climatic influence.

Winds may also be referred to as breezes when they are light.

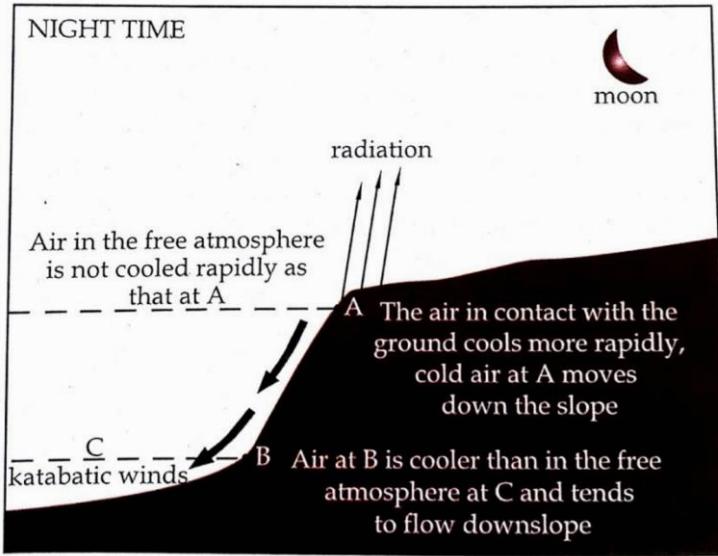
LOCAL WINDS

They are winds which blow over localized areas i.e they are less extensive wind systems. They result from differences in pressure in particular areas leading to air masses from areas of high pressure to blow towards areas of low pressure.

TYPES OF LOCAL WINDS:

A. KATABATIC WINDS

They are local winds which move down slope under the influence of gravity at night. They occur in highland areas at night when cold dense air moves down slope. Katabatic winds form due to rapid cooling of the highland slopes at night due to their exposure leading to high pressure over the slopes. The slopes lose a lot of heat through radiation hence they cool down much faster than the valleys ultimately becoming areas of high pressure. The air on the slopes becomes denser than the air in the valleys. The cold dense air from the highland slopes therefore blows down slope (descends) to the valleys i.e from a high pressure zone to a low pressure zone forming a Katabatic wind as illustrated below;



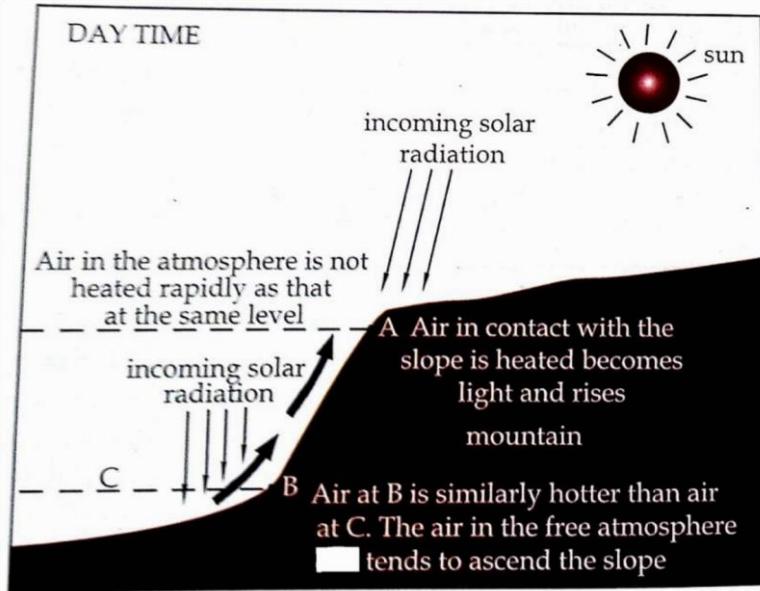
Katabatic winds normally result into the following weather conditions:

- There's formation of mist and fog in the valleys especially in the morning hours because of the meeting of descending cold air and the warm air in the valley
- Cold conditions are created in the valleys during the night usually extending to the morning hours
- Temperature inversion is experienced in the valleys as the cold descending air displaces the warm air upwards thus the air in the valley is colder than the air above it
- Frost conditions are experienced in the valleys due to rapid cooling caused by the descending cold air

B. ANABATIC WINDS

They are local winds which flow from the valleys upwards the highland slopes during the day. They occur as a result of the differences in the rate of heating between the valley and the upper slopes in highland areas.

During the day, the highland slopes are heated more than the valleys hence, the air over the hill slopes is heated, it expands, becomes light and rises upwards thereby creating a low pressure zone hence convectional rising of air on the upper slopes. The cold dense air in the valleys under high pressure rises up the slopes to replace the vacuum created by the warm rising air finally resulting into Anabatic winds as illustrated below:



Anabatic winds result into the following weather conditions:

- Formation of mist and fog on the upper slopes of the mountains as the ascending cold air moves over a warm surface
- Orographic rainfall is experienced in the mountainous areas as warm air rises from the upper slopes
- Low clouds are formed in highland areas due to the cooling effect of the ascending cold air at and beyond its condensation level or dew point
- Cold temperatures are transferred from the valleys to the upper slopes of the highlands

Qn a) Distinguish between Anabatic winds and Katabatic winds

b) Describe the weather conditions associated with:

- I. Anabatic winds
- II. Katabatic winds

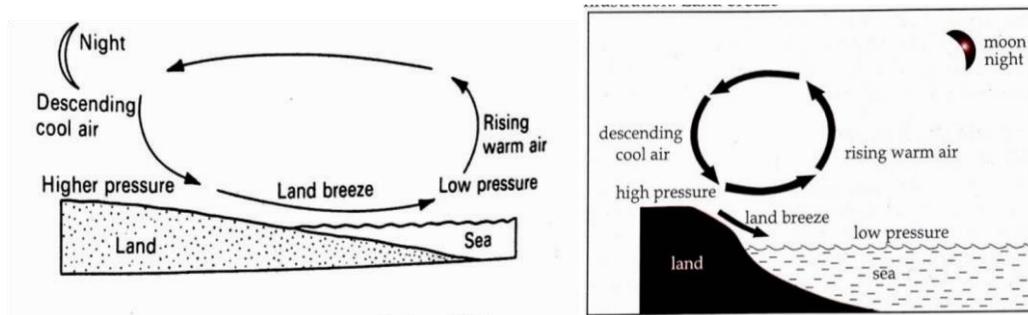
C. LAND BREEZE

In general, land and sea breezes are local winds which occur in areas where land lies in close proximity to a water body such as around the L.Victoria shores and the coastal areas of E.Africa.

Factors for the occurrence of Land and Sea breezes:

- Differences in specific heat capacities of the land and sea
- Mobility of water compared to the solid land
- Heat transmission through the transparent water as opposed to the opaque land
- Differences in the reflecting capacity of the land and water

A land breeze is the movement of cold dense air from the land towards the sea. It occurs at night. It is as a result of differences in the air pressure between the land and water surface. Rapid terrestrial radiation over the land leads to rapid cooling hence creating a high pressure belt while low pressure is created over the warm sea surface. Wind therefore blows from the land towards the sea as a Land breeze.



Causes of a Land breeze:

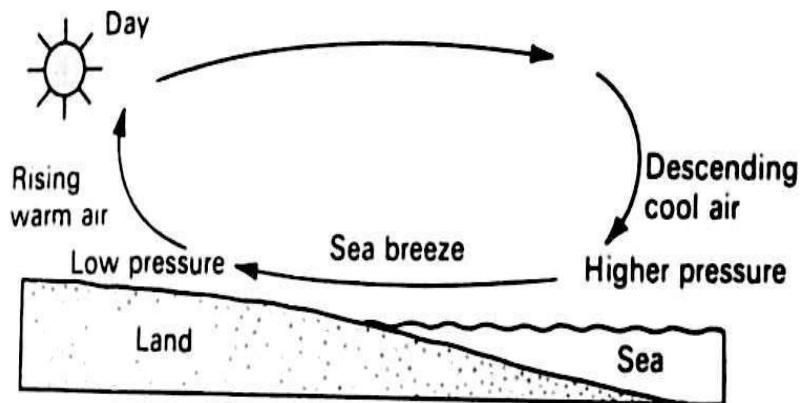
- Loss of radiation at the coastal lands at night. Land therefore cools faster than the sea / water hence temperatures are cooler over the land than the sea which retains much of its heat
- Water loses heat more slowly such that the air above it remains relatively warm
- Low pressure is created over the warm sea and high pressure over the cold land. Cool air from the land under high pressure blows towards the sea to replace the rising air hence forming a land breeze

Effects of a Land breeze:

- It results into lowering of temperature over the sea as cold air from the land blows towards the sea
- Formation of fog / misty conditions occurs over the sea as cold air from the land cools down the warm air over the sea leading to premature condensation as well as poor visibility
- Temperature inversion occurs over the sea as cold air from the land displaces warm air upwards over the sea
- Dense clouds and heavy offshore rainfall are experienced over the sea as warm air is displaced upwards to the condensation level
- It results into dry conditions on the land because little or no rainfall is received
- It results into violent thunderstorms
- It also causes high humidity over the sea / lake

D. SEA BREEZE

It is the movement of cool moist air from the sea towards the land. It occurs during the day. Rapid heating of the land surface during the day creates a low pressure belt over the land while high pressure develops over the sea which is less heated. So land warms faster than the sea hence temperatures are high over the land and cold over the sea. Convective currents of warm air rise over the land and create low pressure at the sea surface. This forces cool moist wind (air) to blow from the sea towards the land to replace the rising air hence forming a sea breeze as illustrated below;



Effects of a Sea breeze:

- It lowers temperature on the land especially in the afternoons as cool air from the sea replaces the rising warm air
- It is associated with onshore convectional rainfall which is normally received in the early morning and afternoon hours
- It causes violent thunderstorms
- It results into high humidity over the land
- Thick cloud cover is formed over the land
- It leads to the formation of fog / misty conditions on the land which results into poor visibility

Qn. Examine the causes and effects of land and sea breezes in East Africa

F. FOEHN WIND

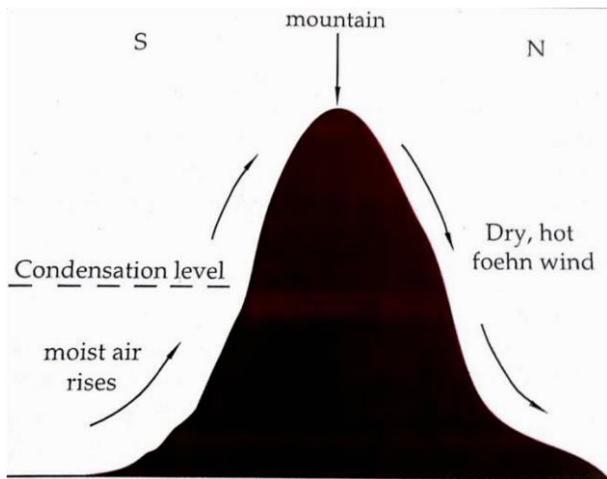
It is a dry wind experienced on the lee ward side of mountains when descending air becomes compressed with increased pressure.

It is experienced in the valleys of the northern Alps particularly in Switzerland during spring

Air is forced to move upwards the southern slopes of the Alps, where it later expands and cools. Condensation takes place when the air is saturated. Rain and even snow falls on the higher slopes.

On the lee ward slopes, the air descends and gains heat due to an increase in temperature. The air is compressed and warmed. Most of its moisture is lost and wind reaches the valley bottom as a dry hot wind known as a Foehn wind

The wind incidentally causes a sudden rise in temperature. Being hot and dry, sometimes it triggers off wild fires in the Alpine valley as well as causing low relative humidity



G. CHINOOK WIND

The term "Chinook wind" is derived from the Indian word "Chinook" which means "Snow eater."

It is called so because it is hot and it causes melting of snow. Chinook winds are experienced on the eastern slopes of the Rocky mountains in the United States of America and Canada during the winter season.

Chinook winds are similar to Foehn winds in terms of development and effects. They only differ in areas of occurrence (operation)

Chinook winds are so hot that they can raise the temperature of an area by 19°C within 25 minutes.

Economics

PRICE THEORY

Price theory is a microeconomics principle that involves the analysis of demand and supply in determining an appropriate price point for a good or service.

This section is concerned with the study of prices and it forms the basis of economic theory.

PRICE DEFINITION

Price is the exchange value of a commodity expressed in monetary terms.

OR

Price is the monetary value of a good or service.

For example the price of a mobile phone may be shs. 84,000/-.

PRICE DETERMINATION

Prices can be determined in different ways and these include;

1. Bargaining/ haggling.

This involves the buyer negotiating with the seller until they reach an agreeable price. The seller starts with a higher price and the buyer starts with a lower price. During bargaining, the seller keeps on reducing the price and the buyer keeps on increasing until they agree on the same price.

2. Auctioning/ bidding

This involves prospective buyers competing to buy a commodity through offering bids. The commodity is usually taken by the highest bidder.

This method is common in fundraising especially in churches, disposal of public and company assets and sell of articles that sellers deem are treasured by the public.

Note that the price arising out of an auction does not reflect the true value of the commodity.

3. Market forces of demand and supply.

In this case, the price is determined at the point of intersection of the market forces of demand and supply.

This is common in a free enterprise economy. The price set is called the equilibrium price.

4. Fixing price by treaty/ agreement.

This involves the buyer sitting with the seller to negotiate and fix the price at which a good or service shall be sold and the price remains fixed. The price agreed upon at the time of signing the agreement can be changed or revived by amending the treaty. For example hire purchase and deferred payments agreement, rental agreements, land purchase agreements

5. Price leadership

This is the setting of price by either a leader firm or low cost firm in the industry and other firms follow by charging the same price. This form of price determination is common in oligopolistic firms.

Price leadership takes on the following forms;

- Dominant price leadership
- Barometric price leadership
- Aggressive or exploitative price leadership

6. Price legislation/ control/ administration.

This is where the government fixes prices of commodities that is either a maximum price to protect consumers or a minimum price to protect producers.

7. Offers at fixed prices

This is where individuals, government and institutions set the price at which a commodity is to be sold and whoever is to buy from them must pay the fixed price. For example UNEB fixes prices for its examinations, UMEME for a unit of electricity, NWSC for a litre of piped water, in super markets.

8. Collusion.

This involves sellers agreeing on the price to charge the buyers. It is common when there are few sellers who wish to reduce competition among them and avoid price wars.

For example different operators of bus services can collude or agree to charge a uniform transport fare from passengers on given routes along which their buses operate.

9. Resale price maintenance.

This is a mechanism of price determination where manufacturers set the prices at which their commodities are to be sold to the final consumers by retailers. The price is usually written on the commodity. In Uganda, resale price maintenance is practiced by;

- ❑ Post office on stamps
- ❑ The press industry on newspapers
- ❑ The telecommunication network industry on airtime cards, simpacks and phones on promotion.

MERITS OF RESALE PRICE MAINTENACE

1. Ensures price stability in the market.
2. Stabilises income and profits of retailers
3. Protects small retailers from being outcompeted by large scale retailers.

4. Saves time which would have been spent on bargaining.
5. Enables producers to easily calculate their revenue from sales.
6. Reduces consumer exploitation in form of increased prices by sellers/ retailers.
7. Facilitates the collection of taxes by government because prices are stable.
8. Enables consumers to make consumption plans/ budgets.

CLASSIFICATION OF PRICE

Price may be classified into;

a) Market price

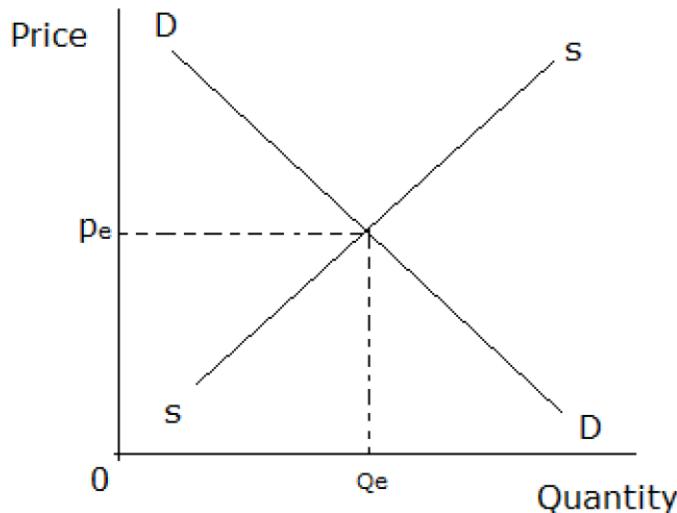
This is the ruling/ prevailing price in the market at a particular time determined by buyers and sellers. This price changes from time to time since it is determined by a number of factors.

b) Equilibrium price

This is the price at which quantity demanded is equal to quantity supplied in the market.

The equilibrium quantity and price are got at the point of intersection of the demand and supply forces.

Illustration



OP_e is the equilibrium price.

a) Normal price

Is the price attained/ obtained when quantity demanded equals quantity supplied in the long run.

OR

This is the long run equilibrium price that persists in the market when supply and demand conditions have settled. It is an ideal price which may never be realized and the market price tends to oscillate around it.

b) Reserve/ reservation price.

Is the least/ minimum/ lowest price a producer/ seller is willing to accept in exchange of his/ her commodity below which he/ she retains the commodity.

DETERMINANTS OF RESERVE PRICE

1. Expected future demand for a commodity.

A producer who expects demand for his commodities to increase in the nearby future sets a high reserve price to retain many goods for sell in the future when demand increases while a producer who expects demand for his commodities to fall in the nearby future sets a low reserve price currently so as to sell off the commodity very fast before demand falls.

2. Expected future price of the commodity.

A seller who expects the future price of the commodity to increase sets a high reserve price so as to retain many goods for sell at a higher price in the future. However, sellers expecting reductions in future prices set low reserve prices such that they sell more currently and avoid the lower prices in the future.

3. Nature of the commodity (perishable goods vs durable goods)

A seller dealing in durable goods sets a high reserve price because his goods are long lasting and can remain in good condition even when not bought urgently. However, a seller who deals in perishable goods sets a low reserve price to sell off the goods before they go bad.

4. Degree of necessity of the commodity.

Sellers dealing in commodities with a high degree of necessity set high reserve prices because they know that consumers cannot do without them. However, sellers dealing in commodities with a low degree of necessity set low reserve prices because they know that consumers can do without them.

5. Size of transport (carriage) and storage charges.

High storage and transport charges lead to a low reserve price because the seller wishes to sell off the commodity very fast before incurring more of these charges. However, low transport and storage charges lead to a high reserve price because the seller is not scared of transporting or storing goods for a long period of time.

6. The length of the gestation period

A long gestation period leads to a high reserve price because the producer is aware of the inconveniences he/ she is going to go through to produce the next commodities. However, a short gestation period implies that the seller needs less time to produce the commodity and therefore he sets a low reserve price.

7. Level of liquidity preference of the producer/seller.

Sellers with urgent need for cash (high liquidity preference) set low reserve prices to ensure that they actually sell the goods for the money they need. However, sellers with no urgent need for cash (low liquidity preference) set high reserve prices.

8. The cost of production.

Producers who incur high costs of production set high reserve prices because it is expensive for them to replace the sold goods. However, producers who incur low costs of production set low reserve prices because it is cheap for them to replace the sold goods.

NB

1. Gestation period is the time it takes before new supplies of goods reaches the market for example maize takes 3-4 months while mushrooms take 1 month.
2. Liquidity preference (demand for money) is the desire by individuals to hold assets/ wealth in cash form or near cash form (rather than investing it).

ASSIGNMENT

Explain the factors that lead to high reserve price.

FACTORS THAT INFLUENCE PRICING OF GOODS AND SERVICES

1. Forces of demand and supply.

As supply exceeds demand, low prices are set due to a surplus of commodities on the market. However when demand exceeds supply, high prices are set for commodities because they are scarce.

2. Aim/ objective of the producer.

Where producers aim at profit maximization, they restrict output charge a high price and where producers aim at sales maximization, they charge relatively lower prices to encourage people to buy as much quantities as possible.

3. Cost of production.

High cost of production leads to a high price set since producers aim at profit maximization and low cost of production leads to a low price set for the commodity.

4. Rate of taxation.

Heavy taxes imposed on goods and services lead to high prices set since producers tend to shift the burden of paying taxes to consumers in form of increased prices. However, low taxes imposed on goods and services lead to low prices set.

5. Quality of the commodity.

High quality goods are highly priced since producers incur high costs in producing them while low quality goods are lowly priced as they are cheap to produce.

6. Elasticity of demand for a commodity.

Producers set high prices for commodities whose demand is price inelastic since people continue to buy even if prices increase and they set low prices for those whose demand is price elastic since any slight increase in price results a big fall in quantity demanded.

USES OF PRICE IN A MARKET ECONOMY

- It is used to determine what to produce.
- It is used to determine how to produce.
- It is used to determine where to produce. It is used to determine for whom to produce It is used to determine when to produce.
- It is used to determine how much to produce.
- It is used to determine the value of a good.

THE MARKET CONCEPT

A market is a mechanism/arrangement in which buyers and sellers come into contact and exchange goods and services.

A market where goods and services are traded is known as a **commodity market**.

FEATURES OF A MARKET

- There should be sellers and buyers
- There should be an interaction between sellers and buyers.
- There should be a commodity to be exchanged.
- There should be an established medium of exchange.

DEMAND THEORY

DEFINITIONS

Demand is the desire backed by the ability to pay a given amount of money for a particular amount of a commodity in a given period of time.

OR

Demand is the amount of a good that a consumer is willing and able to buy at a given price in a given period of time.

Effective demand is the actual buying of goods and services at a given time.

TYPES OF DEMAND

1. Joint/ complementary demand.

This is the demand for commodities which are used together; an increase in the demand for one commodity leads to an increase in the demand for the other commodity. Examples of joint demand include;

- Demand for cars and fuel
- Demand for DVD players and DVDs.
- Demand for guns and bullets
- Demand for cameras and films
- Etc

2. Competitive demand.

This is the demand for commodities which serve the same purpose; an increase in the demand for one commodity leads to a decrease in the demand for the other commodity. Examples of competitive demand include;

- ❑ Demand for butter and honey
- ❑ Demand for bread and cakes
- ❑ Demand for tea and coffee
- ❑ Demand for Omo and Nomi
- ❑ Demand for close up and fresh up
- ❑ Demand for beans and peas
- ❑ Etc

3. Independent demand.

This refers to demand for commodities which are not related such that the demand for one commodity does not directly affect the demand for another commodity. Examples of independent demand include;

- ❑ Demand for clothes and food
- ❑ Demand for a car and a pen
- ❑ Etc

4. Composite demand

This is the total demand for a commodity which has several/ many uses.

Examples of composite demand include;

- ❑ Demand for electricity (for lighting, ironing, cooking, etc)
- ❑ Demand for water (for cooking, bathing, etc)
- ❑ Demand for timber (for construction, furniture making, manufacturing, etc)
- ❑ Demand for cotton wool (for cloth making, cushioning, cleaning, etc)
- ❑ Demand for steel (for manufacturing machines, motor cars, roofing, etc)
- ❑ Demand for clay (for making pots, bricks, cups, etc)
- ❑ Demand for an axe (for splitting wood, tool of defence, etc)
- ❑ Demand for skins and hides (for making shoes, bags, belts, etc)
- ❑ Demand for paper (for making books, bank notes, envelopes, toilet paper, etc)
- ❑ Demand for cloth (for adornment, protection, etc)

5. Derived demand.

This is the demand for a commodity not for its own sake but for the sake of what it helps to produce.

OR

It is the demand for a commodity due to the demand for the commodity that it helps to produce.

Examples of derived demand include;

- ❑ Demand for land
- ❑ Demand for labour
- ❑ Demand for capital Demand for entrepreneurship Demand for organisation.

ASSIGNMENT

1. a) What is composite demand? (01 mark)
- b) State any three examples of commodities with composite demand in your country. (03 marks)

THE DEMAND SCHEDULE

This is a table showing the amount of a commodity demanded at various prices by a consumer or groups of consumers during a particular period of time. This schedule can be compiled either for an individual or for all individuals in the market.

INDIVIDUAL AND MARKET DEMAND SCHEDULES

Price (in Shs. Per kg)	Quantity demanded By Consumer A	Quantity demanded by Consumer B	Market demand (in kg)
5,000	40	20	60
4,000	60	40	100
3,000	80	60	140
2,000	100	80	180
1,000	120	100	220

The market demand schedule is derived by horizontal summation of the quantities purchased at each price by all the individuals / consumers in the market. The quantities in the market schedule are larger than those of the individuals demand schedule.

One major characteristic of a demand schedule is that the higher the price the lower the quantity demanded and the lower the price the higher the quantity demanded of the commodity in question other factors being constant.

The information tabulated in a demand schedule can be summarized or represented graphically on a curve

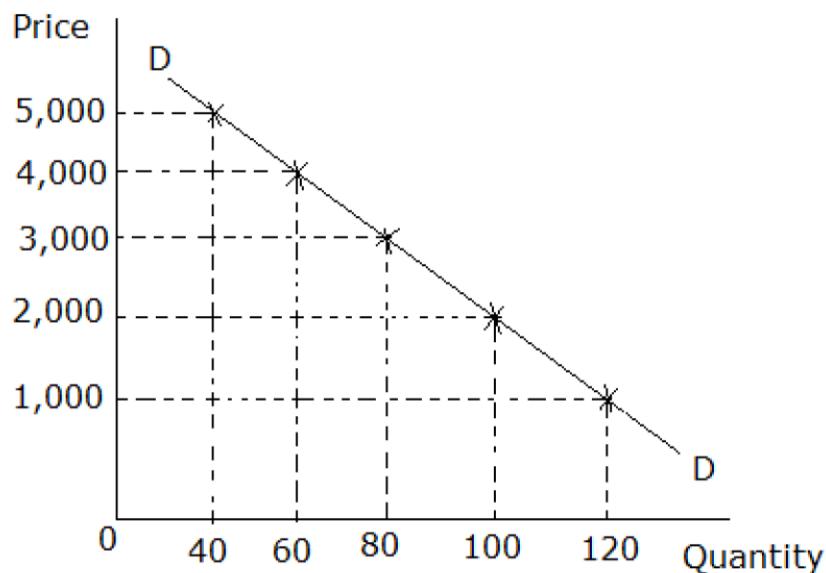
THE DEMAND CURVE

The demand curve is a graphical representation of the demand schedule.

The demand curve is a locus of points showing the quantities demanded of a commodity at various prices in a given period of time.

Price is represented on the vertical axis while quantity demanded is on the horizontal axis.

From the above table, an individual demand curve (Consumer A) can be drawn as shown below.



A normal demand curve is downward sloping from left to right, that is it has a negative slope meaning that there is an inverse relationship between price and quantity demanded. (As the price increases, quantity demanded decreases and vice versa).

QUALITIES OF A NORMAL DEMAND CURVE

1. It must be downward sloping from left to right.

2. It should not touch either of the axes. If it touches the Y-axis, it implies that a consumer incurs a cost for a commodity which has not been obtained. (He pays a price at zero quantity). If it touches the X-axis, it implies that the consumer is buying a commodity at zero prices.

THE LAW OF DEMAND

The law of demand states that “the higher the price of a commodity, the lower the quantity demanded and the lower the price of a commodity, the higher the quantity demanded holding other factors constant (Ceteris paribus).

REASONS WHY THE DEMAND CURVE SLOPES DOWNWARDS FROM LEFT TO RIGHT (EXPLAINING THE LAW OF DEMAND)

A normal demand curve is one that slopes downwards from left to right following the law of demand. The following reasons explain why the demand curve slopes downwards from left to right.

1. The law of diminishing marginal utility

According to this law, when a consumer buys more units of the commodity, the marginal utility of that

commodity continues to decline; and therefore the consumer will buy more units of the commodity only when the price reduces. When fewer units are available, utility will be high and the consumer will be prepared to pay more for that commodity. This proves that demand will be low at a higher price and that is why the demand curve is downward sloping.

2. The substitution effect of a price change.

When the price of the commodity falls, the price of substitutes remaining the same, a consumer reduces the quantities of other substitute goods whose prices now appear relatively high and increases the quantity of the commodity whose price has fallen. When the price of the commodity under consideration increases, the consumer leaves the commodity and buys the substitutes, given constant prices of substitutes hence the downward sloping demand curve.

3. The income effect of a price change. (Real income effect)

When an individual has a fixed income and the price of the commodity reduces, his real income increases and hence he can buy more units of the commodity with his fixed income. On the other hand when the price increases, the consumer's real income decreases and hence he buys less units of the commodity hence the downward sloping demand curve.

4. The total effect of a price change.

This is the combination of the substitution and income effects. When the price of the commodity falls, the quantity demanded increases because many new buyers are attracted while an increase in price leads to a decrease in demand because it scares away buyers hence the inverse relationship between price and quantity demanded which produces a downward sloping demand curve.

5. Behaviour/presence of low income earners.

The demand curve depends upon the behaviour of low income earners. They buy more when price reduces and less when the price increases. This leads to a downward sloping demand curve. (The rich do not have effect on the demand curve because they are capable of buying the same quantity even at a higher price)

6. Different/numerous uses of certain commodities.

Some goods have more than one use e.g. water, electricity, etc such that when the price of the commodity increases, consumers tend to use it for essential purposes only hence reducing on its demand. On the other hand when the price reduces, the consumers put the commodity to many uses thereby increasing quantity demanded hence a downward sloping curve.

DETERMINANTS/ FACTORS INFLUENCING/ AFFECTING DEMAND.

1. Price of the commodity in question.

A high price leads to low demand because it scares away some buyers. However, a low price attracts new buyers hence high commodity demand.

2. Price of substitutes.

A high price of substitutes leads to high commodity demand because the commodity appears relatively cheaper. On the other hand, a low price of substitutes leads to low commodity demand because the commodity appears to be relatively expensive.

3. Price of complements.

A high price of a complement leads to low commodity demand because it is expensive to use both goods together. On the other hand a low price of a complement leads to high commodity demand because it is cheap to use both goods together.

4. Level of consumer's income.

High level of consumer's income leads to high purchasing power hence high commodity demand. However, low level of consumer's income leads to low purchasing power hence low commodity demand.

5. Tastes and preferences of consumers.

Favourable tastes and preferences result in high commodity demand because they are able to raise the consumer's interest in the commodity. However, unfavorable tastes and preferences result into low commodity demand because they make the consumer to develop bias against the commodity.

6. Size of the market/ population size.

A large population size creates high commodity demand because it is associated with many buyers. However, a small population size leads to low commodity demand because it has few buyers.

7. Nature of income distribution.

A fair distribution of income leads to high commodity demand because many people can afford to purchase a commodity. However, high level of income inequality between individuals and different groups of people leads to low commodity demand because there are few people who can afford to purchase the commodity.

8. Future price expectation.

Expectation of a high price in the nearby future leads to high commodity demand currently because buyers stock more goods to avoid the higher prices in the future. However, expectation of a low price in the nearby future leads to low commodity demand currently because the buyer reserve some money so as to buy more when the price falls.

9. Government policy on taxation.

High level of direct taxation leads to low commodity demand because people have low disposable income while low level of direct taxation leads to high commodity demand because people have high disposable income.

10. Seasonal factors.

Certain commodities are demanded in particular seasons. Favourable season leads to high commodity demand and unfavourable season leads to low commodity demand. It is common to see vendors selling success cards during examination periods, Christmas cards in Christmas period and Easter cards in the Easter period. However outside those periods, one can hardly find them on the market because no one is willing to purchase them.

11. Level of advertising.

A high level of advertising leads to high commodity demand because it results into high level of awareness of the consumers about the availability of the commodity. On the other hand, low level of advertising leads to low commodity demand because it leads to low level of awareness of the consumers about the availability of the commodity.

12. The prevailing economic conditions in an economy.

Commodity demand tends to be high during periods of economic prosperity (boom) because during such times, people are employed and earn fair income to purchase the commodity. However, commodity demand is low during periods of economic depression because many people have no jobs and thus have no income to purchase the commodity.

13. Quality of the commodity.

A high quality of the commodity encourages people to buy hence high commodity demand while a low quality of the commodity forces people to abandon it hence low commodity demand.

14. Availability of credit facilities.

Commodity demand is high when consumers are allowed to take goods on credit because many consumers without immediate cash are able to buy the commodity. However, commodity demand is low when consumers are not allowed to buy goods on credit because the few buyers with cash are the only ones who buy.

15. The law of diminishing marginal utility.

With high marginal utility, commodity demand is high because the commodity is highly enjoyable and satisfying to the buyer. However at low marginal utility, commodity demand is low because the commodity is less enjoyable and satisfying to the buyer.

16. Socio-economic factors.

These include age, sex, religion, culture etc. One or a combination of these factors to some extent influence demand for a commodity. For instance demand for pork is low in places where there are many Muslims as compared to places where there are many Christians especially Catholics and Pentecostals.

ASSIGNMENT

1. Explain the factors that lead to high demand of a commodity.
2. Explain the factors that lead to low demand of a commodity.

SHIFTS IN DEMAND

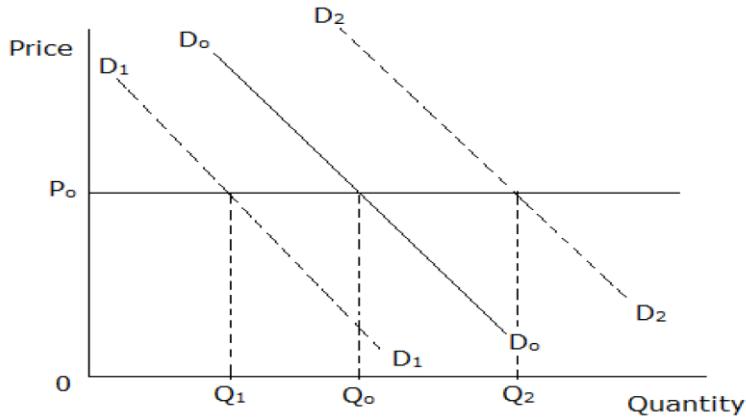
These involve change in demand and change in quantity demanded.

CHANGE IN DEMAND

A change in demand refers to an economic situation where more or less units of a commodity are demanded at a constant price brought about by a change in other factors affecting demand for that particular commodity.

It is illustrated by a total shift of the demand curve either inwards to the left or outwards to the right holding the commodity price constant.

Illustration



From the above illustration, D_0D_0 is the original demand curve.

D_1D_1 shows a shift of the demand curve inwards from D_0D_0 representing a decrease in demand.

D_2D_2 shows a shift of the demand curve outwards from D_0D_0 representing an increase in demand.

QUESTION

Explain the factors that cause a change in demand for a commodity.

Solution

NOTE

1. The factors that cause a change in demand are generated from the determinants of demand other than the commodity's own price.
2. Words that can be used when stating the point include;
 - ❑ Change
 - ❑ Variations
 - ❑ Instabilities.
3. Avoid words like high/ low in your explanation. Use words like increase, rise, decrease, decline, fall, etc.

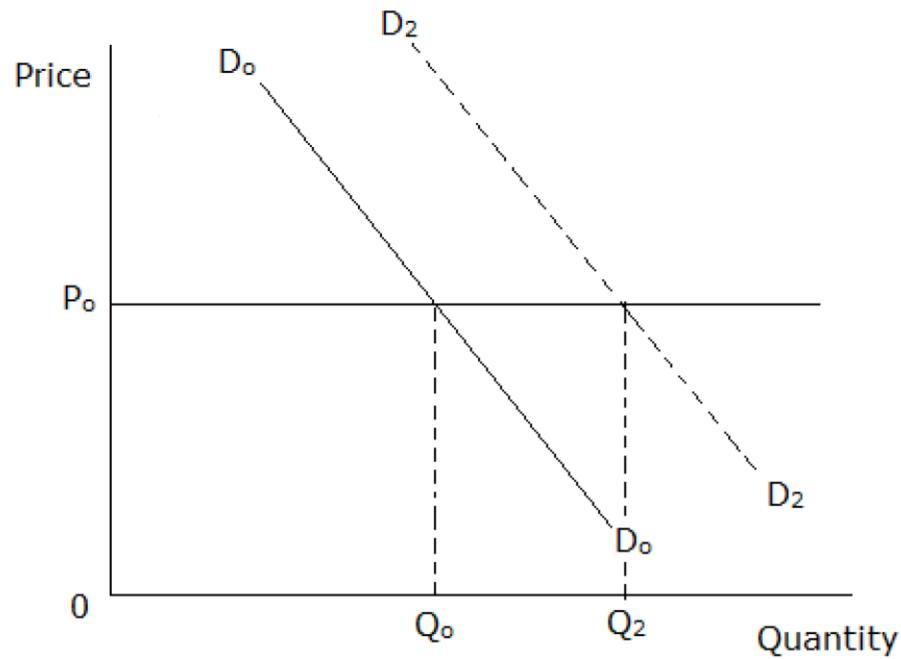
Solutions

1. A change in prices of substitutes.
2. A change in prices of complements.
3. A change in the level of consumer's income
4. A change in the size of the market/ population size/ number of consumers.
5. Expectation of a future change in the price of the commodity.
6. A change in government policy of taxation and subsidization.
7. A change in the level of advertisement.
8. A change in seasons.
9. A change in tastes and preferences
10. A change in the quality of the commodity
11. A change in the economic conditions.
12. A change in the nature of distribution of income.

INCREASE IN DEMAND

This is the demand for more quantities of a commodity due to conditions of demand/ factors that influence demand becoming (more) favourable while holding price of the commodity (in question) constant.

It is represented by a total shift of the demand curve outwards to the right holding the commodity price constant.



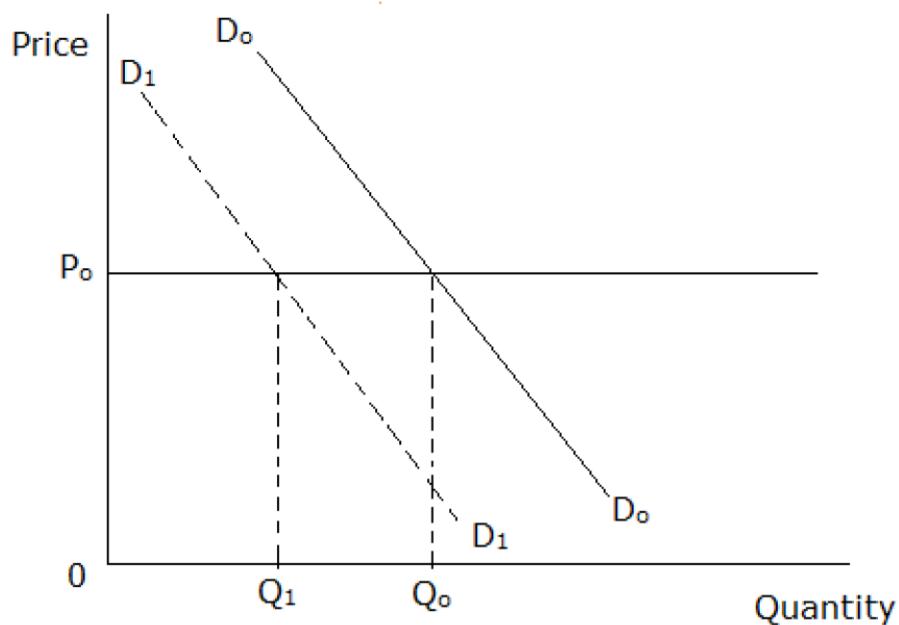
ASSIGNMENT

Explain the factors that lead to an increase in demand for a commodity in your country.

(20 marks)

DECREASE IN DEMAND

This refers to a decline in quantity demanded of a commodity due to factors that influence demand becoming unfavourable while holding price of the commodity (in question) constant. It is represented by a total shift of the demand curve inwards to the left holding the commodity price constant.



ASSIGNMENT

Account for a decrease in commodity demand in your country (20 marks)

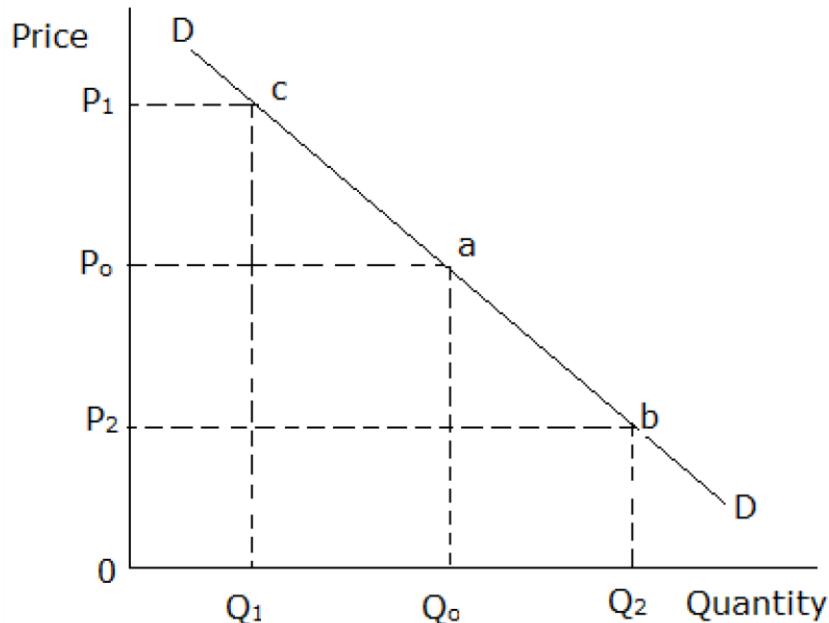
CHANGE IN QUANTITY DEMANDED

This is an economic situation where more or less units of a commodity are demanded due to change in its price when other factors affecting demand for that particular commodity have not changed.

OR

A change in quantity demanded refers to a rise or fall in the amount of a commodity demanded due to changes in price levels of a commodity assuming other determinants of demand are held constant. It is illustrated by the movement along the demand curve either upward due to price increase or downward due to price fall.

Illustration



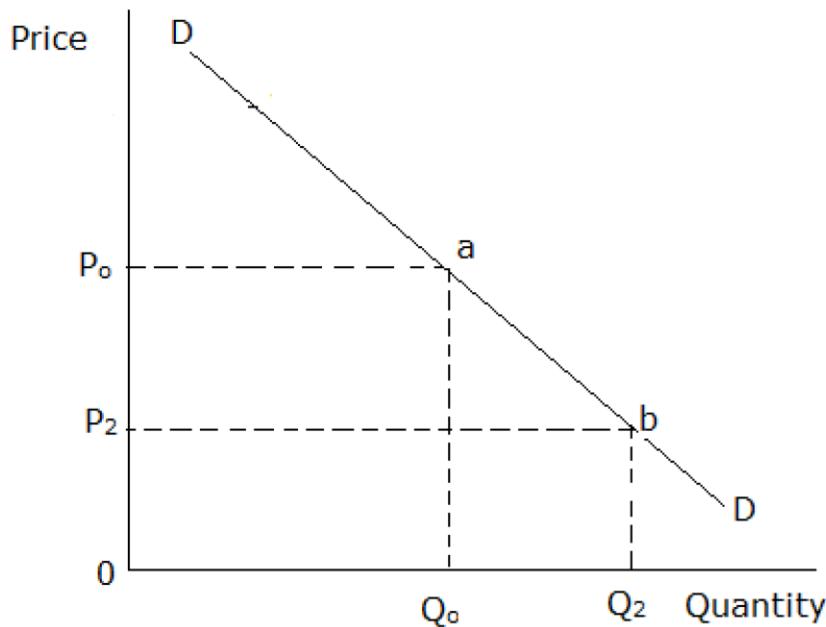
A fall in price from OP_0 to OP_2 leads to an increase in quantity demanded from OQ_0 to OQ_2 as illustrated by the movement along the demand curve downwards from point a to b.

A rise in price from OP_0 to OP_1 leads to a decrease in quantity demanded from OQ_0 to OQ_1 as illustrated by the movement along the demand curve upwards from point a to c.

INCREASE IN QUANTITY DEMANDED

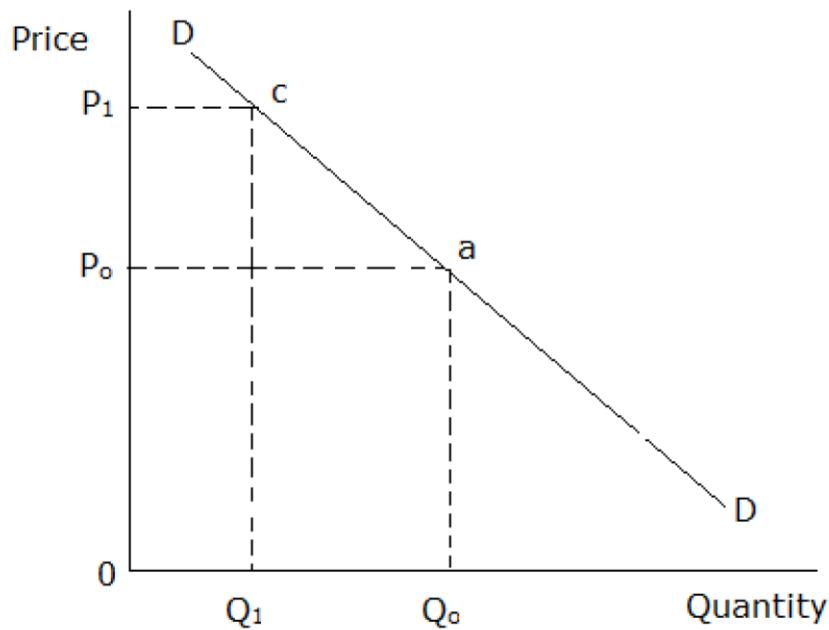
This refers to the demand for more units of a commodity due to a fall in its price while holding other factors constant/ ceteris paribus.

Illustration



DECREASE IN QUANTITY DEMANDED

This refers to the demand for lesser quantity of a commodity due to increase in its price ceteris paribus.



ABNORMAL/ REGRESSIVE/ EXCEPTIONAL DEMAND CURVES

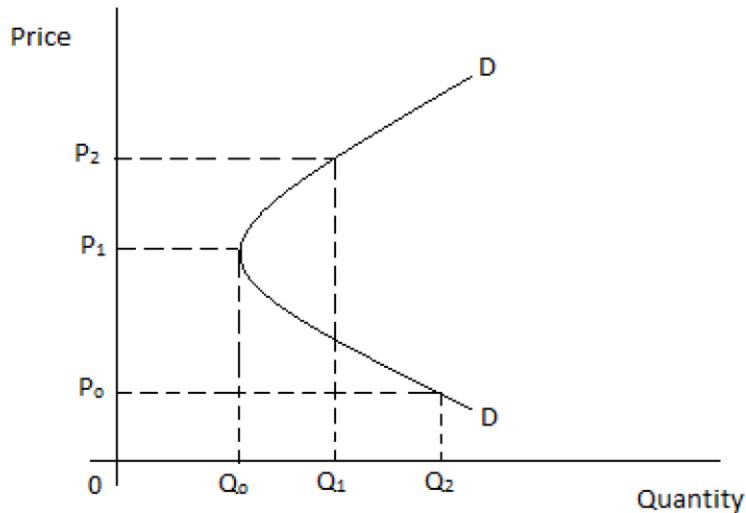
These are curves which do not obey the law of demand which states that the higher the price, the lower the quantity demanded and the lower the price, the higher the quantity demanded ceteris paribus. Such curves take a different shape from the one of the normal demand curve.

The following are the factors that violet the law of demand.

1. Demand for articles of ostentation/ luxuries/ conspicuous consumption.

These are goods bought by the rich people to impress or attract the attention of others for example sports cars, golden earrings. More of such goods are demanded at a higher price than at a lower price.

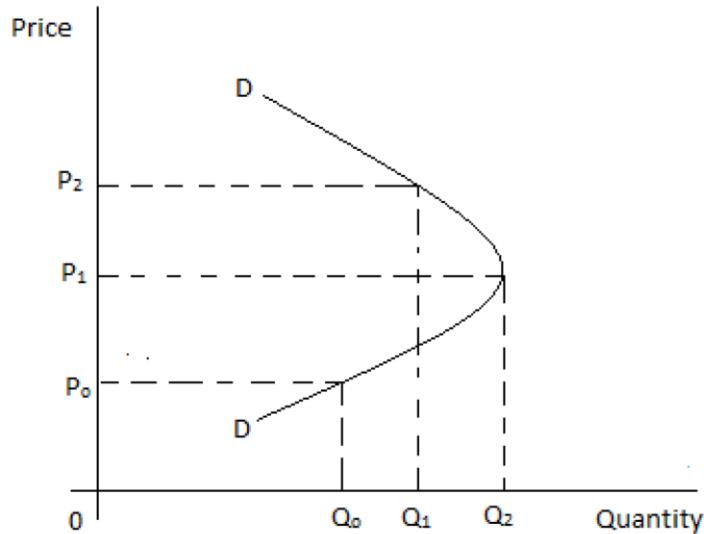
The demand curve for luxuries is regressive at the upper level.



The quantity demanded is very high at a low price. As the price increases to an average price, the quantity demanded reduces so much because many poor people can no longer afford. As the price increases further to a very high price, the quantity demanded increases because all the rich people start buying the commodity.

2. Demand for giffen goods.

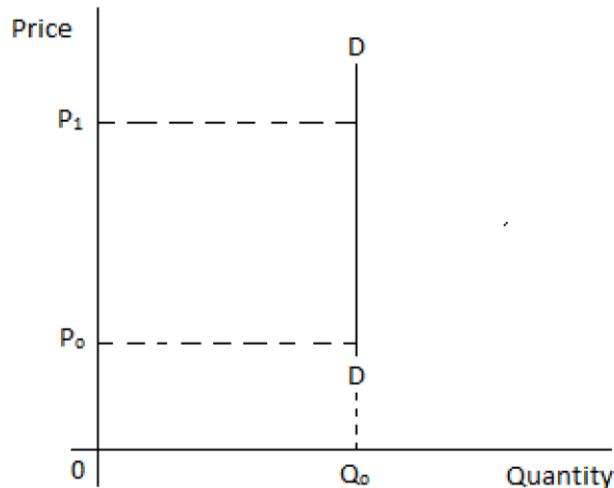
These are inferior goods which take a large proportion of the budget of low-income earners such that when their prices increase, the consumer reduces the consumption of other goods and buys the giffen good. Examples of giffen goods are the basic foodstuffs such as rice, maize, bananas and cassava. For these giffen goods, the demand curve is regressive at the lower level such that if prices over increase, consumers have to lower the demand altogether.



An increase in the price from OP_0 to OP_1 causes an increase in amount demanded i.e. from OQ_0 to OQ_2 .

3. Demand for necessities.

Goods which are very essential tend to have a fixed demand at different price levels. E.g. salt.



4. Speculation (future price expectations)

When consumers expect a future price increase, they buy more units of the commodity in the current period even if the commodity's price is high. On the other hand, when they expect a future price fall, they buy less units of the commodity even if its price is low hence violating the law of demand.

5. Ignorance effect.

Some consumers may buy more units of the commodity at high prices due to information asymmetry/market imperfection. Some also buy the more expensive item because they believe it to be of better quality.

6. Effect of an economic boom or depression.

In times of a depression, fewer quantities of goods are purchased even when their prices are reduced. This is because in times of an economic depression, purchasing power is very low. In times of an economic boom, more quantities of goods are purchased even when their prices are increased. This is because in times of an economic boom, purchasing power is very high. In both cases, the demand curve is positively sloped.

7. Addiction to the consumption of the commodity.

Consumers who are addicted to consumption of particular commodities normally buy the same quantities of the good even if the price increases e.g. smokers.

8. Special seasons.

For example Christmas season, Iddi season, in such seasons, people can afford to buy goods at high prices due to the high need for them.

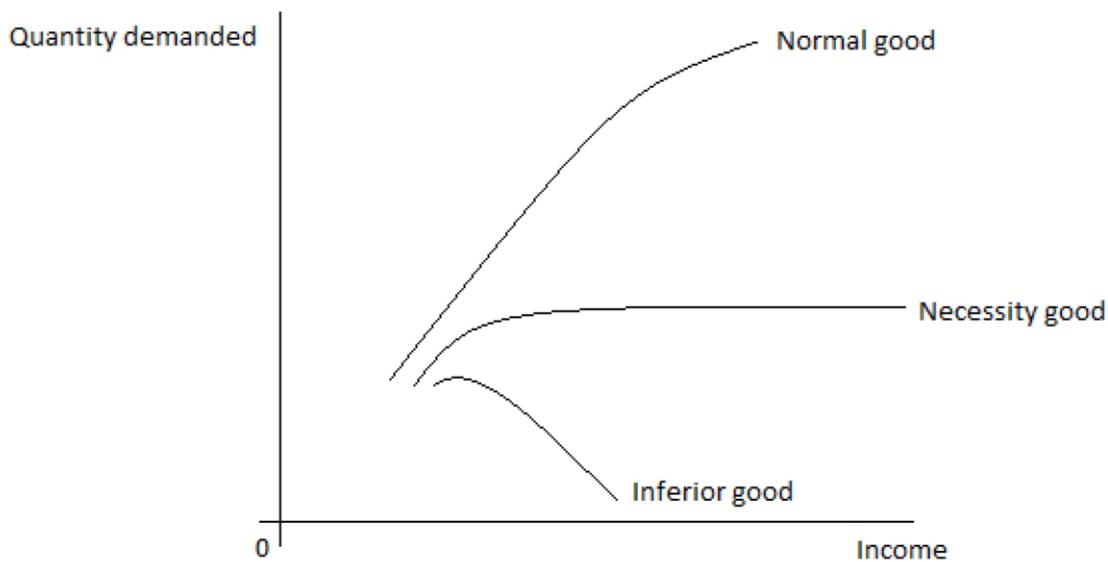
Assignment

- Define the term **market demand**.
- State the determinants of market demand in an economy.

ENGEL CURVE

This is a curve that describes how household expenditure on a particular good or service varies with household income. It was named after the German statistician Ernst Engel (1821 – 1896) who was the

first to systematically investigate the relationship between demand and income of the consumer in 1857.



From the diagram above, the following can be observed.

1. For normal goods, the Engel curve has a positive gradient. That is as income increases, the quantity demanded also increases. Conclusively, normal goods have a positive income elasticity of demand.
2. For inferior goods, the Engel curve has a negative gradient. That means that as the consumer's income increases, fewer amounts of the inferior good are bought because they are capable of purchasing better goods. Conclusively, inferior goods have a negative income elasticity of demand.
3. For necessity goods, as the consumer's income increases, the amount demanded increases slightly and then becomes constant. Conclusively, necessity goods have zero income elasticity of demand.

REASONS WHY PEOPLE DEMAND FOR GOODS

1. For functional reasons/ to create utility.

Some people buy goods to use them to satisfy their needs. A commodity is demanded because of its function or use. For example one buys a bottle of water to quench thirst.

2. Impulsive effect.

This is the demand for a good after seeing it. For example as a hawker is moving around, some people may develop the idea of buying a product because they have seen it.

3. Speculative demand/ effect.

Some people buy more of certain goods hoping that they might become scarce in the future. Others buy goods hoping to make gains by buying at a lower price and selling them at a higher price in the future.

4. Snob effect/ conspicuous consumption.

This is the demand for a good in order to impress the public or to show off. In this case, the good is demanded highly when its price is high and vice versa. The consumption of expensive commodities in order to show off is referred to as conspicuous consumption.

5. Veblen effect/ exclusivity.

This is the demand for a good in order to look unique or look different from others.

6. Band wagon effect/ inclusivity.

This is the demand for a good so as to like others. Some people buy goods because they have seen others using them.

7. For purposes of producing other goods.

Some people buy capital goods for use in the production of other goods.

8. For complementary reasons.

Some people buy goods because they want to make other goods in their possession useful or operational e.g. one buys fuel to make a car useful.

THE THEORY OF CONSUMERS' BEHAVIOURS

A consumer is an individual who buys products or services for personal use and not for manufacture or resale.

A consumer is always faced with a problem of allocating a fixed income among a variety of available options.

A consumer is assumed to be rational i.e. given his income and the market prices of the various commodities; he plans the spending of his income so as to attain the highest possible utility.

DEFINITION OF CONCEPTS

1. Utility

This is the satisfaction derived from consuming a certain amount of a good or service.

OR

Utility is the ability of a commodity to give satisfaction for example water has utility because it can quench your thirst.

Utility can be measured in monetary units by the amount of money a consumer is willing to sacrifice for a given amount of a commodity.

2. Total utility

This refers to the total satisfaction obtained from the consumption of all possible units of a commodity.

3. Marginal utility

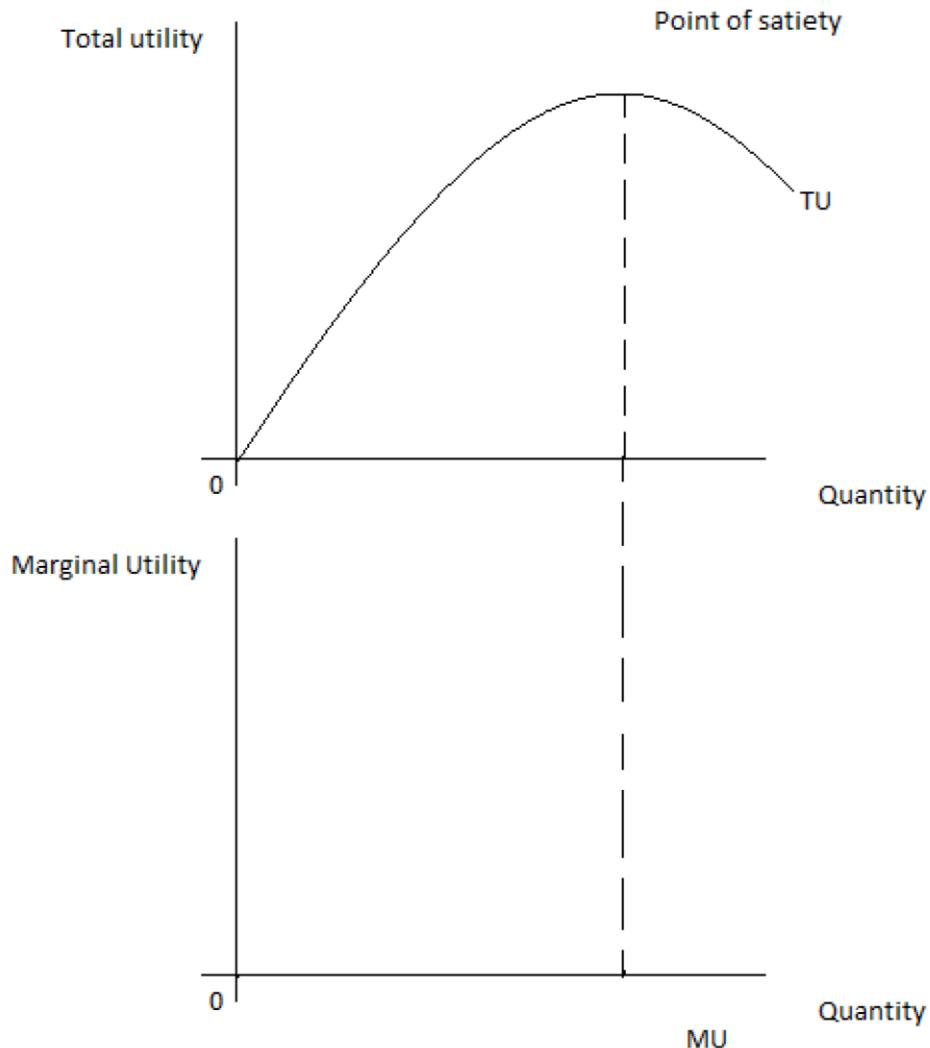
This is the additional satisfaction derived from consuming an extra unit of a commodity.

Marginal utility is calculated as follows.

$$\text{Marginal utility} = \frac{\text{Change in Total Utility}}{\text{Change in number of units}}$$
$$\Delta TU / \Delta Q$$

The concepts of total utility and marginal utility can be better understood from the following schedule and diagram.

Units consumed	Total Utility	Marginal Utility
0	0	-
1	20	20
2	37	17
3	47	10
4	52	5
5	52	0
6	47	- 5
7	35	- 12



As

- From the schedule and the diagram above, we note the following;
- total utility is increasing, marginal utility is falling but positive.
- When total utility is at its maximum (point of satiety), marginal utility is zero.
- When total utility is decreasing, marginal utility becomes negative and this shows disutility.

4. Disutility

This is the loss of satisfaction due to consumption of so many units of a commodity.

THE LAW OF DIMINISHING MARGINAL UTILITY

It states that as more and more units of a commodity are consumed in succession, the satisfaction derived from each additional unit consumed reduces.

ASSUMPTIONS UNDERLYING THE LAW OF DIMINISHING MARGINAL UTILITY

It assumes that the consumer aims at utility maximization.

The consumer has a fixed level of income.

The commodity prices are fixed and constant.

The consumer has perfect knowledge about the prevailing market conditions.

The consumer's tastes and preferences are constant.

It assumes consumption of only one commodity whose units are homogeneous.

It assumes that the commodity has uniform sizes i.e. the commodity is divisible into similar portions.

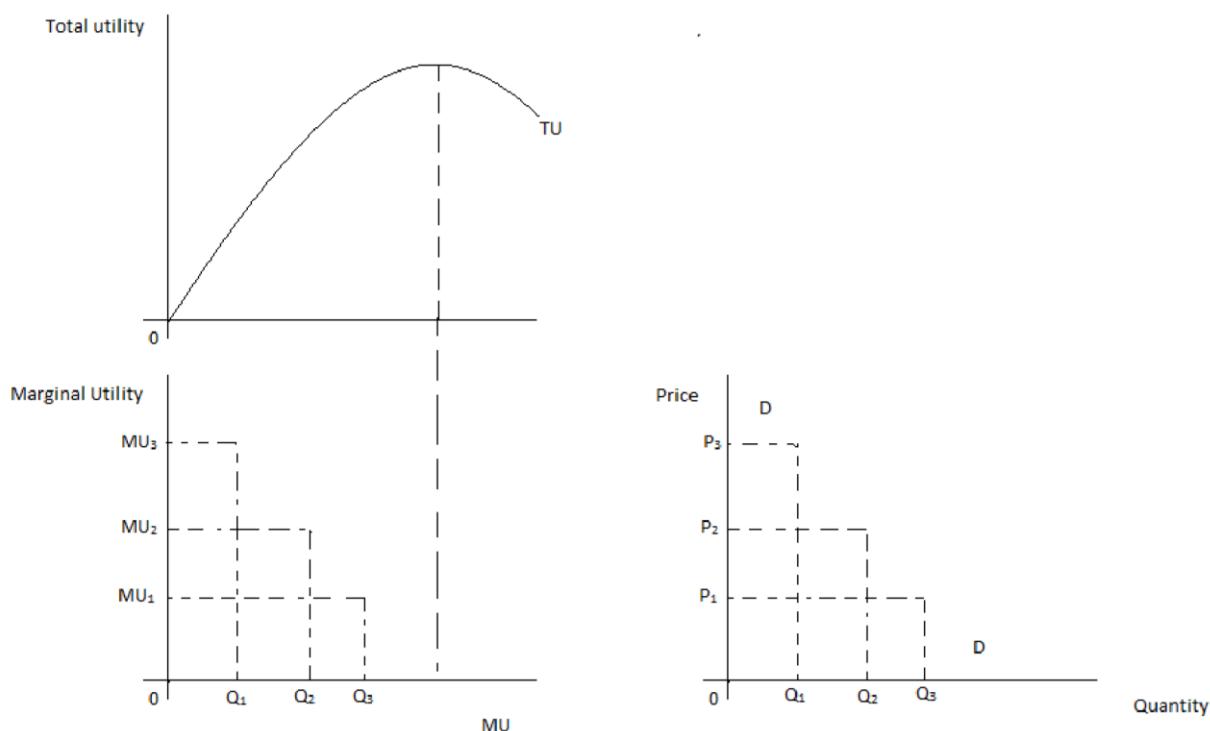
It assumes continuity in consumption i.e. the units of the commodity should be consumed in succession one after the other.

It assumes that the consumer does not develop addiction to the commodity.

It assumes that utility is measurable in monetary units (utils).

It assumes that the commodity consumed is a normal good.

RELATIONSHIP BETWEEN MARGINAL UTILITY AND THE DEMAND CURVE



The derivation of the demand curve is based on the law of diminishing marginal utility. Marginal utility is the slope of the total utility curve.

As marginal utility declines, the consumer is willing to pay less for the commodity. The consumer can buy more if the price is reduced since marginal utility is low.

When fewer units of the commodity are available, marginal utility is high and the consumer is willing to pay high prices for the commodity. This implies that demand is more at lower prices and less at high prices.

If marginal utility is measured in monetary units, then the demand curve for the commodity is identical to the positive segment of the marginal utility curve.

APPLICABILITY OF THE LAW OF DIMINISHING MARGINAL UTILITY

1. It helps to explain the law of demand.
2. It is applied under the principle of progressive taxation.
3. The law is used to explain the water – diamond paradox.
4. It explains why discounts are offered on extra units purchased.

5. Guides consumers when making consumption decisions.
6. It guides in pricing of goods and services.

LIMITATIONS/ CRITISMS/ DEFECTS OF THE LAW OF DIMINISHING MARGINAL UTILITY

1. It assumes that consumers are rational which is not always the case. Many consumers do not attach cardinal values on commodities being consumed.
2. It assumes that the units of the commodity consumed are homogeneous which is unrealistic. Units of the same commodity may be different e.g. when consuming a sugarcane.
3. It assumes constant tastes and preferences yet for the same individual; tastes and preferences keep on changing from time to time depending on the environment, age, fashion, etc.
4. Consumption is not always continuous i.e. the consumers take breaks when consuming commodities.
5. It assumes that commodities are divisible into standard sizes but this does not apply to all commodities e.g. furniture, vehicles, etc.
6. The law is not applicable to money because the more money one gets, the more marginal utility he/she gets.
7. It is not applicable under habitual consumption where marginal utility increases as the consumer consumes more of the commodity.
8. It is not applicable in situations where the commodity prices keep on changing due to inflation.
9. The assumption that the consumer's income is fixed is unrealistic.
10. Utility cannot be measured as the law assumes i.e. there is no instrument which can be used to measure utility.
11. The law is not applicable in situations of joint demand where two commodities are consumed at the same time. This is because it assumes consumption of only one commodity at a time.
12. In most cases, the consumers are ignorant about the market prices of commodities. This violates the assumption of perfect knowledge of the consumer about the market price.

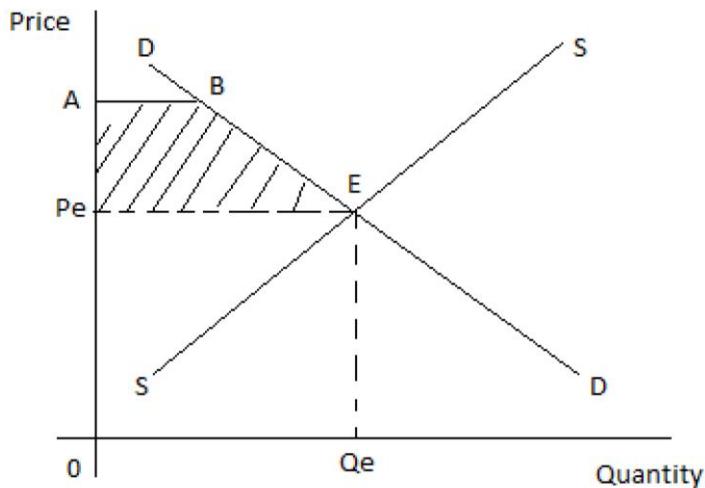
CONSUMER'S SURPLUS

This is the difference in monetary units between what the consumer is willing to pay for a commodity and what he actually pays.

OR

It is the additional utility which the consumer enjoys without paying for it.

Illustration



Consumer's surplus is represented by the shaded region (Area under the demand curve but above the equilibrium price) i.e. Area PeABE. It can be computed using the formula;

Consumer's surplus=Planned expenditure–Actual expenditure

Example

Study the table below showing the price and quantity purchased of commodity X and answer the questions that follow.

Price consumers are willing to pay (shs)	Units purchased
300	1
250	2
200	3
150	4
100	5
50	6

Calculate the consumer's surplus if 4 units of the commodity were purchased at shs 150.

Solution

Consumer's surplus=Planned expenditure–Actual expenditure

$$\text{shs}((300+250+200+150)-(150 \times 4))$$

$$\text{shs}(900-600)$$

$$\text{shs}300$$

ALT

Consumer's surplus=Planned expenditure–Actual expenditure

$$300-150=150 \quad 250-150=100$$

$$200-150=50$$

$$150-150=0$$

$$\text{shs}300$$

Exercise

a) What is consumer's surplus? (01 mark) b) Given the table below;

Price consumers are willing to pay (shs)	Units purchased
9,000	1
8,000	2
7,000	3
6,000	4
5,000	5
4,000	6
3,000	7
2,000	8

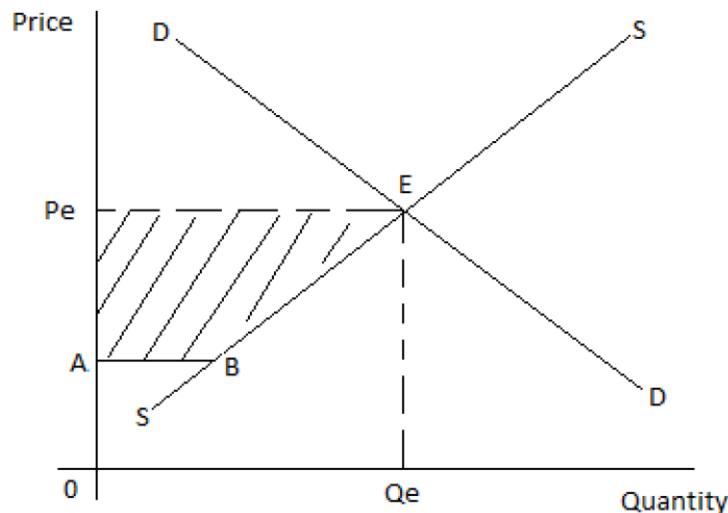
Calculate the consumer's surplus for the first five units of the commodity purchased.

(03 marks)

PRODUCER'S SURPLUS

This is the difference between the actual revenue a seller gets and the revenue he expected.

Illustration



The producer's surplus is represented by the shaded area (Area above the supply curve but below the equilibrium price) i.e. Area. APeEB.

It can be computed using the formula;

$$\text{Producer's surplus} = \text{Actual revenue} - \text{Expected revenue}$$

Example

Given the supply schedule below;

Price(shs)	50	60	80	100	140	200	Quantity supplied	1	2	3	4	5	6
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Taking 100 to be the equilibrium price, calculate the producer's surplus.

Solution

$$\text{Producer's surplus} = \text{Actual revenue} - \text{Expected revenue}$$

shs

shs(400 - 290)

shs 110

Exercise

- Distinguish between producer's surplus and consumer's surplus. (02 marks)
- Given that the market price of the commodity is Uganda shs 65,000; calculate the producer's surplus in the table below.

Price (Ugx)	30,000	35,000	40,000	45,000	50,000	55,00	60,00	65,00
Supply	1	2	3	4	5	6	7	8

(02 marks)

SUPPLY THEORY

Supply refers to the quantity of goods and services that sellers are willing to put on the market at a given price in a given period of time.

TYPES OF SUPPLY

1. Complementary (Joint) supply.

Joint supply refers to the supply of two or more commodities from the same process of production/ same source/ same resources such that an increase in the supply of one commodity leads to increase in the supply of the other.

Examples of joint supply include;

- Supply of meat and skin from slaughtered animals/ beef and hides from slaughtered animals

- Supply of petrol, diesel and paraffin from crude oil (through fractional distillation)
- Supply of mutton and wool
- Supply of maize flour and maize bran

2. Competitive supply

This refers to the supply of two or more commodities that use the same resources for their production such that an increase in the supply of one product leads to decline in the supply/ production of the other.

Examples of competitive supply include;

- Supply of eggs and meat from chicken
- Supply of milk and meat from cows
- Crop and animal production from a piece of land.
- Supply of jerry cans and basins from plastics.

FACTORS THAT INFLUENCE/ DETERMINE / AFFECT THE QUANTITY OF A COMMODITY SUPPLIED

1. Price of the commodity.

A high price for the commodity in question leads to high supply because it attracts many producers to produce and maximize profits. However, a low price leads to low amount supplied because it discourages some producers from engaging in production.

2. The cost of production.

At a high cost, the supply is low because the producer is only able to mobilize few factors of production or few raw materials. However at a low cost of production, supply is high because the producer is able to acquire many factors of production.

3. The number of firms in the industry.

A large number of producers for a given commodity leads to high supply because the producers are jointly able to produce a lot of output. However, a small number of producers leads to limited competition in production leading to low output and low supply.

4. The level of demand for the commodity/ market size.

High demand for a product leads to high supply because it encourages production and therefore leads to high output produced. However, low demand leads to low supply of the commodity because it discourages production and therefore leads to low output produced.

5. Level of technology used in the production of the commodity.

The use of efficient and modern technology leads to high supply since such technology improves the speed at which goods and services are produced. However, poor methods of production lead to low supply since the production process is made slow.

6. Length of gestation period.

The longer the gestation period, the longer it takes the producer to make a good hence leading to low supply. However, a short gestation period creates high supply because the producer is able to produce a lot of output in a limited period of time.

7. The objective of the firm.

A producer whose main objective is to maximize sales produces high output leading to high supply. However, a producer whose main objective is to maximize profits limits output in order to charge a high price hence leading to low supply.

8. The level of supply of factor inputs/ availability of factors of production.

Availability of factors of production encourages production leading to high output and high supply. However, scarcity of factors of production discourages production leading to low output and low supply.

9. The price of a jointly supplied commodity.

A high price for the jointly supplied good like beef cause high supply for the commodity in question like hides. However a low price for the jointly supplied good for example beef leads to low supply for the commodity in question like hides.

10. The price of a competitively supplied product.

A high price for competitively supplied good like eggs causes low supply for the commodity in question like meat from chicken. However, a low price for the competitively supplied good for example eggs leads to high supply for the commodity in question like meat from chicken.

11. Political climate in the area.

During periods of political stability, supply is high because production is encouraged. However political instability scares away producers and sometimes put production to a standstill leading to low output and low supply.

12. Natural factors/ climatic conditions.

This is especially with respect to agricultural products. Favourable climatic conditions like reliable rainfall lead to high agricultural production leading to high supply. However, unfavourable climatic conditions like long droughts lead to low agricultural production leading to low supply.

13. Level of development of infrastructures.

Availability of adequate and well developed means of transport and communication facilities makes it possible to move commodities from one place to another hence high supply. However, under developed infrastructures lead to low supply because they make transportation of raw materials to production centres and finished goods to market centres difficult.

14. Degree of freedom of entry of firms into the industry.

Free entry of new firms into the industry leads to high supply because of the high competition resulting in production of a lot of output. However, restricted entry of firms tends to limit competition in production leading to low output and low supply.

15. Government policy of taxation and subsidization.

A favourable government policy for example in form of more production subsidies and low taxes to producers promotes production leading to high supply. However, unfavourable government policy in form of low subsidies and high taxes to producers discourages producers leading to low supply.

16. Working conditions.

Favourable working conditions encourage production hence high supply. However, poor working conditions discourage production leading to low supply.

17. Expectation of future price changes.

If the producers expect the prices to increase in future, current supply is low because they store the goods so as to sell them in the future at high prices and make a lot of profits. However, if the producers expect a fall in prices, current supply is high because they want dispose of the commodities before prices fall to avoid making losses.

THE LAW OF SUPPLY

The law of supply states that the higher the price, the higher the quantity supplied and the lower the price, the lower the quantity supplied *ceteris paribus*.

THE SUPPLY SCHEDULE

This is a table showing the number of units of a commodity sellers are willing to offer at alternative prices during a given period of time all other things being equal.

ILLUSTRATION

Price in shillings	Quantity supplied in kg
500	10
1000	20
1500	30
2000	40
2500	50

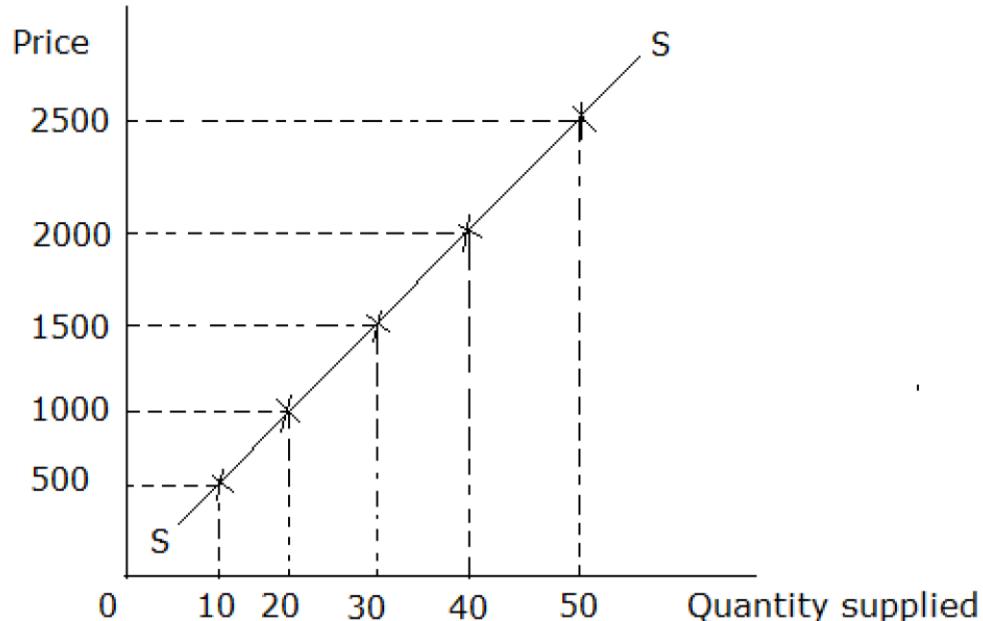
From the table above, it can be seen that as the price increases, quantity supplied also increases.

THE SUPPLY CURVE

The supply curve is the graphical representation of the supply schedule.

The supply curve is a locus of points showing the quantities supplied of a commodity at various prices in a given period of time.

From the above table, we derive the supply curve by plotting price against quantity supplied as shown below.



A normal supply curve is upward sloping from left to right, that is it has a positive slope meaning that there is a direct relationship between price and quantity supplied. (As price increases, quantity supplied increases and vice versa).

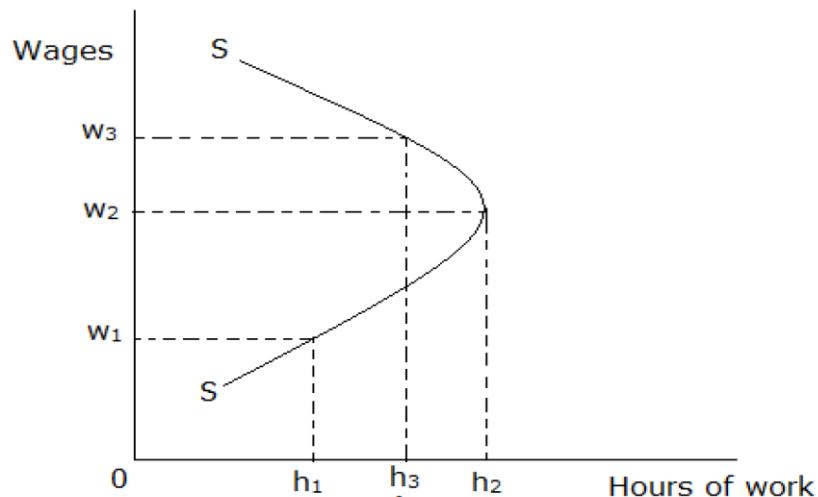
ABNORMAL/ REGRESSIVE/ EXCEPTIONAL SUPPLY CURVES

These are curves which do not obey the law of supply which states that the higher the price, the higher quantity supplied and the lower the price, the lower the quantity supplied ceteris paribus.

The following are the factors that violet the law of supply.

1. Supply of labour.

The supply curve for labour is as shown below.

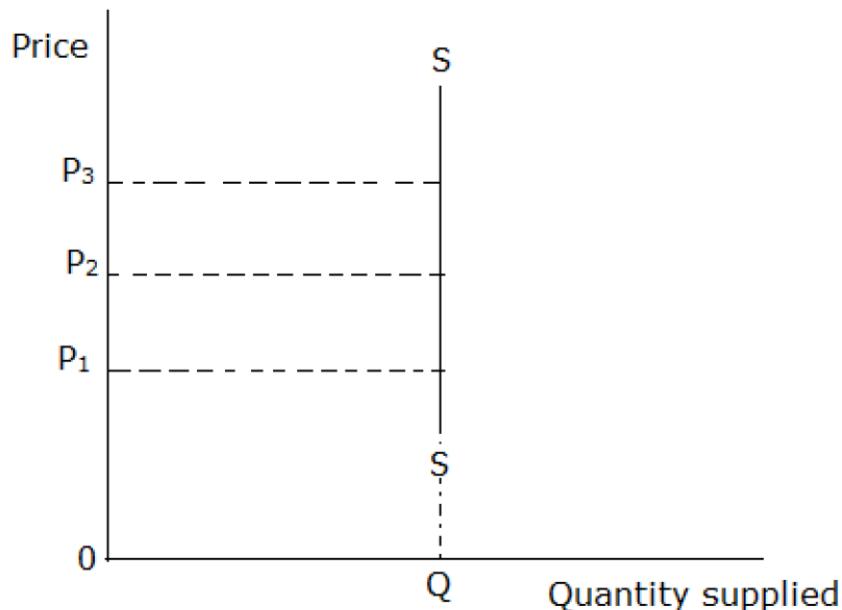


From the curve, when the wage increases from OW_1 to OW_2 , labour supply increases from Oh_1 to Oh_2 . Further increase in wages from OW_2 to OW_3 leads to a reduction in labour supply from Oh_2 to Oh_3 . This is due to the following factors;

- Presence of target workers
- Preference of leisure to work
- Existence of a progressive tax system/ increased rate of taxation
- Cultural and political factors which influence reduction in labour supply (Discrimination in the employment sector)
- Declining working conditions
- Effect of old age
- Decline in the real wage of workers due to high levels of inflation

2. Supply rigidities.

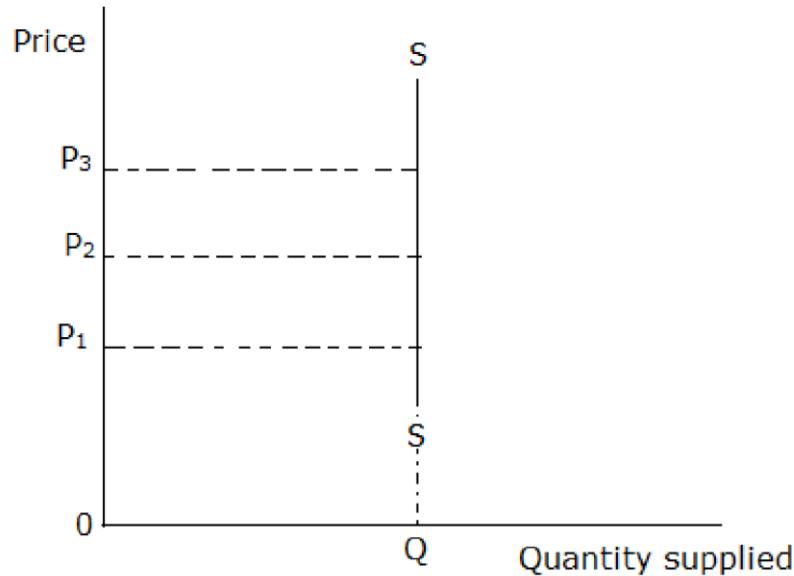
At times the producers may not supply more even if the price of the commodity increases due to supply rigidities such as drought, political instabilities, etc. this causes a fixed supply.



From the diagram above, same quantity is supplied at different prices until when the supply rigidities are removed.

3. Supply of land.

The supply of land cannot be increased. It is a fixed resource.



From the diagram, supply remains constant in spite of price changes.

4. Expectation of future price changes (speculation)

If producers expect the prices to increase in future, they put less on the market even if prices are slightly increasing. This is because they expect to get a lot of profits in future by selling at high prices. On the other hand, if the prices are expected to fall in the future, producers supply more even if the prices are slightly decreasing. This causes an abnormal supply curve.

5. Supply of perishable goods

For perishable goods, more is supplied immediately after harvest whether prices are high or low hence violating the law of supply.

6. Exhaustion of raw materials.

In this case, even if there is an increase in price, quantity supplied may not increase because the producers have no requirements to produce final goods.

7. Existence of commodities supplied by the government.

The government may decide to supply certain essential commodities to consumers at lower prices to improve peoples' standards of living. This creates a regressive supply curve.

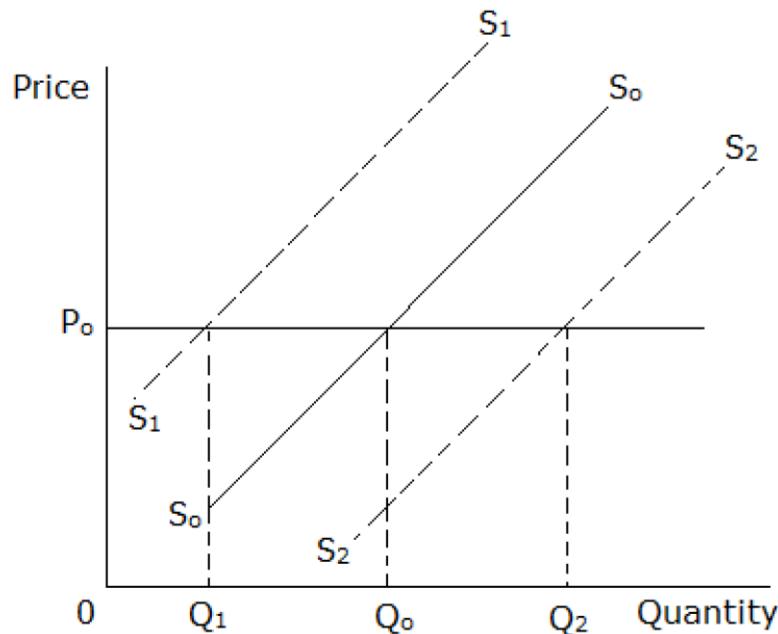
CHANGE IN SUPPLY AND CHANGE IN QUANTITY SUPPLIED

CHANGE IN SUPPLY

A change in supply is where more or less units of a commodity are supplied due to changes in other factors that determine supply keeping price of the commodity constant.

It is illustrated by the total shift of the supply curve either inwards to the left of outwards to the right at a constant price.

Illustration



From the diagram above, S_0 is the original supply curve.

S_1 shows a shift of the supply curve inwards from S_0 representing a decrease in supply.

S_2 shows a shift of the supply curve outwards from S_0 representing an increase in supply.

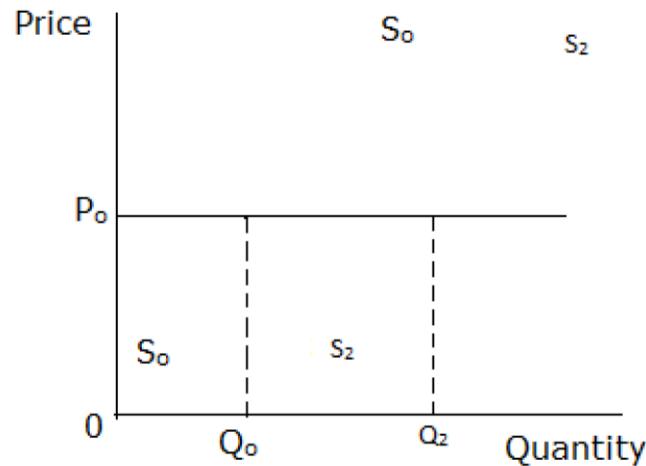
FACTORS THAT CAUSE A CHANGE IN SUPPLY OF A COMMODITY

1. Change in the cost of production.
2. Change in the number of firms in the industry.
3. Change in the level of demand for the commodity/ market size.
4. Change in the level of technology used in the production of the commodity.
5. Change in the objective of the firm.
6. Change in the gestation period of the commodity
7. Change in the level of supply of factor inputs/ availability of factors of production.
8. Change in the price of a jointly supplied commodity.
9. Change in the price of a competitively supplied product.
10. Change in the political climate in the area.
11. Change in natural factors/ climatic conditions.
12. Change in the level of development of infrastructures.
13. Change in the degree of freedom of entry of firms into the industry.
14. Change in government policy of taxation and subsidization.
15. Change in working conditions.
16. Expectation of future price changes.

INCREASE IN SUPPLY

This is an economic situation where more units of a commodity are supplied at a constant price due to other factors affecting supply of that particular commodity becoming (more) favourable.

Illustration



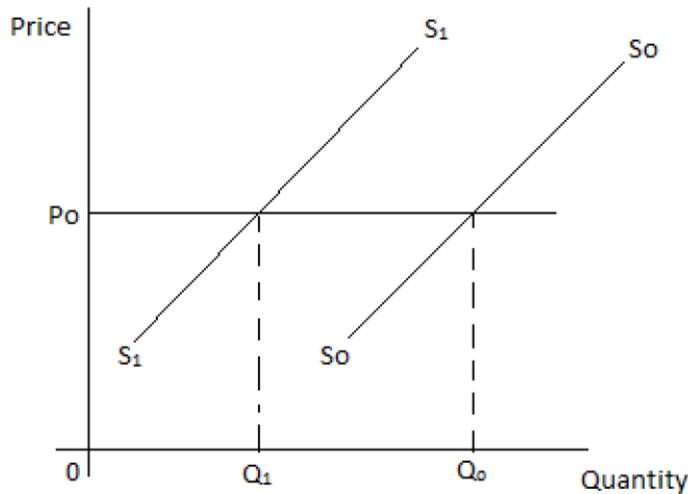
CAUSES OF AN INCREASE IN SUPPLY

1. Decrease in the cost of production.
2. Increase in the number of firms in the industry.
3. Increase in the level of demand for the commodity/ market size.
4. Improvement in technology used in the production of the commodity/ shift from inferior/ poor/ labour intensive technology to capital intensive/ superior technology.
5. Change in the objective of the firm from profit maximization to sales maximization
6. Reduction in the gestation period of the commodity
7. Increase in the level of supply of factor inputs/ availability of factors of production.
8. A fall in the price of a jointly supplied commodity.
9. Increase in the price of a competitively supplied product.
10. Political climate in the area becoming favourable
11. Natural factors/ climatic conditions becoming favourable
12. An improvement in infrastructures.
13. Increased freedom of entry of firms into the industry.
14. Government policy on production of a commodity becoming favourable.
15. Working conditions becoming favourable.
16. Expectation of future price fall

DECREASE IN SUPPLY

This is an economic situation where less units of a commodity are supplied at a constant price due to other factors affecting supply of that particular commodity becoming unfavourable.

Illustration



ASSIGNMENT

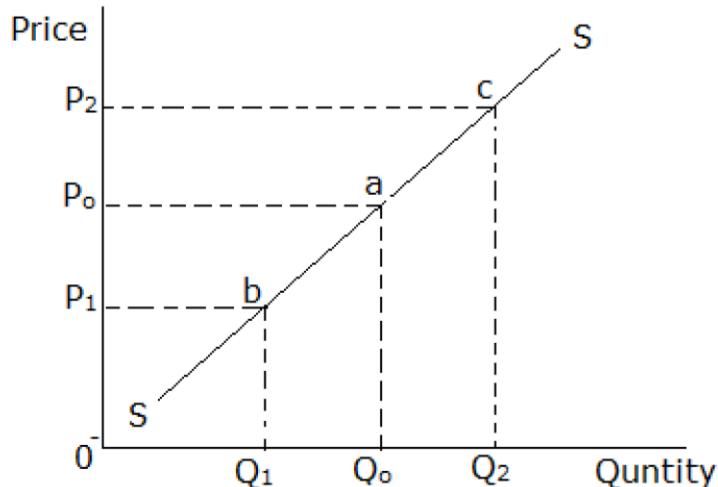
Account for a decrease in commodity supply in an economy (20 marks)

CHANGE IN QUANTITY SUPPLIED

This is an economic situation where more or less units of a commodity are supplied due to changes in the price of the commodity keeping other factors determining supply constant.

it is illustrated by movement along the supply curve either upward due to price increase or downward due to price fall.

Illustration



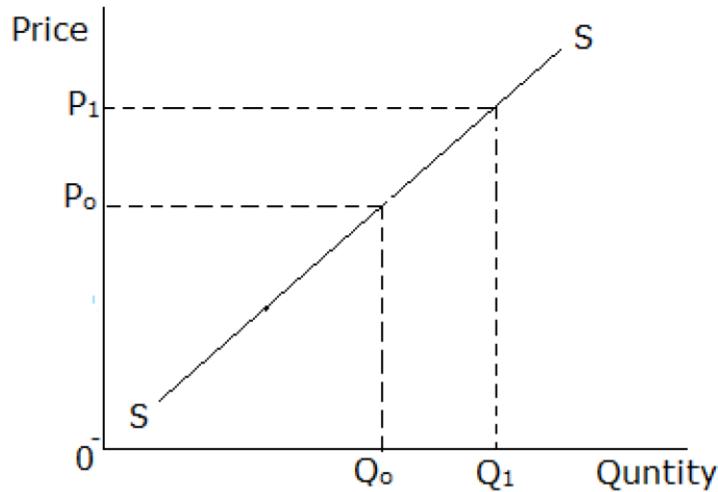
A fall in the price from $O P_0$ to $O P_1$ leads to a decrease in the quantity supplied from $O Q_0$ to $O Q_1$ as illustrated by the movement along the supply curve from point a to b and this is known as a contraction in supply.

A rise in the price from $O P_0$ to $O P_2$ leads to an increase in quantity supplied from $O Q_0$ to $O Q_2$ as illustrated by the movement along the supply curve from point a to c and this is known as an expansion in supply.

INCREASE IN QUANTITY SUPPLIED

This is an economic situation where more units of a commodity are supplied due to an increase in its price when other factors that affect supply of that particular commodity have not changed.

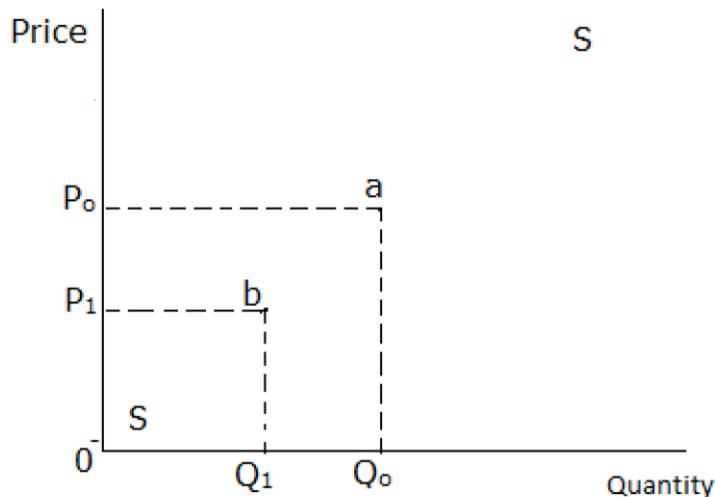
Illustration



DECREASE IN QUANTITY SUPPLIED

This is an economic situation where less units of a commodity are supplied due to a decrease in its price when other factors that affect supply of that particular commodity have not changed.

Illustration



RELATIONSHIP BETWEEN DEMAND AND SUPPLY

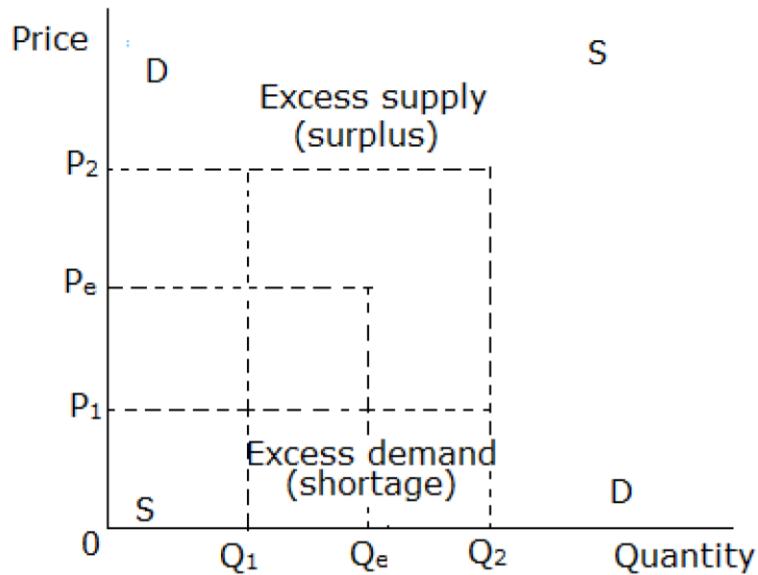
By the term relationship, we refer to the interaction between demand and supply. The interaction between demand and supply gives rise to the equilibrium concept.

The term equilibrium refers to a state of stability when the economic forces as they exist at a particular time have no tendency to change the state of variables under consideration.

ILLUSTRATION OF THE EQUILIBRIUM CONCEPT

(THE MARKET EQUILIBRIUM

)



Where E = equilibrium point

P_e = Equilibrium price

Q_e = Equilibrium quantity

At a price P_2 above the equilibrium (P_e), supply exceeds demand and therefore a surplus of Q_1Q_2 is created. The effect is that producers decrease the price in order to sell the surplus and in the process, equilibrium is restored in the market at point E .

At a price P_1 below the equilibrium (P_e), quantity demanded exceeds quantity supplied hence a shortage Q_1Q_2 is created. This forces the producer/ seller to increase the price and again the equilibrium is restored at point E .

The price where the amount consumers want to buy equals the amount producers are prepared to sell is the equilibrium market price.

NOTE

1. Stable equilibrium is a situation whereby divergence from the equilibrium point can be restored through variation of the market forces
2. Unstable equilibrium is a situation whereby divergence from the equilibrium point can never be restored through variation of the market forces.

THE CONCEPT OF ELASTICITY

Elasticity refers to the degree of responsiveness of the dependent variable to a change in the independent variable.

The independent variable may be quantity demanded or quantity supplied while the independent variables are the factors which influence the above dependent variables.

Elasticity is categorized into two;

1. Elasticity of demand 2. Elasticity of supply.

ELASTICITY OF DEMAND

Is the measure of the degree of responsiveness of quantity demanded of a commodity to change(s) in any of the factors influencing demand like price of the commodity in question, income of the consumers, and prices of other goods.

OR

Is the ratio of change in demand of a commodity to change in the factors that affect demand.

There are as many types of elasticity of demand as the determinants of demand. However, the most important types of elasticity of demand are; 1. Price elasticity of demand (P.E.D)

2. Income elasticity of demand (Y.E.D)
3. Cross elasticity of demand (C.E.D)

PRICE ELASTICITY OF DEMAND

Refers to the measure of the degree of responsiveness of quantity demanded of a commodity to change in the price of that particular commodity

OR

P.E.D is the percentage (proportionate) change in the quantity demanded of a commodity due to a percentage (proportionate) change in the price of the commodity.

$$P.E. D = \frac{\Delta Q}{Q_o} \times 100$$

NB

The negative is multiplied in the formula because of the negative relationship between quantity demanded and the price of the commodity.

Let Q_o = original quantity

Q_1 = new quantity

P_o = original price

P_1 = new price

$$\Delta Q = (Q_1 - Q_o) \rightarrow \text{change in quantity}$$

$$\Delta P = (P_1 - P_o) \rightarrow \text{change in price}$$

$$\text{Percentage change in quantity demanded} = \frac{\text{Change in quantity}}{\text{Original quantity}} \times 100$$

$$\frac{\Delta Q}{Q_o} \times 100$$

$$\text{Percentage change in price} = \frac{\text{Change in price}}{\text{Original price}} \times 100$$

$$\frac{\Delta P}{P_o} \times 100$$

$$P.E. D = \frac{\Delta Q}{Q_o} \times 100$$

ii

$$P.E.D = (-) \frac{\Delta Q}{\Delta P} \cdot \frac{P_o}{Q_o}$$

Worked examples

1. Given that the price of the commodity decreased from Shs 500 to Shs 400 and as a result, the quantity demanded increased from 10kg to 20kg. Calculate the price elasticity of demand. Solution

Given that;

P_o = shs 500

P_1 = shs 400

Q_o = shs 10 kg

Q_1 = 20kg

$$P.E. D = \frac{\Delta Q}{Q_o} \times 100$$

ii

5

2. Assuming that the price of the commodity rises from Shs 1500 to Shs 2000 per kg and as a result the quantity demanded falls from 20kg to 15kg. Calculate the price elasticity of demand. Solution

Given that;

$$P_0 = \text{shs } 1500$$

$$P_1 = \text{shs } 2000$$

$$Q_0 = 20 \text{ kg}$$

$$Q_1 = 15 \text{ kg}$$

$$P.E. D = \underline{i}$$

$$\underline{i}$$

$$\underline{i} 0.75$$

Trial question

The price of a given commodity decreased from Shs 10,000 to Shs 9000 and as a result, quantity demanded increased by 25%. Calculate the price elasticity of demand.

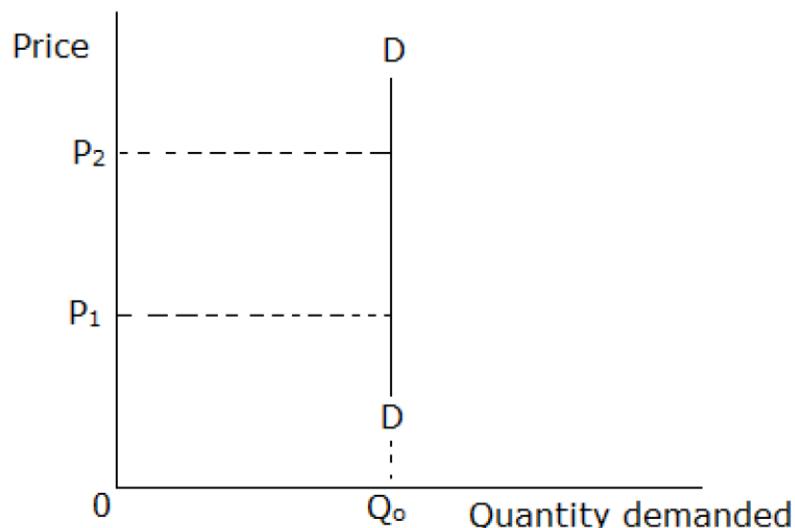
INTERPRETATION OF PRICE ELASTICITY OF DEMAND

Price elasticity of demand ranges from zero to infinity ($0 \leq P.E.D \leq \infty$)

1. Perfectly inelastic demand (P.E.D = 0)

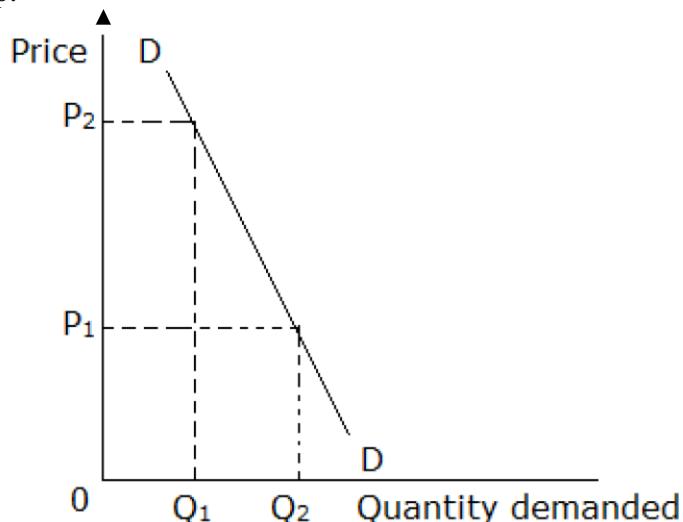
This is where a change in price does not affect the quantity demanded of the commodity. It is common with necessities. The demand curve is vertical.

Illustration



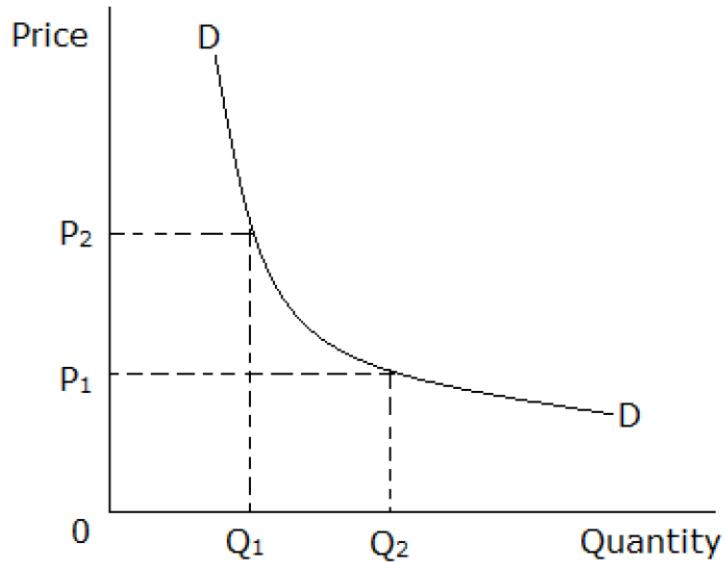
2. Inelastic demand (Low elasticity of demand) ($0 < P.E.D < 1$)

This is where a big change in price results into a small change in quantity demanded. The slope of the demand curve is very steep.



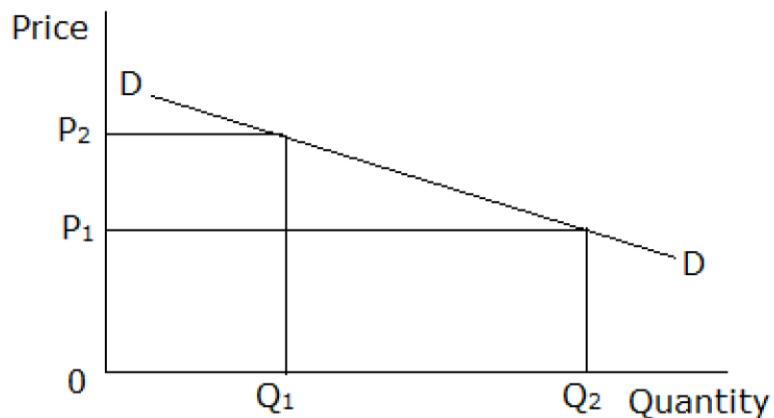
3. Unit/ unitary elasticity of demand (P.E.D = 1)

This is where a change in price results into an equal change in quantity demanded. The percentage change in price is equal to the percentage change in quantity demanded. It is illustrated by a rectangular hyperbola.



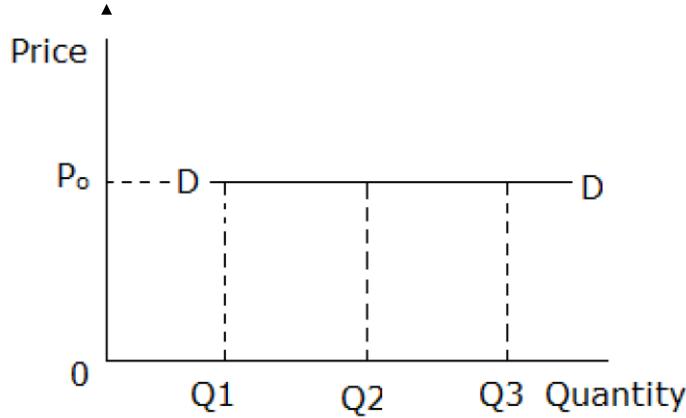
4. Elastic demand(High elasticity of demand) ($1 < \text{P.E.D} < \infty$)

This is where a small change in price results into a big change in quantity demanded. The demand curve is gently sloped.



5. Perfectly elastic demand (P.E.D = ∞)

This is where different quantities of a commodity are demanded at a constant price. This means that the commodity has got perfect substitutes and therefore a seller cannot increase the price. The demand curve is horizontal.



EXERCISE

A change in price of a commodity from 15/= to 5/= led to an increase in quantity demanded from 2kgs to 5kgs. Calculate the price elasticity of demand and interpret your answer.

FACTORS INFLUENCING PRICE ELASTICITY OF DEMAND

1. Availability of substitutes/ degree of substitutability of the commodity.

Demand for commodities that have close substitutes is price elastic because slight changes in price make consumers to buy more of the other alternatives. However, demand for commodities that have no close substitutes is price inelastic because consumers have no alternatives to resort to in case of price changes.

2. Availability of complements.

Demand for a commodity which is a strong complement to what the consumer has is price inelastic. For example the demand for fuel remains inelastic despite its price increase because people already have cars. However, demand for a commodity which is not a strong complement to what the consumer has is price elastic because the consumer has a choice whether to buy or not in case of price changes.

3. Proportion of the consumer's income spent on the commodity.

Demand for commodities which take a very small proportion of the consumer's income is price inelastic. E.g. an increase in the price of a razor blade may not greatly affect the quantity demanded. However, demand for commodities which take a big percentage of the consumer's income is price elastic.

4. Level of consumer's income.

Rich people continue to buy even if the commodity's price increases but the poor people will always stop buying even if there is a slight increase in the price hence demand is price inelastic among the rich and price elastic among the poor.

5. Degree of necessity of the commodity

Demand for necessities like soap, salt is price inelastic because consumers cannot easily do without them. However, demand for non – essential items is price elastic because consumers easily reduce the amount they buy when price increases.

6. Level of addiction in the use of the commodity.

Demand for an addictive commodity like cigarettes is price inelastic because such a commodity forms a habit in the consumer and the consumer almost the same units regardless of the changes in price.

However, demand for non – addictive commodities is price elastic because the consumer easily reduces the amount demanded when prices increase.

7. Level of durability of the commodity/ level of perishability of the commodity/ nature of the commodity i.e. perishable or durable commodity.

Demand for durable goods such as cars, furniture tends to be price inelastic because even if the price of such a commodity falls, a consumer may not demand more of that commodity because he already has it. On the other hand, demand for perishable goods is price elastic because slight changes in price bring about big changes in amount demanded.

8. Number of uses of the commodity.

Demand for goods having several uses is price elastic. E.g., if the unit of price for electricity increases, consumers use less of it for only vital purposes such as lighting. On other hand, demand for goods having a single or few uses is price inelastic because consumers continue buying the same units at all times regardless of the changes in price.

9. Time period of consumption i.e. short run or long run.

In the short run, the demand for a commodity tends to be price inelastic while in the long run, the demand for the commodity is price elastic. This is because in the long run, consumers are able to learn the market conditions and look for substitutes.

10. Possibility of postponement of consumption of the commodity.

The demand for commodities whose use can be postponed to a future date is price elastic because small changes in the price force the consumers to postpone consumption and this creates a big change in the quantity demanded. On the other hand the demand for commodities whose use cannot be postponed is price inelastic because even with big changes in price, the amount demanded is so low.

11. Speculation about price changes

When the consumers expect the price of the commodity to fall in future, the current demand tends to be price elastic because consumers easily reduce the amount demanded when the price slightly increases. On the other hand if consumers expect a future price increase, the current demand for the commodity tends to be price inelastic because consumers continue buying even if prices are rising due to fear of purchasing at very high prices in the future.

12. Level of awareness of availability of cheaper goods/ level of advertisement.

Demand for highly advertised goods is price inelastic because the persuasive adverts convince the buyers to continue buying the commodity regardless of the changes in price. However, demand for less advertised commodities is price elastic because of the limited awareness of the public about the commodities.

13. Degree/ extent of convenience in acquiring/ accessing the commodity.

Demand for commodities that are conveniently accessible is price inelastic whereas demand for those that are difficult to access is price elastic. This is because consumers prefer buying commodities that are within their reach compared to those that are scarce.

CAUSES OF PRICE INELASTIC DEMAND

1. The commodity not being substitutable/ the commodity having no substitutes.
2. The commodity being a complement
3. Proportion of the consumer's income spent on the commodity being high
4. The commodity being a necessity
5. The consumer's income being high
6. The commodity being habit forming/ addictive
7. The commodity being durable
8. The commodity having one or few uses
9. Short run situation
10. The consumption of a commodity not being deferrable.
11. Consumers speculating a future price increase
12. The commodity being highly advertised.
13. The commodity being conveniently accessible.

ASSIGNMENT

Explain the causes of high price elasticity of demand in your country.

IMPORTANCE/ USES PRICE ELASTICITY OF DEMAND IN AN ECONOMY

The concept of price elasticity of demand is of great importance to the following people;

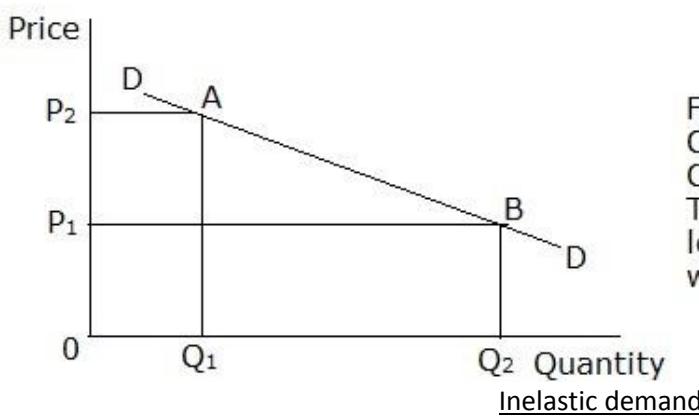
1. **Producer.**

a) Fixing prices for the commodities.

Price elasticity of demand helps the producer to fix prices for the commodity so as to maximize revenue. For commodities with elastic demand, the producer charges a lower price and for commodities with inelastic demand, the producer fixes a high price.

The above situation is illustrated below.

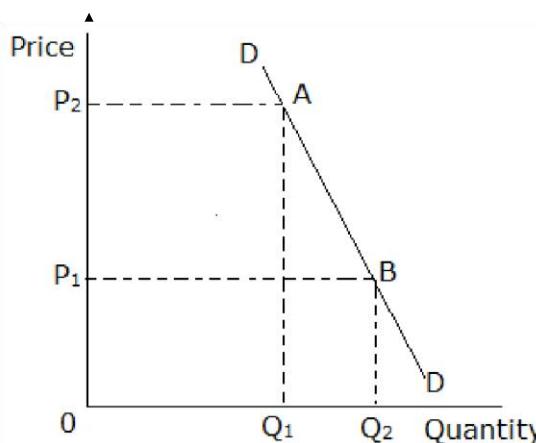
Elastic demand



For elastic demand, revenue OP_1BQ_2 is greater than revenue OP_2AQ_1 .

Therefore the producer fixes a lower price OP_1 because this is when he maximises revenue.

Inelastic demand



For inelastic demand, revenue OP_2AQ_1 is greater than revenue OP_1BQ_2 .

Therefore the producer fixes a high price OP_2 because this is when he maximises the revenue

NOTES

In case the price elasticity of demand for a commodity is unitary, the producer does not need to change his prices.

b) Fixing prices of commodities by discriminative monopolists.

Price discrimination is the selling of similar units of a commodity at different prices to different consumers when the differences in price are not based on the cost of production. This can only be successful if the price elasticity of demand for that commodity is different in different markets. For a market with inelastic demand, the producer charges a high price and for a market with elastic demand, the producer charges a low price.

c) Pricing of joint products.

The concept of price elasticity of demand is of much use in the pricing of joint products like wool and mutton, wheat and straw, cotton and cotton seed, meat and hides or skins, etc. In such cases, separate costs of production of each commodity are not known and therefore the price of each is fixed on the basis of its elasticity of demand. That is why products like wool, wheat, meat and cotton having an inelastic demand are priced very highly as compared to their bi-products mutton, straw, hides or skins and cotton seeds with an elastic demand.

d) Determination of the degree of advertisement for the commodity.

For commodities with elastic demand, there is need for massive advertisement so as to increase the firm's revenue. This is because increasing prices in such a case leads to a fall in revenue due to reduced quantities demanded. On the other hand, little or no advertisement is required for commodities with inelastic demand.

e) Determination of wages of a particular type of labour.

Labour producing a commodity with inelastic demand is paid a high wage. This is because the producer can recover the cost of labour by increasing the price of the commodity. However labour producing a commodity with elastic demand is paid a low wage.

2. Government.

a) Used by government to determine goods to be provided as public utilities.

Government's decision to declare certain industries as public utilities depends on elasticity of demand for their products. If the demand for the product is inelastic and it is necessary to the general public, the state usually takes over the production of such products. This is because if production is left to private industries, then they will overcharge the consumers and hence the danger of monopolistic exploitation.

b) Formulation of taxation policies.

Taxes are imposed for various reasons of which we may consider these two cases.

(i) Raising revenue.

Government raises more revenue by taxing highly commodities with inelastic demand such as petroleum products. This is because these commodities are demanded irrespective of the price changes. However, low taxes should be imposed on commodities with elastic demand.

(ii) Discouraging the production and consumption of undesirable commodities

If the government wants to discourage the production and consumption of a product, it may impose a tax. The extent to which the taxation policy succeeds depends on the price elasticity of demand for the commodity. The government will be successful with commodities that have got elastic demand.

c) Devaluation of currency (exchange rate manipulation)

The main objective of devaluation is to improve the country's balance of payments position. Devaluation makes imports expensive thereby reducing their importation and exports cheaper thereby encouraging and increasing their volume. However, this is only successful when the demand for both imports and exports is price elastic.

NB:

Devaluation refers to the legal/official reduction in the value of the country's currency in relation to other currencies.

d) It guides in subsidization.

Usually, subsidy or protection is given to only those industries whose products have elastic demand. This is because they are unable to face foreign competition unless their prices are reduced through subsidy or by increasing the prices of imported goods by imposing heavy duties on them. **e) Price legislation**

This is where the government fixes the price at which the commodity is to be sold to the consumers. If the commodity has inelastic demand, the government fixes a maximum price so as to protect consumers from being exploited by profit motivated producers. For commodities with elastic demand, the government fixes a minimum price in order to protect producers from being exploited by consumers.

f) Wage determination

Labour with inelastic demand is paid higher rates than labour with elastic demand.

g) Used in making of foreign trade policies.

The concept of elasticity of demand has great practical importance in analyzing some of the complex problems of international trade such as terms of trade, gains from international trade, BOP disequilibria and the effects of import tax. For instance tariff barriers (taxes) are more effective in controlling the importation of goods whose demand is price elastic. This is because tariff barriers increase price and this

forces many people to reduce the importation/ consumption of such goods. However, non – tariff barriers like total ban, quotas are more effective in controlling importation of goods whose demand is price inelastic.

h) Determines the incidence of the tax.

Incidence of a tax refers to the final resting place of a tax and it falls on either the producer or the consumer or a combination of the two depending on the price elasticity of demand. If the demand is price inelastic, more of the tax is paid by the consumers and if the demand is elastic; more of the tax is paid by the producer. With unitary elasticity, the tax is shared equally between the consumer and producer. If the demand is perfectly elastic, the tax is fully paid by the producer alone. It is fully paid or met by the consumer alone if the demand for the product is purely or perfectly inelastic.

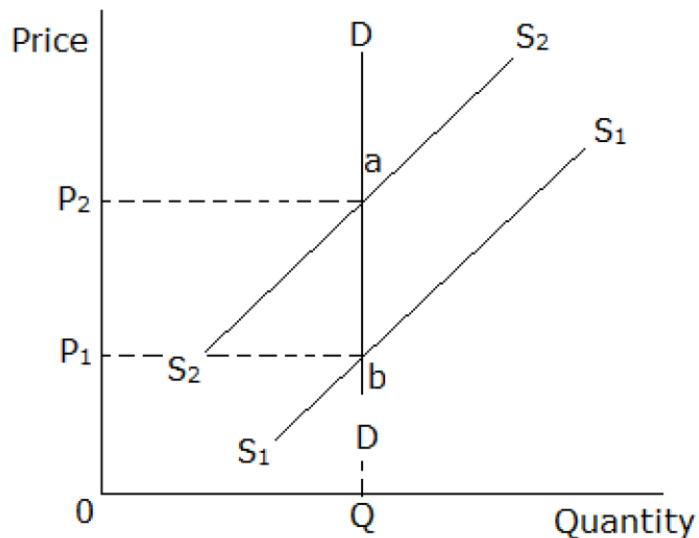
3. Consumers.

a) Guides consumers in planning of their expenditure.

Consumers plan to spend more on commodities whose demand is price inelastic and less on commodities whose demand is price elastic. for example they plan to spend more money on food, fuel, school fees but less money is put on luxuries like buying movies or organizing parties.

ELASTICITY AND INCIDENCE OF A TAX

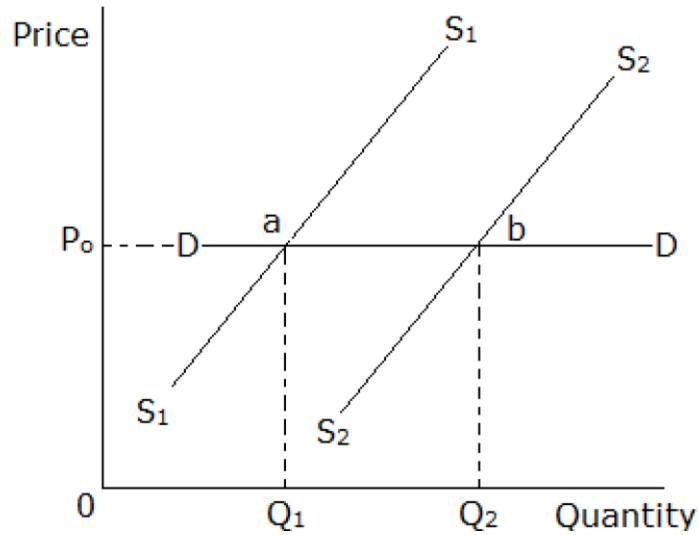
Incidence of a tax refers to the final resting place of a tax and it falls on either the producer or the consumer or a combination of the two depending on the price elasticity of demand. **Case 1: Taxation and perfectly inelastic demand**



ab = total tax paid by the consumer.

When demand is perfectly inelastic, the total tax is paid by the consumer.

Case 2: Taxation and perfectly elastic demand.

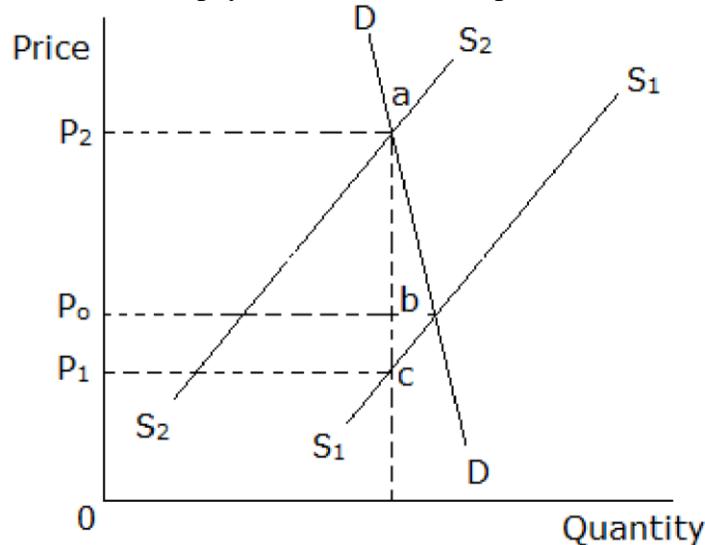


$ab = \text{total tax paid by the producer.}$

When demand is perfectly elastic, the total tax is paid by the producer.

Case 3: Taxation and inelastic demand

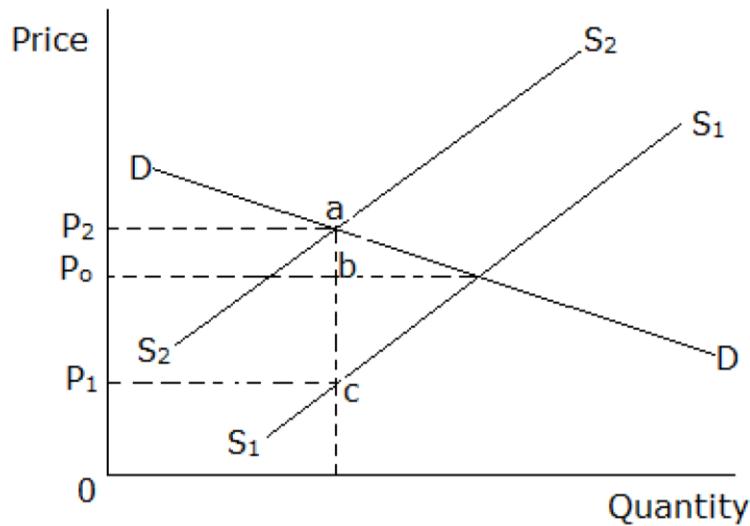
When demand is inelastic, the consumer pays more tax than the producer as illustrated below.



$abc = \text{total tax}$
 $ab = \text{tax paid by the consumer}$
 $bc = \text{tax paid by the producer}$

Case 4: Taxation and elastic demand

When demand is elastic, the producer pays more tax than the consumer.



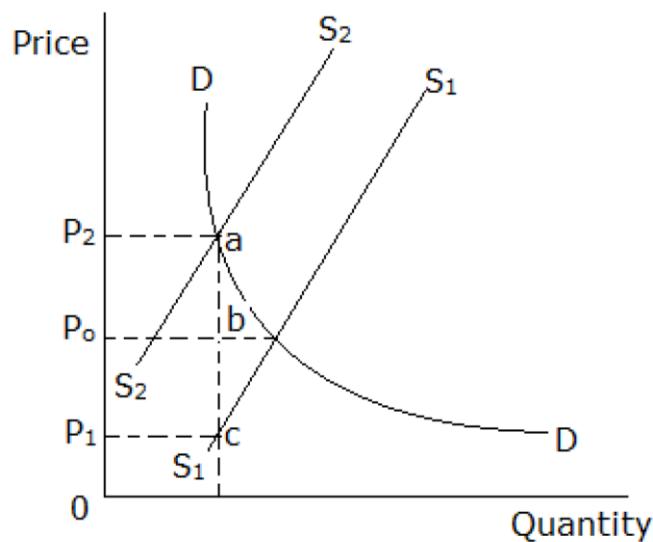
abc = total tax.

ab = tax paid by the consumer

bc = tax paid by the producer

Case 5: Taxation and unitary demand

When demand is unitary, the tax is shared equally between the consumer and the producer.



abc = total tax
 ab = tax paid by the consumer
 bc = tax paid by the producer

INCOME ELASTICITY OF DEMAND

This is the measure of the degree of responsiveness of quantity demanded of a commodity to a change in consumer's income.

OR

It is the percentage change in the quantity demanded of a commodity due to a percentage change in the consumer's income.

Income elasticity of demand = Percentage change in quantity demanded

Percentage change in price

$$Y.E.D = \frac{\Delta Q}{\Delta Y} \cdot \frac{Y_o}{Q_o}$$

Where ΔQ = change in quantity demanded

ΔY = change in consumer's income

Q_o = original quantity demanded Y_o = original income.

INTERPRETATION OF INCOME ELASTICITY OF DEMAND

If $Y.E.D$ is positive, the commodity is a normal good.

If $Y.E.D$ is negative, the commodity is an inferior good.

If $Y.E.D$ is zero, the commodity is a necessity.

Worked examples

1. Use the table below to answer the questions that follow;

Period	Income	Quantity
2007	150,000	50
2008	200,000	80

- a) Calculate the income elasticity of demand.
- b) State the type of the commodity in question.

Solution

- a) Given that;

$$Y_o = 150,000$$

$$Y_1 = 200,000$$

$$Q_o = 50 \quad Q_1 =$$

$$80$$

$$Y.E.D = \frac{\frac{\Delta Q}{\Delta Y} \cdot Y_o}{Q_o}$$
$$= \frac{\frac{80-50}{200,000-150,000} \times 150,000}{50}$$
$$= 1.8$$

- b) The commodity is a normal good.

2. Use the table below to answer the questions that follow.

Period	Income	Quantity
2007	150,000	50
2008	200,000	50

- a) Calculate the income elasticity of demand.
- b) State the type of the commodity in question.

Solution

- a) Given that;

$$Y_o = 150,000$$

$$Y_1 = 200,000$$

$$Q_o = 50 \quad Q_1 =$$

$$50$$

$$Y.E.D = \frac{\frac{\Delta Q}{\Delta Y} \cdot Y_o}{Q_o}$$

$$Y.E.D = \frac{\Delta Y}{\Delta P} \times \frac{Q_o}{Q_n}$$

$$= \frac{50 - 50}{200,000 - 150,000} \times \frac{150,000}{50}$$

$$= 0$$

b) The commodity is a necessity.

Trial questions

- Given that an individual's income increased from shs 50,000 to shs 80,000 per month and this led to an increase in the demand for the commodity by 10%. Calculate the income elasticity of demand and comment on the type of the good.
- Study the table below showing income and quantity demanded of commodity X and answer the questions that follow.

Income (Ug. Shs)	Quantity demanded of X (kg)
10,000	50
30,000	20

- Calculate the income elasticity of demand for commodity X.
- What type of commodity is X? Give a reason for your answer.

IMPORTANCE OF INCOME ELASTICITY OF DEMAND

- A consumer is able to tell or predict the amount of a commodity which would be bought depending on the nature of the commodity. If it is an inferior good, less of it will be demanded following an increase in the consumers' income. If it is a normal good, more of it will be demanded as one's income increases and if it is a necessity, quantity demanded remains constant irrespective of changes in the consumer's income.
- It helps in determining the type of a commodity i.e. inferior, necessity or normal good.
- Helps the government in distribution of social utilities.
- It helps importers in determining what to import.
- Helps the government in policy making for example taxation.
- Helps a seller / producer to predict future demand as income changes.

CROSS ELASTICITY OF DEMAND

This is the measure of the degree of responsiveness of quantity demanded of one commodity (X) due to a change in the price of another commodity (Y).

OR

This is the percentage (proportionate) change in quantity demanded of one commodity due to a percentage change in the price of another/ related commodity.

Cross elasticity of demand = $\frac{\text{Proportionate change in quantity demanded of commodity X}}{\text{Proportionate change in the price of commodity Y}}$

$$C.E.D = \frac{\Delta Q_x}{\Delta P_y} \cdot \frac{P_y}{Q_x}$$

Where ΔQ_x = change in quantity demanded of commodity X

ΔP_y = change in the price of commodity Y

P_y = original price of commodity Y

Q_x = original quantity of commodity X

INTERPRETATION OF CROSS ELASTICITY OF DEMAND

Here we give the relationship between the two commodities.

If C.E.D is positive, the two commodities are substitutes.

If C.E.D is negative, the two commodities are complements.

If C.E.D is zero, the two commodities are unrelated/ there is no relationship between the two commodities.

Worked example

Given that the price of commodity X increased from Shs 50,000 to Shs 80,000 and this led to an increase in quantity demanded for commodity Y by 10%. Calculate the cross elasticity of demand for the two commodities and state the relationship between them.

Solution

Given that;

$$P_0 = \text{shs } 5,000/$$

$$P_1 = \text{shs } 80,000/$$

Quantity demanded for commodity Y changed by 10%

$$C. E. D = \frac{\% \text{age } \Delta \text{ in quantity demanded for commodity Y}}{\% \text{age } \Delta \text{ in the price of commodity X}}$$

$$\frac{\% \text{age } \Delta \text{ in the price of commodity X}}{P_1 - P_0} \times 100$$

$$\frac{80,000 - 50,000}{50,000} \times 100$$

$$\frac{30,000}{50,000} \times 100$$

$$60\%$$

$$\frac{10\%}{1}$$

$$C. E. D = -0.167$$

60% 6

X and Y are substitutes.

Trial questions

- Given that an increase in the price of commodity X from Shs 1500 to Shs 1800 resulted into a change in quantity demanded for commodity Y from 600 units to 570 units;
 - Calculate the cross elasticity of demand
 - State the relationship between commodities X and Y.
- If the price of commodity X falls from Ug. Shs 2,000,000 to Ug. Shs 1,600,000 per unit and the quantity demanded of commodity Y increases from 40,000 to 60,000 units,
 - Calculate the cross elasticity of demand.
 - State the relationship between commodities X and Y.

ELASTICITY OF SUPPLY

This is the measure of the degree of responsiveness of quantity supplied of a commodity to changes in factors which influence supply.

PRICE ELASTICITY OF SUPPLY

This is the measure of the degree of responsiveness of quantity supplied of a commodity to a change in the commodity's price.

OR

This is the percentage change in the quantity supplied of a commodity due to a percentage change in the price of the commodity.

$$\text{Price elasticity of supply} = \frac{\text{Percentage change in quantity supplied}}{\text{Percentage change in the price of the commodity}}$$

$$P.E. S = \frac{\Delta Q}{Q_0} \times \frac{P_1 - P_0}{P_0}$$

$$\frac{\Delta P}{P_o} \times \frac{Q_o}{\Delta Q}$$

Where;

ΔQ =Change in quantity supplied

ΔP =Change in price of the commodity

P_o =Original price

Q_o =Original quantity

Worked examples

1. The price of a commodity increased from shs 800 to shs 1200 per kg and the quantity supplied in the market increased from 2000kgs to 5000kgs. Calculate the price elasticity of supply. Solution

Given that;

P_o = shs 800

P_1 = shs 1200

Q_o = 2000kgs

Q_1 = 5000kgs

$$P.E. S = \frac{\frac{\Delta Q}{Q_o}}{\frac{\Delta P}{P_o}}$$

$$\frac{5000 - 2000}{1200 - 800} \times \frac{800}{2000}$$

$\therefore 3$

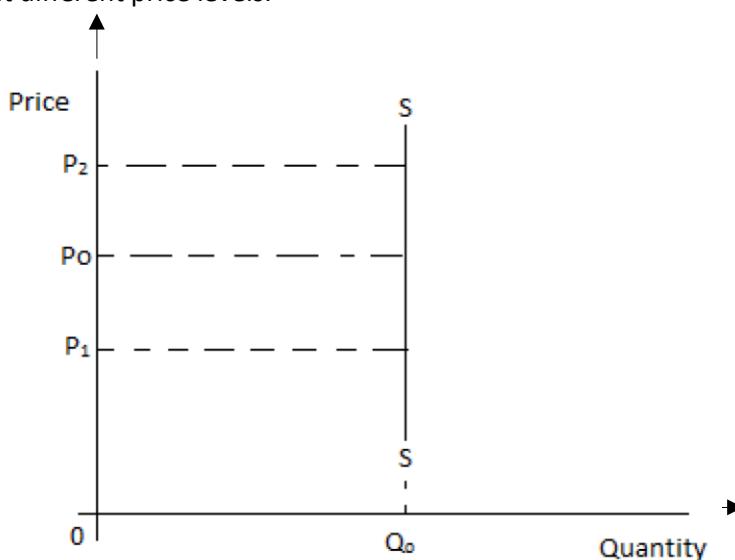
Exercise

1. An increase in price from 60,000 to 90,000 led to an increase in quantity supplied of commodity by 50 %. Calculate the price elasticity of supply.
2. An increase in price from shs 40/= to 400/= led to an increase in the quantity supplied of a commodity from 30kgs to Xkgs. If the price elasticity of supply is 2, find the value of X.

INTERPRETATION OF PRICE ELASTICITY OF SUPPLY

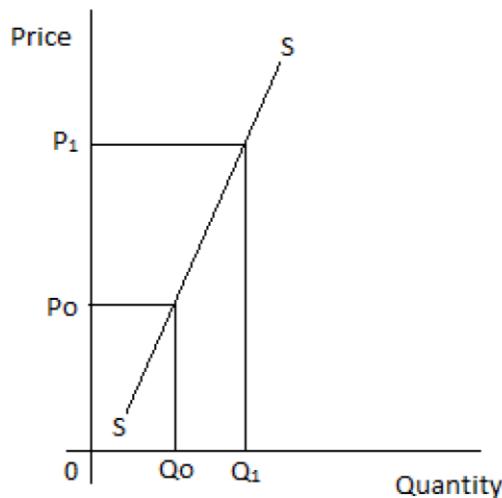
1. Perfectly inelastic supply (P.E.S = 0)

This is where price changes do not affect the quantity supplied i.e. quantity supplied remains constant at different price levels.



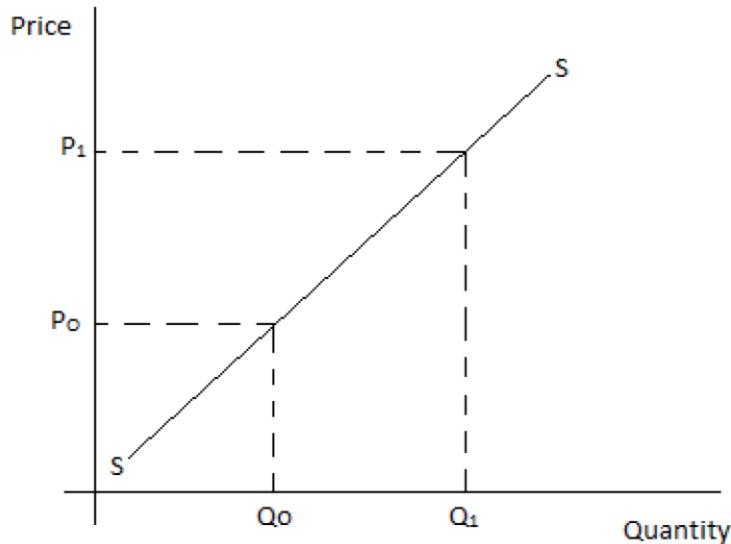
2. Inelastic supply (0 < P.E.S < 1)

This is where a big change in price results in into a small change in the quantity supplied. This is common with agricultural products that take long to be produced.



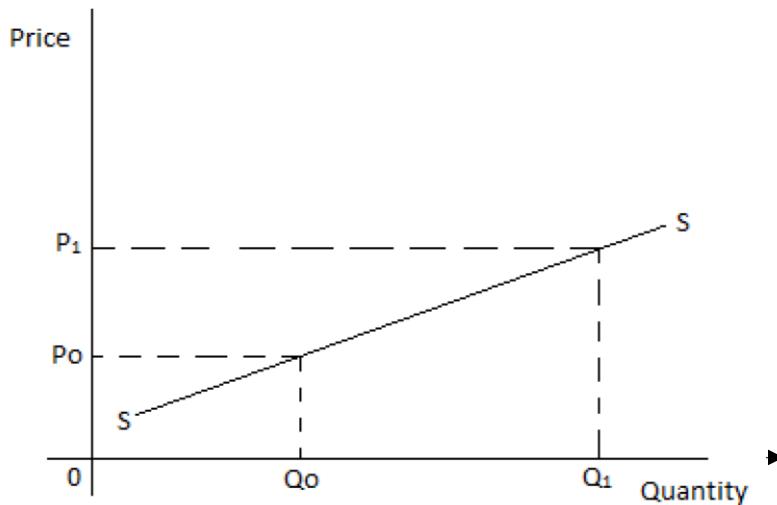
3. Unitary supply ($P.E.S = 1$)

This is where a change in price results into an equal change in the quantity supplied.
This is an ideal situation which does not occur in reality.



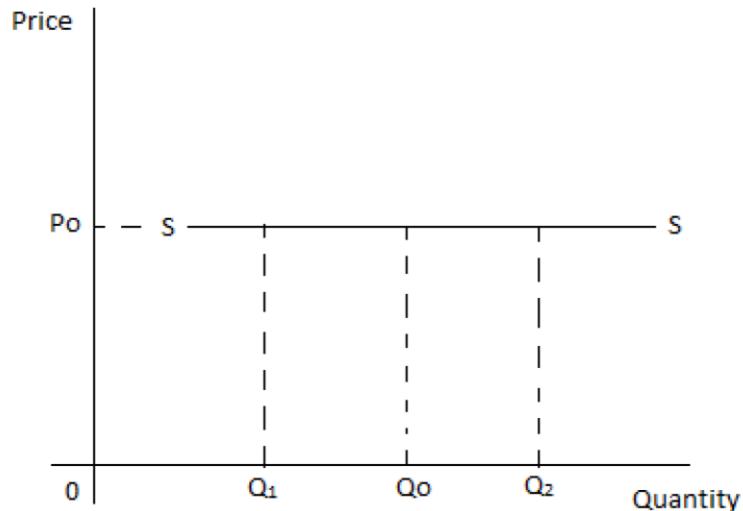
4. Elastic supply ($0 < P.E.S < \infty$)

This is where a small change in price results into an equal change in the quantity supplied.



5. Perfectly elastic supply

In this case, price of a commodity is constant at all levels of the quantity supplied. This situation does not exist in the real world.



FACTORS THAT INFLUENCE PRICE ELASTICITY OF SUPPLY

1. The cost of production.

High costs of production make supply to be price inelastic because if price increases, the producers cannot be able to increase output and supply due to high expenses incurred. However, low costs of production make supply to be price elastic because if price increases, producers are in position to increase supply.

2. Gestation period/ Length of the production process.

A long gestation period implies inelastic supply because if prices increase, supply cannot be increased within a short period of time. For example agricultural products with a long gestation period have inelastic supply. However, with a short gestation period like the one for manufactured goods, supply is elastic because if price increases, output can easily be increased within a short period of time.

3. Availability of factors of production/ level of supply of factor inputs.

High supply of factor inputs leads to elastic supply because producers can easily increase output in response to a rise in price. However, scarcity (limited supply) of factors of production makes supply to be price inelastic because it is difficult for the producers to increase output even if there is a rise in price.

4. Natural factors.

Favourable climatic conditions make supply of agricultural products to be elastic because more output can be put on the market in response to a price increase. However, unfavourable climatic conditions like drought make supply of agricultural products to be inelastic because output levels cannot be increased even if there is a price increase.

5. The level of technology used in production.

High level of technology such as use of modern techniques of production is associated with elastic supply because supply can easily be increased when prices increase. However, low level of technology is associated with inelastic supply because it is difficult to increase output when prices increase.

OR

Use of simple technology in production makes it easy to increase output in response to price increase thus supply is elastic. However, use of advanced (complicated) technology which is difficult to adopt makes supply price inelastic since it is not easy to increase output in response to a price increase.

6. Nature of the commodity in terms of durability or perishability.

Durable commodities have elastic supply because they can be stored and in case of a price increase, producer/ suppliers just get commodities from their storage facilities and supply. However, perishable commodities have inelastic supply because they cannot be stored for a long period of time therefore an increase in price is not accompanied by an increase in supply.

7. Political climate.

Favourable political climate in an economy makes supply price elastic because production of a commodity is encouraged due to the confidence among producers in regard to national security. However, unfavourable political climate in an economy makes supply price inelastic since production is discouraged as the producers have fear for loss of their life and property.

8. Number of producers.

A commodity with many producers has elastic supply because a slight increase in price is accompanied by an increase in output by the many producers. However, a commodity with few producers has inelastic supply because if price increases, supply cannot be easily increased by the few producers.

9. Degree of freedom of entry of new firms in the industry.

Free entry of new firms in the industry makes supply to be price elastic because an increase in price attracts other firms to join and increase production of the commodity. However, restricted or blocked entry of new firms in the industry makes supply to be inelastic because when price increases, other firms cannot join the industry to increase output levels.

10. Future price expectations.

If producers expect a future price fall relative to the current prices, the current supply of the commodity is elastic because producers sell more now to avoid making losses in the future when the prices have fallen. However, if producers expect a future price increase relative to the current prices, current supply is inelastic because producers supply less even if prices increase because they are waiting to sell at high prices in the future and make a lot of profits.

11. Availability of excess capacity.

Firms operating at excess capacity make supply to be price elastic because there is underutilisation of the production potential which makes it possible to employ more resources to increase output in response to a price increase. However, firms operating at full capacity make supply to be price inelastic because the economy is already using most of its scarce resources and thus firms find it difficult to employ more resources and thus output cannot be increased in response to a rise in price.

12. Government policy of taxation and subsidization.

Favourable government policy in form of low taxes, high subsidies and other incentives makes supply price elastic because of the reduction in the average costs of production that enables the producers to increase output in response to a price increase. However, unfavourable government policy in form of high taxation

makes supply price inelastic because of the increase in the costs of production that makes it difficult for producers to increase output even if there is a rise in price.

13. Level of development of infrastructure.

Well developed infrastructure in form better road networks and communication facilities makes supply to be price elastic because producers can easily increase supply in response to a price increase due to increased access to the market. However, poor infrastructure in form of poor transport facilities makes supply price inelastic because producers cannot increase output on time when prices increase.

14. Time period in production.

In the short run, some factors of production are fixed and it is not easy to increase output to respond to increase in prices hence inelastic supply. However in the long run, all factors of production are variable and so it becomes easy for the producer to increase supply when prices increase hence elastic supply.

15. Degree of factor mobility

Mobility of factors of production makes supply price elastic because producers can easily switch resources to production of a commodity whose price has increased. However, immobility of factors of production makes supply price inelastic because producers cannot easily switch resources to production of the commodity whose price has increased.

16. Objectives of the firm.

Where producers aim at profit maximization, supply is inelastic since they limit production and supply to force the prices upwards. However, if the goal of the firm is to maximize sales, supply is elastic since more output is put on the market whenever prices increase so as to maximize sales.

17. Price of a jointly supplied product.

A low price of a jointly supplied product makes supply of the commodity in question to be price inelastic because it discourages production of the commodity in question even if the price is increasing. For example a low price of maize flour makes supply of maize bran to be inelastic. However a high price of a jointly supplied product makes supply of the commodity in question to be price elastic because it encourages production of the commodity in question.

18. Price of a competitively supplied product.

A high price of a competitively supplied product makes the supply of the product in question to be price inelastic because it makes production of the commodity in question unprofitable. However, a low price of a competitively supplied product makes supply of the commodity in question to be price elastic because it makes production of the commodity in question profitable. Assignment

Account for low price elasticity of supply in an economy.

PRICE MECHANISM (PROFIT – PRICE MECHANISM/ THE INVISIBLE HAND) AND RESOURCE ALLOCATION

Price mechanism is a system in free enterprise economy where prices in the market are determined by market forces of demand and supply with limited or no government intervention.

Price mechanism is a system where prices act as **automatic signals** in the allocation of resources.

To understand better the concept of price mechanism, we need to note the following.

1. Demand dictates what is to be supplied by the producers.
2. Consumers' expenditure is equal to seller' revenue. It means that one's expenditure on a commodity is what a seller gets as his or her income.
3. Consumers are regarded as voters. It follows that whenever consumers buy a product, they are casting votes in favour of production and supply of the commodity.
4. Consumers take an upper hand in deciding what is to be produced i.e. there is consumer sovereignty where a consumer takes a leading role in determining allocation of resources.

ASSUMPTIONS OF PRICE MECHANISM

1. It assumes existence of a free enterprise economy where resource allocation is determined by the interaction of market forces of demand and supply.

2. There is no government intervention/ interference as far as pricing and output policies of the producers are concerned.
3. There are many buyers and sellers, hence no monopoly to influence market conditions.
4. Producers aim at profit maximization and they produce commodities whose price is high.
5. Consumers aim at utility maximization and thus they buy from the cheapest source.
6. There is free entry and exit in the market i.e. when super normal profits are earned, firms are free to join the industry and when profits are exhausted, inefficient (high cost) firms leave the industry.
7. There is consumer sovereignty in the market i.e. consumers have an upper hand in deciding what is to be produced by “casting votes” to commodities as they buy.
8. It assumes no wastage of resources because producers only supply what consumers want at a particular time.
9. There is perfect mobility of factors of production, so resources go where the price is high.
10. There is perfect knowledge about market conditions by both sellers and buyers for instance consumers know the price and qualities of the products on the market.

Price mechanism responds to the basic economic questions by providing appropriate answers to these questions. These questions are;

- What to produce?
- How to produce?
- When to produce?
- Where to produce?
- How much to produce?
- For whom to produce?

THE ROLE OF PRICE MECHANISM IN THE ALLOCATION OF RESOURCES

NB

We consider the functional role of price mechanism in the allocation of resources i.e. we focus on what price mechanism does in the process of allocating resources in an economy.

1. It guides on what to produce.

The producers are induced to produce and supply a commodity at a high price in order to make profits.

2. It determines where to produce/ it determines the location of the production unit.

Producers always locate their production units in areas where demand for the goods is high and consumers are ready to buy at a price that enables them to make a profit.

OR

Producers decide to locate their business firms in areas with the lowest costs of production. The aim is to maximise profits through minimising costs.

3. It determines when to produce.

Producers always produce more of a good at that time when demand for it is high so as to make profits.

4. It determines how much to produce.

Demand dictates the quantity of goods that producers supply on the market. This checks the danger of over production and wastage is avoided.

5. It determines for whom to produce/ it determines the distribution of goods and services.

Producers supply goods to those consumers who are able to buy at the prevailing market price.

OR

Producers supply goods to those consumers who have effective demand.

6. It determines how to produce/ it determines the type of technology to be used in production.

Producers employ cheap but efficient techniques of production. The aim is to maximise profits through minimising costs.

7. It guides consumers when making choice of which goods to buy.

Holding other factors constant, consumers buy more units of a commodity whose price is low and fewer units of a commodity whose price is high.

8. It ensures efficient allocation of resources.

Resources are allocated to producing those goods with the highest prices. Producers get the incentive to supply goods at high prices in order to get high profits.

9. It determines income distribution.

Income is distributed among producers depending on the price at which they supply and sell their goods. Therefore, producers who supply goods at high prices earn more incomes than those who supply goods at low prices.

10. It provides an incentive for economic growth.

This arises where high prices encourage high production of goods and services. As more goods and services are produced, economic growth is attained.

11. It ensures production of better quality products because of competition among producers.

Producers compete for the available market in order to supply their goods. Due to this competition, better quality goods have to be produced so that producers maintain and increase the level of demand for their goods.

IMPLICATIONS OF PRICE MECHANISM

POSITIVE IMPLICATIONS (MERITS)

NB:

Here we focus on the positive outcomes/ desirable outcomes (good things) which arise from price mechanism.

1. It promotes consumer sovereignty.

Individual households make their own decisions since the consumers influence what is to be produced.

The goods and services which consumers demand for are the ones produced and supplied.

The consumer becomes a **king** in influencing productive activities.

2. It ensures efficiency of firms.

Firms strive for efficient operations so as to survive competition and sell at high prices since high prices lead to high profits. This enables producers to expand their scale of production and become more efficient

3. It encourages competition which leads to production of better quality goods and services.

Consumers are more willing to pay a high price for high quality goods. Therefore producers strive to get the high prices by improving the quality of commodities.

4. The profit motive encourages innovations and inventions (research).

Due to the profit motive, producers develop new and better techniques of production. The improved methods of production result into increased output of better quality which is sold at high prices. This enables producers to get more profits.

5. It avails a wide variety of goods and services to consumers.

Price mechanism generates competition among producers. This gives rise to a greater variety of goods and services in an economy. Consumers are able to exercise choice and their standard of living is improved.

6. It leads to efficient allocation and utilization of resources.

Price mechanism enables producers to allocate the scarce resources in the production of those goods needed by the consumers. Producers allocate more resources to those goods whose demand is high and fewer resources are allocated to those goods whose demand is low.

7. It leads to increased employment opportunities.

As prices of goods rise (increase), producers supply more of those goods. Producers expand their scale of production and more people get employed in production units.

8. It promotes incentive for hard work among producers leading to increased production. High

prices of goods motivate or encourage producers to work hard and supply more goods to consumers. This promotes economic growth in the country.

9. It reduces the costs of administration due to limited or no government intervention.

The forces of demand and supply guide the allocation of resources without government interference using price controls. The government does not incur costs of enforcing minimum and maximum prices.

10. It helps to reward the various factors of production in the factor market.

Factors which enable production of goods with high demand and prices are paid higher rewards.

However, those factors whose output has low demand and low prices are paid low rewards.

11. It encourages flexibility in production.

Producers use the price and profit signals to change from less profitable to more profitable economic activities. For example a coffee farmer may change from the growing of coffee to the growing of vanilla should the price of vanilla become higher than that of coffee.

12. It encourages arbitrage which benefits producers.

Producers transfer goods from areas with low prices to sell them in areas with high prices. This benefits producers because they earn more revenue from sales and subsequently make higher profits.

NB:

Arbitrage is the practice of transferring goods from areas with low prices to areas with high prices in order to gain from the difference in prices. For example if a bag of sugar in Jinja costs shs 120,000 and it costs shs 150,000 in Kampala, a trader may transfer bags of sugar from Jinja and sells them in Kampala so that he gains from that difference in price.

NEGATIVE IMPLICATIONS / DEMERITS/ DEFECTS/ WEAKNESSES/ SHORTCOMINGS/ DISADVANTAGES OF PRICE MECHANISM

NB:

Here we focus on those **undesirable outcomes or bad things** associated with price mechanism.

1. It leads to consumer exploitation by producers due to ignorance or market imperfections.

Price mechanism assumes that a consumer has perfect knowledge about the market conditions. However, many consumers are not aware of price changes and new goods on the market and thus they are exploited by profit – hungry producers.

2. It leads to emergence of monopoly and its negative consequences.

Price mechanism creates private monopoly because of excessive competition which forces inefficient firms out of production and efficient firms take over the market. The monopoly firms restrict output in order to charge high prices. They also supply low quality goods due to absence of competition in the market. This leads to exploitation of consumers.

3. It promotes income inequality.

Efficient producers whose goods are highly demanded receive higher incomes than the inefficient producers. Therefore the efficient producers get access to most of the resources in the economy. This creates income disparity with its associated disadvantages of exploitation of the poor by the rich.

4. It encourages divergence between social costs and private benefits.

Price mechanism does not consider the negative effects inflicted on the society as producers exploit the natural resources. Private investors benefit through profit maximization without taking into account social costs. For example when forest trees are cut down to get timber, there is a danger of deforestation and its negative impact on the environment, pollution created by private enterprises, over exploitation of resources. Unfortunately, these social costs are not considered under price mechanism.

5. It leads to unemployment.

This is due to automation (use of capital intensive techniques of production) and out competition of inefficient firms making people who were employed in those firms to lose jobs. The unemployed people experience low standards of living.

6. It leads to economic instabilities like inflation, price fluctuations and balance of payments problems.

This is due to absence of government intervention.

7. It leads to underutilization of resources.

Price mechanism creates excess capacity in certain cases. Producers abandon production of those goods which are not highly demanded. This leaves some resources to be idle or underutilized.

8. It leads to wastage of resources due to wasteful competition.

Price mechanism brings about stiff or cut-throat competition among private investors. Excessive competition among producers leads to resource wastage.

9. It fails to allocate resources in priority sectors i.e. it does not provide public and merit goods/ it ignores socially profitable ventures.

Price mechanism is not used to provide public goods such as public hospitals, roads and schools. The provision of such socially desirable goods is done by the government.

10. It does not respond quickly or adjust quickly to structural changes in an economy.

Price mechanism does not respond to circumstances requiring rapid structural changes such as privatization, modernization of agriculture, liberalization of trade, alleviating effects of natural disasters, etc. Such rapid structural changes call for government intervention.

11. It leads to distortion of consumer choices through persuasive advertising.

As private investors try to capture market for their goods, they undertake persuasive advertisements. As a result, many consumers end up buying goods which they would not have bought and thus their choices are distorted.

12. Foreign dominance of an economy is prominent most especially if the economy is open.

13. It leads to disappearance of cheap goods from the market because private individuals only venture in activities that enable them maximize profits.

14. It makes government planning difficult since it is associated with a number of uncertainties.

METHODS/ WAYS OF INTERFERING WITH PRICE MECHANISM

1. Use of taxation policies.

For instance adoption of Progressive taxation policy helps in redistributing income in an economy because the tax rate increases with increase in the tax payer's income i.e. it takes a higher proportion of income of the rich than the poor hence narrowing the gap between the rich and the poor. Taxation can also be used to influence resource allocation whereby for sectors government wants to promote, no taxes are levied on their activities while for sectors and activities that government finds less desirable, high taxes are levied on them.

2. Provision of public goods by the government.

For example the provision of better transport network in form of roads helps in the movement of goods from areas where they are in plenty to those areas where goods are scarce. Hence shortages of goods created through the market forces of demand and supply are solved or checked.

3. Encouraging the setting up of consumer protection associations.

These help in sensitizing the consumers about the ways in which they can be exploited by profit – hungry traders. The consumers are educated on how they can safeguard themselves against buying expired goods and adulterated goods as well as other forms of exploitation by traders.

4. Anti-monopoly legislation

Government enacts laws aimed at checking monopoly powers of private producers or investors. This is aimed at reducing consumer exploitation associated with monopoly firms.

5. Setting up regulatory bodies to minimize social costs.

Such bodies set laws which govern exploitation of resources, laws that protect wetlands, laws that enforce proper disposal of industrial wastes, etc. A case in Uganda is The National Environment and Management Authority (NEMA) that was set up to protect the environment.

6. Setting up and strengthening bureau of standards.

A bureau of standards is in charge of inspecting goods being produced to ensure that certain quality specifications are fulfilled before goods are put on the market. A certification mark is given for goods that fulfill the required quality standards and this protects the health of consumers.

7. Licensing.

The government puts certain restrictions on the licensing of traders such that licenses are given to only those traders or enterprises approved by the licensing department. This checks the carrying out of illegal or illicit trade.

8. Planning for the economy.

Economic development plans are drawn up by the government to guide the allocation of resources in both the private public sector. The aim is to avoid misallocation of resources associated with price mechanism.

9. Subsidization of firms especially those providing essential and merit goods.

The government offers subsidies to firms to produce essential goods and services so that the consumers are able to get such goods and services at lower prices.

10. Adoption of price legislation policy/ control.

Price controls are taken to even out fluctuations in prices. The government can either set a maximum price to protect consumers or a minimum price to protect producers depending on the economic situations at that time.

11. Setting up government owned firms to compete with private monopolies.

Government can set up non-profit making enterprises which are vital to the society. Such enterprises can compete with the private producers thus reducing on consumer exploitation.

12. Carrying out nationalization of private enterprises.

This is done to ensure that all essential goods and services are produced and supplied by nationalized enterprises at fair prices.

13. Rationing of scarce commodities.

It involves direct action by the government to distribute the scarce commodities to the public at fixed prices in limited quantities. This is done in periods when goods are scarce in order to reduce consumer exploitation by the traders. For example in 1986 – 1987, the government of Uganda used this policy by rationing the supply of essential goods like sugar, salt, soap to consumers through local councils.

14. Controlling/ fighting inflation.

The government through the central bank uses a restrictive monetary policy to reduce the amount of money in circulation. This reduces the purchasing power of households/ public. Consequently, aggregate demand falls and prices become stable.

15. Use of buffer stocks.

A buffer stock is a system or scheme which buys and stores stock in times of plenty and releases the stocks in times of scarcity. The buffer stock is managed by the government and it helps in stabilizing prices of goods on the market.

REASONS FOR GOVERNMENT INTERFERENCE IN PRICE MECHANISM

Due to the weaknesses or defects of price mechanism, government interferes in the allocation of resources through the forces of demand and supply for the reasons below;

1. To reduce consumer exploitation by the profit – hungry business community.

This arises due to consumer ignorance/ market imperfections. The profit – hungry traders exploit consumers through over charging, sale of fake products, product adulteration, sale of expired goods etc. Such trade malpractices call for government intervention through setting up and strengthening the bureau of standards.

2. To control monopoly power in an economy where consumer preference is ignored.

The government intervenes by imposing heavy taxes on the profits of monopolists. The aim is to fight the dangers associated with private monopolies such as overcharging of consumers and production of poor quality goods.

3. To reduce income inequality.

The government intervenes through progressive taxation so as to reallocate resources and attain equity in income distribution.

4. To minimise social costs that arise as private investors pursue their private gains.

Such costs include over exploitation of resources, pollution of the environment, deforestation among others. The government intervenes by setting up regulatory bodies that enact laws geared to protecting the environment by regulating the actions of firms during resource exploitation.

5. To reduce unemployment which arises as inefficient firms are outcompeted.

The government intervenes by subsidising the inefficient firms to enable them lower their production costs and survive the stiff competition. This guards against unemployment.

6. To reduce economic instabilities like inflation i.e. to stabilize the economy.

The government intervenes through price controls to ensure stability in prices of goods and incomes of producers.

7. To cater for the provision of public goods.

Goods such as public roads and national security cannot be provided through the market forces of demand and supply hence a need for government interference.

8. To encourage production and consumption of merit goods.

These include education, medical care and safe water. A case in Uganda is the funding of the Universal Primary and Secondary Education by the government.

9. In order to plan for rapid structural changes in the economy that cannot be handled by price mechanism.

Structural changes such as rehabilitation of basic infrastructure after periods of war, privatization and modernization of agriculture call for government interference.

10. For purposes of avoiding duplication of activities.

The government intervenes by setting up one public enterprise to run an activity. This avoids wastage of resources.

11. To control distortion of consumer choices. The government intervenes by legislating prices of commodities so as to avoid consumer exploitation by the producers in form of persuasive advertising.

12. To encourage investment in areas that may appear risky.

13. To provide goods needed by the poor.

In some cases, government subsidises such goods so that they become affordable to the poor people in the economy. The aim is to improve the quality of life of the poor people.

LIMITATIONS OF PRICE MECHANISM

In this case, we focus on those factors that slow down or distort the effective allocation of resources through the price mechanism. A student needs to be well versed with the assumptions of price mechanism.

1. Government intervention/ interference.

In most economies, government interferes with the inter-play of market forces through price controls and taxation policies. This discourages some producers and they reduce the amount of goods supplied on the market. In this case, supply does not match with the consumers' demand and price mechanism is distorted.

2. Ignorance of the producers and consumers.

Generally, producers and consumers do not have perfect knowledge of the market conditions. Some producers tend to supply goods without judging the condition in the market. Consumers too are not always aware of the availability of certain products and their prices. This creates slow response between demand and supply hence limiting price mechanism.

3. Existence of monopolies

There are many monopolies who tend to be price makers. They always restrict output in order to charge high prices and exploit consumers. They do not supply goods according to the demand by the consumers and this distorts the use of price mechanism in the allocation of resources.

4. Limited entrepreneurial skills.

Poor organization of factors of production and failure to take risks limits producers from responding to consumers demands. Producers fail to supply those goods needed by consumers and this slows down the operation of price mechanism.

5. Under developed infrastructure.

A poor road network limits the supply of goods to areas where they are needed. Consumers may desire to buy goods but are not accessible due to poor transport and distribution network.

6. Inability to forecast future trends.

Failure of producers to anticipate increased demand in future gives rise to low output and this leads to scarcity of goods. Alternatively, over production can occur where producers anticipate increased demand yet actual demand is low. This creates a gap between demand and supply hence price mechanism is distorted.

7. Limited capital.

Inadequate supply of real and money capital leads to low output. This makes producers to supply less than what is required by consumers. As a result, shortages of goods arise on the market hence limiting the operation of price mechanism.

8. Limited skilled labour.

The existence of few people with the necessary and relevant skills makes supply not to respond to the demand of consumers because of fewer volumes of goods being supplied hence limiting the effective operation of price mechanism.

9. Immobility of factors of production.

Some factors of production do not move with ease from one place of work to another or from one geographical area to another. Therefore producers may fail to increase output hence supply does not respond to demand thus limiting the operation of price mechanism.

10. Irrationality of producers and consumers.

Price mechanism assumes that producers and consumers are rational which is not always true. Many producers and consumers are not guided by a calculating mind.

11. Reliance on imported goods.

This makes local consumers to have little influence on prices, quality, designs, etc of such imported goods.

12. Band wagon effect.

Many people consume certain commodities because they have seen others consuming them. Therefore price mechanism may not operate since such consumers are not rational.

PRICE LEGISLATION

Price legislation is where the government fixes prices of commodities that is either maximum price to protect consumers or minimum price to protect producers.

OR

Price legislation is the deliberate government act of fixing price either above or below the equilibrium and it becomes illegal to sell below or above respectively. Price control or legislation takes two major forms namely;

1. Maximum price legislation.
2. Minimum price legislation.

MAXIMUM PRICE LEGISLATION

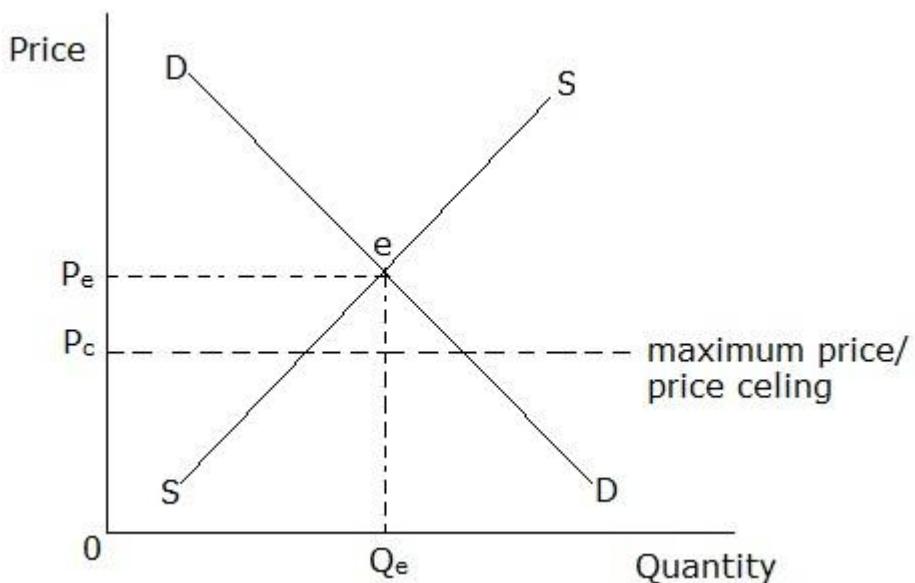
This is the setting/ fixing of prices of commodities by the government below the equilibrium price above which it becomes illegal to sell or buy a commodity. It protects consumers.

The result of maximum price legislation is a maximum price/ price ceiling.

Maximum price/ price ceiling

Refers to the price set by the government below the equilibrium price above which it becomes illegal to sell or buy a commodity. It protects consumers.

Illustration



OP_e = equilibrium price

OQ_e = equilibrium quantity demanded or supplied

OP_c = maximum price/ price ceiling

It should be noted that no seller is allowed to sell above OP_c which is the maximum price.

MERITS OF MAXIMUM PRICE LEGISLATION

1. Protects consumers from exploitation by producers through over charging.
2. Controls monopoly power since monopoly to a greater extent is a price maker.
3. Avails commodities to all groups of people in the economy. A maximum price makes the commodity affordable to all people and therefore more units are bought.
4. Reduces income inequality because it reduces the profits of producers and expenditures of consumers.
5. Controls inflation because the price is set below the equilibrium price and it is illegal to sell or buy above it.
6. Widens consumers' choice thereby improving on peoples' standards of living.
7. Helps to increase on aggregate demand thus stimulating investment and economic growth.
8. Discourages production of harmful products such as alcohol, cigarettes, marijuana, etc and this benefits the entire society.
9. Discourages importation of expensive commodities and encourages exports. This increases the foreign exchange earnings of the country.

DEMERITS

1. Discourages entrepreneurship development since it reduces the profit margins of producers.
2. Results into shortages of commodities since the legislated prices tend to be less attractive to producers.
3. Leads to trade malpractices such as black marketing, hoarding of commodities, smuggling hence reducing the supply of goods and services in the market.
4. Results into production at excess capacity as a number of resources are not put into use.

5. It leads to rationing. This is because it creates scarcity of goods and as a result, the government is forced to restrict the consumption of scarce commodities on the basis of first come first serve hence leading to problems like long queues and nepotism.
6. It leads to increased government expenditure due to high administrative costs incurred by the government to employ the scouts and enforcement officials to visit all parts of the country so as to ensure that goods are sold at the legislated prices.
7. It leads to unemployment due to reduced levels of investment
8. Deflation may arise and this if not checked may lead to economic depression.

NB:

Rationing is the government act of selling scarce commodities to households in fixed quantities at fixed prices on the basis of first come first serve.

ASSIGNMENT

Outline the objectives of maximum price legislation.

MINIMUM PRICE LEGISLATION

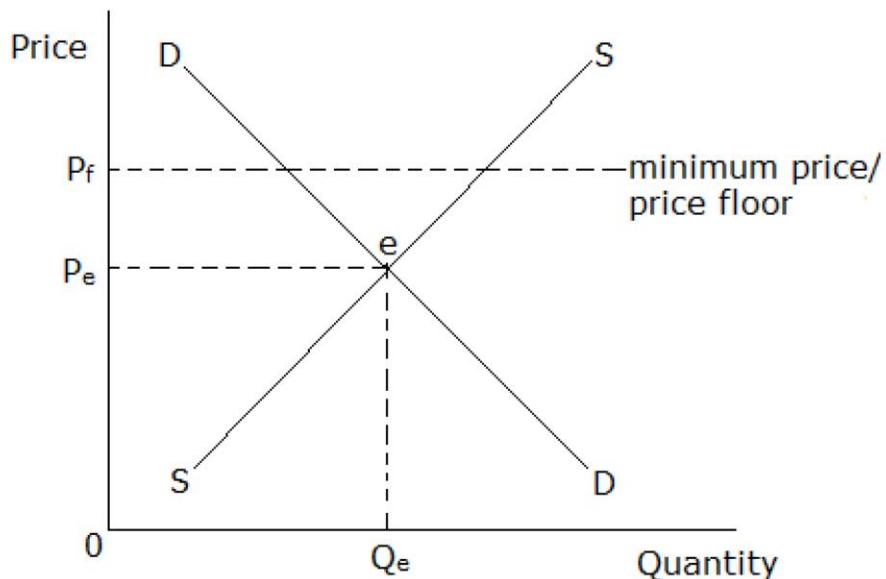
Is the fixing/ setting of prices of commodities by the government above the equilibrium price below which it becomes illegal to sell or buy a commodity. It protects producers.

The result of minimum price legislation is a minimum price/ price floor.

MINIMUM PRICE/ PRICE FLOOR

Refers to the price set by the government above the equilibrium price below which it becomes illegal to sell or buy a commodity. It protects producers.

Illustration



OPe = equilibrium price

OQe = equilibrium quantity demanded or supplied

OPc = minimum price/ price floor

MERITS OF MINIMUM PRICE LEGISLATION

1. Protects producers from exploitation by consumers through under charging. This basically applies to producers of agricultural goods. The buyers are not allowed to get produce from farmers at a price below the legislated price.
2. Increases output levels because it encourages more production in an economy hence economic growth and development.
3. Enables producers to realize stable incomes since it minimizes price fluctuations.

4. Minimizes consumption of harmful products such as alcohol, cigarettes, marijuana, etc. This is because the price is set above the equilibrium price hence making the products unaffordable by consumers.
5. Increases government revenue because the government is in position to charge reasonable taxes on profits received by producers.
6. May help an economy to offset economic depression or recession since it tends to activate investments/ production in the economy.
7. Minimizes smuggling of goods to other countries since producers are satisfied with home prices.
8. Increases employment opportunities as a result of increased production of commodities and trade in the economy.
9. Promotes research due to the high profits received by the producers which leads to production of better quality products hence better standards of living.

DEMERITS

1. Causes surplus output because of excess production hence wastage of resources.
2. Leads to increased costs of production since it is a high price and mainly set for primary products which form a major part of raw materials especially for agro – based industries.
3. A minimum price in form of minimum wage makes labour expensive forcing producers to opt for alternative methods of production instead of hiring expensive labour e.g. some producers start using more machines compared to men. This results into technological unemployment.
4. Leads to storage problems due to unmanageable surplus.
5. Leads to reduction in social welfare because of high costs of living.
6. Leads to over exploitation of resources which leads to exhaustion of some non-renewable resources like minerals.
7. Leads to smuggling of goods into the country making government to lose a lot of revenue required to meet its expenditure needs.
8. It is inflationary since there is no maximum. A minimum price makes it only illegal to set a lower price but sellers can set any price above it.
9. Widens income disparities between producers and consumers since it increases the profits of producers and expenditure of consumers.
10. It encourages dumping of commodities to other countries. Dumping has negative effects on the recipient country such as closure of local firms due to their out competition, under utilization of local resources among others.
11. Farmers are discouraged in the long run in case the government fails to buy the surplus output.

NB:

1. Dumping refers to the selling of a commodity in the external market at a lower price than the one charged in the local market.
2. Price support is where the government buys the surplus output on the market arising from the fixing of the minimum price.

ASSIGNMENT

1. Outline the objectives of maximum price legislation?
2. Under what circumstances may government employ a price control policy?
3. Examine the effects of price control in an economy.
4. Why may the use of price controls be avoided in an economy?

CIRCUMSTANCES UNDER WHICH GOVERNMENT MAY EMPLOY A PRICE CONTROL POLICY

A price control policy may be employed under the following circumstances.

1. When consumers are being exploited. In this case, the government fixes a maximum price.
2. When there is existence of monopoly and its consequences → maximum price.
3. When essentials of life are unaffordable to consumers → maximum price

4. When there is need to reduce income inequality → maximum price
5. When producers are being exploited → minimum price
6. When there is desire to attain higher levels of output (economic growth) → minimum price
7. When there is need to maintain industrial peace → minimum price
8. When there is need to stabilize producers' incomes → minimum price
9. When there is need to offset an economic depression/ recession → minimum price
10. When government wants to discourage production and consumption of harmful products → both **11.**
- When there are price instabilities → both.

EFFECTS OF PRICE CONTROLS

POSITIVE EFFECTS

1. Maximum price protects consumers from exploitation by producers through over charging.
2. Maximum price controls monopoly power.
3. Maximum price avails commodities to all groups of people in the economy.
4. Maximum price reduces income inequalities.
5. Maximum price widens consumers' choice
6. Maximum price helps to increase on aggregate demand
7. Maximum price discourages importation of expensive commodities and encourages exports. This increases the foreign exchange earning of the country.
8. Minimum price protects producers from exploitation by consumers through under payment.
9. Minimum price increases output levels.
10. Minimum price enables producers to realize stable incomes.
11. Minimum price increases government revenue.
12. Minimum price may help an economy offset an economic depression or recession.
13. Minimum price increases employment opportunities.
14. Minimum price promotes research.
15. Price control maintains price stability
16. Price control checks on the production and consumption of harmful products.
17. Price control eliminates trade malpractices such as black marketing, smuggling of goods, etc.

NEGATIVE EFFECTS

1. Maximum price discourages entrepreneurship development.
2. Maximum price results into shortages.
3. Maximum price results into production at excess capacity.
4. Maximum price leads to unemployment due to reduced level of investments.
5. Minimum price causes surplus output hence wastage of resources.
6. Minimum price leads to increased costs of production.
7. Minimum price leads to storage problems due to unmanageable surplus.
8. Minimum price leads to reduction in social welfare because of high costs of living.
9. Minimum price leads to over exploitation of resources.
10. Minimum price causes inflation since there is no maximum.
11. Minimum price widens income disparities between producers and consumers.
12. Price controls encourage trade malpractices such as black marketing, smuggling, etc.
13. Price controls call for establishment of marketing boards which leads to exploitation of consumers.
14. Price controls lead to misallocation of resources due to distortion of price mechanism.
15. It is expensive for the government to enforce price controls.

REASONS FOR AVOIDANCE OF PRICE CONTROLS

1. Fear of causing trade malpractices such as smuggling, black marketing, etc. Maximum price legislation leads to smuggling of goods to other countries while minimum price legislation leads to smuggling of goods into the country.
2. Fear of raising costs of production which arise out of high costs of raw materials resulting from minimum price legislation.
3. Fear of causing unemployment resulting from maximum price legislation which forces firms to close down as they cannot cover their average costs.
4. To avoid unmanageable surpluses and storage problems in case of a minimum price.
5. To avoid discouraging entrepreneurs through tampering with their profit margins in case of a maximum price.
6. To avoid high administrative costs on these price controls e.g. price support.
7. To avoid unnecessary distortion of the price mechanism which may lead to misallocation of resources.
8. Fear of reducing social welfare of the people due to high cost of living caused by minimum price legislation.
9. To avoid underutilization of resources in case of a maximum price.
10. Fear of causing shortages of goods and services resulting from maximum price legislation which discourages production.

AGRICULTURE IN RELATION TO DEMAND AND SUPPLY

The nature of demand and supply in the agricultural sector tends to be unstable and this in turn tends to make prices of agricultural products fluctuate more often compared to the prices of industrial products or manufactured goods.

AGRICULTURAL PRICE FLUCTUATIONS

Agricultural price fluctuations refer to instabilities or changes in prices of agricultural products over a given period of time.

ABCDHIL⁴P²SW

CAUSES OF AGRICULTURAL PRICE FLUCTUATIONS

1. Divergence between planned output and actual output.

When the actual output of farmers is greater than the planned output, over production arises leading to a fall in prices for the planned output. However where actual output is less than the planned output, there is shortage on the market hence causing the prices to increase.

2. Long gestation period of agricultural products.

The long gestation period of some crops makes supply to be inelastic. Before harvesting season, there is a shortage of agricultural products in the market and this leads to an increase in prices. However after harvesting, supply of agricultural products is increased on the market and this leads to a fall in prices being offered to producers.

NB:

Gestation period is the time it takes before new supplies of goods reaches the market for example maize takes 3-4 months while mushrooms take 1 month.

3. Low income elasticity of demand for agricultural commodities.

The demand for agricultural products is not influenced by changes in income i.e. changes in income have minimal impact on the demand for agricultural products. During seasons of high supply, surplus is created on the market and this leads to a fall in prices. However, a fall in supply leads to an increase in prices.

4. Low price elasticity of demand (inelastic demand) for agricultural commodities.

The demand for agricultural products is inelastic such that even if prices change, consumers demand almost the same quantities. This implies that change in supply is not followed by change in demand hence leading to continuous change in price levels i.e. surplus output pushes the prices downwards and shortages push the prices upwards.

5. Changes in the costs of production.

Farmers incur costs of production in form of buying seeds, fertilizers, farm equipments, hiring tractor services etc. When they incur high costs of production, they increase the prices for their products and when they incur lower costs of production, they reduce the prices hence price fluctuations.

6. Perishability of agricultural products hence difficult to store.

Most of the agricultural products are perishable and thus cannot be stored for future use. This causes prices to fall during harvesting periods because farmers tend to sell all their produce. On the other hand during non-harvesting periods, there is severe shortage because little or nothing was stored during the harvesting period and consequently prices go up.

7. Bulkiness of agricultural products hence difficult to transport.

Agricultural products are bulky and this makes them difficult to transport from production areas to market centres. This leads to a fall in prices at the production centres and a rise in prices at the market centres.

8. Lack of co-operation among producers of agricultural products.

Presence of many farmers competing amongst themselves makes it hard to regulate output in order to stabilize prices. When producers enjoy high prices of products in one season, many farmers are attracted to grow the same crop in the coming season. This results into massive output leading to a fall in prices. When producers make losses, many farmers are discouraged and stop growing the crop. This results into shortages in the next season forcing prices to rise.

9. Heavy dependence on nature/ effects of changes in natural factors like weather, soils, etc which affect output levels.

Unfavourable climatic factors like prolonged droughts, floods, pests and diseases in some seasons result into low output leading to an increase in the price of agricultural products. On the other hand, favourable climatic conditions lead to greater output by the farmers resulting into declining prices of agricultural products.

10. Substitution of agricultural raw materials with artificially made raw materials by developed countries/ high competition from synthetic/ artificial fibres.

Some agricultural products like cotton face stiff competition from synthetic fibres like nylon, silk, polyester, etc. Where buyers prefer synthetic fibres to natural fibres, the price of natural fibres falls. However, when the demand for synthetic fibres declines, buyers resort to natural fibres and their prices increases.

11. Introduction of raw material saving techniques by developed countries (major buyers).

Raw material saving innovations have tended to interfere with planning output in the agricultural sector thereby causing instabilities in supplies and hence instabilities in prices of agricultural products.

12. Weak bargaining position of LDCs on the world market/ external determination of prices

The major buyers (MDCs) dictate the prices of agricultural products like coffee, cotton, tea etc. As a result, LDCs cannot secure stable prices for their products because the major buyers increase and decrease the prices since they are more or less price makers in the foreign markets hence price fluctuation.

13. Agricultural products are only minor inputs in the manufacturing sector.

The agricultural products used as inputs in the production of industrial products form a small part. E.g. in the manufacturing of cars, agricultural products are only used in the making of tyres making their demand inelastic.

14. Poor surplus disposal system/ machinery.

Developing countries are faced with a problem of poor infrastructure such as underdeveloped transport facilities making it difficult to transport the surplus to areas of scarcity. This leads to a fall in prices in the areas where there is surplus output and a rise in prices in areas of scarcity.

EFFECTS OF AGRICULTURAL PRICE FLUCTUATIONS ON AN ECONOMY

1. Price fluctuations lead to fluctuations in farmers' incomes.

Incomes of farmers increase when prices increase and they decrease when the prices decrease.

2. Price fluctuations result into fluctuations in government revenue.

This is because government receives most of the revenue from taxing income and/ or property. Therefore fluctuation in income means fluctuation in tax revenue.

3. Fluctuations in prices of major export crops lead to instability in export earnings.

In seasons when export prices increase, export revenue for the government increases. However in seasons when export prices fall, export revenue also declines. This causes unstable export earnings from one season to another.

4. Government planning based on expected earnings from the agricultural sector becomes difficult.

When prices are fluctuating, it is not easy to predict what is to be earned from selling agricultural products. This complicates planning by the government in case the plans are to be financed by incomes from the agricultural sector/ agricultural exports.

5. Farmers get discouraged/ frustrated.

This leads to subsistence production hence a decline in economic growth and development.

6. Price fluctuations lead to rural urban migration with its negative consequences.

As incomes from agriculture become unreliable, the frustrated farmers (especially the young and energetic) migrate to urban areas looking for better employment avenues/ opportunities. Unfortunately, this migration is associated with many problems like open urban unemployment, high crime rate, development of slums, gambling, etc.

7. Price fluctuations lead to instability in exchange rates.

As export prices of agricultural products increase, a country's foreign exchange earnings are improved. This results into greater foreign exchange inflow. This increased inflow of foreign currency results into a fall in exchange rates in the country. However, a fall in export prices of agricultural products creates a shortage of foreign currency in the country. This results into an increase in exchange rates.

8. Price fluctuations lead to instabilities in balance of payments.

An increase in export prices of agricultural products in a given season results into an improvement in the balance of payments position. On the hand, a fall in export prices of agricultural products in a given season results into worsening of the balance of payments position.

9. Price fluctuations result into unstable/fluctuating terms of trade.

When prices of agricultural exports increase, the terms of trade improve (become better). However when export prices decline, the terms trade deteriorate (become worse).

10. Investment in agriculture becomes uncertain.

This causes speculation as farmers regard investment in agriculture as a gamble and thus irrational use of land.

11. Price fluctuations lead to seasonal unemployment in the sector.

Some farmers may decide not to produce in a particular season because of the miserable prices obtained in the past season. Such farmers become seasonally unemployed.

12. Price fluctuations worsen income inequalities.

A decline in prices of agricultural products in some seasons makes farmers to earn less income than individuals employed in other sectors like the industrial sector, service sector, etc.

ASSIGNMENT

Why is there need to stabilize agricultural products?

POSSIBLE WAYS OF STABILISING AGRICULTURAL PRICES

1. Through operation of the buffer stock policy.

A buffer stock policy is one whereby the government through the market boards buys the surplus output from farmers, stores it and sells it during periods of scarcity. This helps to iron out fluctuations in supply, prices and incomes.

2. By use of the stabilization fund policy.

A stabilization fund policy is the deliberate attempt by the government of paying the producers less than the market price when prices and incomes are high and putting the realized difference into a fund and later using the fund to pay the producers higher prices than the market price when prices and incomes are low to avoid fluctuations in prices and incomes as would be dictated by the market forces.

3. Improving on storage facilities/ system

For example use of fridges to ensure proper storage of highly perishable products like milk, fish, tomatoes etc. This stabilizes supply and hence prices and incomes of agricultural producers.

4. Improving on transport system.

This involves construction of feeder and main roads linking production centres and market centres. A better transport system evens out surpluses by easing transportation of goods from production centres (areas of plenty) to market centres (areas of scarcity) thereby stabilizing prices of agricultural products.

5. Modernizing agriculture/ improvement in technology and carrying out extensive research.

This not only improves on the quality of agricultural products but also leads to a reduction in their gestation period. For example use of hybrid seeds with a short gestation period, taming nature through irrigation, etc. All these stabilize supply leading to stable prices over time.

6. Setting up agro-based industries.

Agro-based industries add value onto agricultural products. This helps to improve on the quality and prices of agricultural products.

7. Joining international commodity agreements.

International commodity agreements like international coffee agreement help to fix prices and quotas for the buyers and sellers of commodities to avoid fluctuations of prices on the world market resulting from excess supply.

8. Diversifying agriculture.

It is important to note that many developing countries depend on only one or two crops for export. As a result, fluctuations in the output or prices of the crop(s) may cause considerable instability in exports and incomes of those countries. To reduce the effects of dependence on one or a few crops, there is need to produce a variety of crops so that failure of one can be compensated for by the successful harvest of the other(s).

9. Development of forward (future) markets/ contract trade

This involves producers and buyers signing agreements specifying the amount, quality and price of a given commodity to be supplied in the future. In this way, changes in supply do not affect the price agreed upon hence stability in prices of agricultural products. Future trade can be arranged for both local and foreign trade.

10. Through price legislations.

The government of the concerned economy can carry out price controls by fixing prices of selected commodities.

11. Formation of co-operatives to control supply.

Co-operatives help to educate the farmers about the use of better farming methods, looking for market for the farmers' output, regulating supply through a quota system, improving the bargaining abilities of farmers with buyers, etc. All these actions help to stabilize the prices of agricultural products.

12. Strengthening regional economic integration.

This improves the bargaining power of member states for their agricultural exports on the world market.

13. Diversifying and expanding the markets for agricultural products.

This involves extending and widening markets for agricultural products. It is done by searching for new buyers from other developing countries in Asia and in other parts of Africa.

14. Re-sale price maintenance system.

It is important to note that greater fluctuations are at times caused by middlemen and if prices at which consumers are to buy are set in advance by the primary producers, instability in prices may be minimized.

15. Subsidising farmers/ providing tax incentives to farmers/ stabilising costs of production.

This involves reducing taxes on farm inputs or provision of subsidies to farmers on farm inputs. This helps to stabilise costs of production and ensure stable supply and prices.

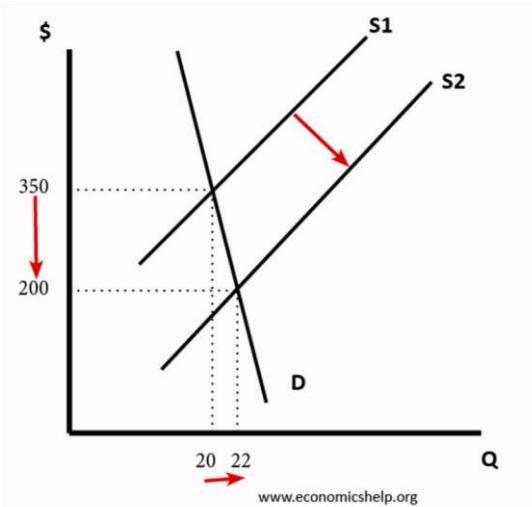
16. Providing affordable credit to farmers to buy necessary inputs.

This involves providing low interest loans to farmers through the local SACCOs and commercial banks to enable purchase of farm inputs. This leads to stable supply of agricultural products and thus stable prices.

EFFECT OF A CHANGE IN SUPPLY UNDER CONDITIONS OF INELASTIC DEMAND

With inelastic demand, small change in supply can have a large impact on changing price.

Illustration



From the diagram above, it can be observed that a small increase in supply (represented by a shift of the supply curve to the right from S_1S_1 to S_2S_2) leads to a big fall in price from P_2 to P_1 . Note that a fall in supply has a similar but opposite effect.

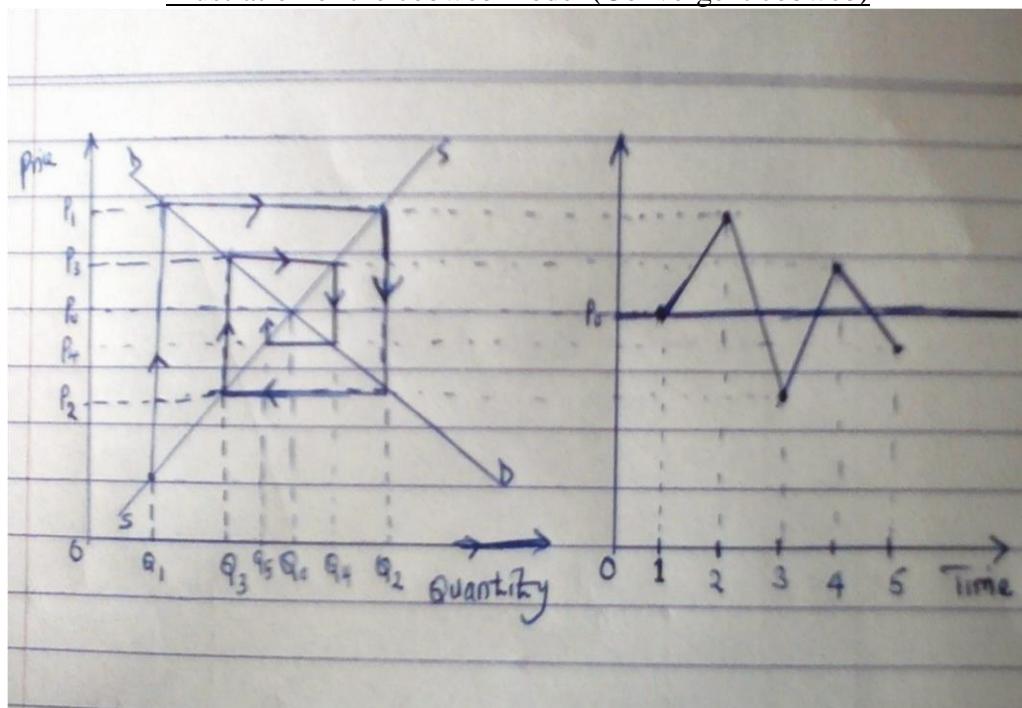
THE COBWEB THEORY

The cobweb theory is an economic model that attempts to explain the occurrence of price fluctuations in certain types of markets.

The cobweb theory is based on a time lag between supply and demand decisions. Since agricultural markets are characterised by a time lag between planting and harvesting, the cobweb model can be applied to explain the occurrences of agricultural price fluctuations.

Because of this time lag, the output produced in a particular season is determined by the prices of the previous season.

Illustration of the cobweb model (Convergent cobweb)



From the above illustration, initially the equilibrium quantity supplied is OQ_0 and the equilibrium price is OP_0 .

Assuming there is a shock in an economy for instance an unexpectedly bad weather, this will result in a fall in the amount of the commodity supplied on the market from OQ_0 to OQ_1 (A shortage is created). This results into an increase in the price of the commodity from OP_0 to OP_1 . This increase in the price above equilibrium attracts new farmers to plant the same crop and also makes the old farmers to plant more. Because of the time lag between planting and harvesting, much will be supplied in the next season i.e. output increases from OQ_1 to Q_2 (There is surplus output). This forces the farmers to reduce the prices of their products from OP_1 to OP_2 . This fall in price discourages some farmers and they stop growing the crop and even those who remain in production end up planting less. This results into less output put on the market the next season (Quantity OQ_3 is supplied which is less than demand) again forcing prices to rise from OP_2 to OP_3 . This process will go on until equilibrium is reached after a number of oscillations.

From the illustration, it can be observed that the fluctuations spiral inwardly meaning that the forces of demand and supply work out to restore the equilibrium conditions. This is a case where demand is more elastic than supply (The supply curve is steeper than the demand curve)

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