

HISTORY ONE

CHAPTER ONE

PRE-COLONIAL AFRICAN SOCIETIES

African societies were dynamic before the colonial era; there were well organized political systems including the strong political states of Mali, Ghana, Songhai, Buganda, Bunyoro, Karagwe and Mwanamutapa. Africans had well established political system across the continent. Economically, several economic activities were practiced including agriculture to the “Do” in Songhai and trade across the Sahara Desert. Socially; Education and religious practice existed. So, to the moment Africans came into contact with the Capitalist nations were well organized in all walks of life, having modes of productions. With all what existed in Africa in the Pre-colonial era, European scholars do give fallacious arguments that Africa was static before the arrival of the white men in the continent; they had no clear evidence of the static nature of Africans. On the contrary, Africans have a couple of evidences on the dynamic nature of African societies before the coming of white men in the continent. Such evidences are; existence of the modes of production, economic activities such as agriculture, trade, fishing, hunting and industrial activities. Politically, Africans had the age-set organizations, clan organizations and political states. Socially, religion, cultural practices and education existed in Africa. There was also a very advanced technology in Africa by the time including architecture technology, mummification, iron technology and transport technology.

Modes of Production

Carl Marx commented that, in order to survive man has to satisfy his basic needs such as food, shelter and clothing. To satisfy those needs, man has to produce or engage himself in the course of production. Then, in order for man to produce, man needs to have some productive forces, for instance, human labour, objects of labour, means of labour and the means of production. Respectively, man needs to relate with others in the course of production. So, the combination of all the above explanation forms a mode of production. In short, a mode of production is a combination of productive forces and the relations of production. It is the way production of material wealth takes place. There are several determinants of a mode of production, for example, the relation of production, the manner of distribution of products, the level of development of productive forces, the organization of society into socio economic level and the manner of ownership of major means of production. Carl Marx analyzed about several modes of production through which man passed including primitive communalism, slavery, feudalism, capitalism, socialism and communism. It is important to view Marx’s ideas in a deep eye as far as historical materialism is concerned. In this context, three pre-colonial modes of production have been assessed deeply including Primitive Communalism, Slavery and Feudalism, though slavery was not as real a mode of production as the other two modes.

Definition of some terms

Human labour is one of the basic terms in the study of history; it involves personal factors in production, for instance, the process such as skills, experience, and scientific as well as technological knowledge. Generally human labour involves what man applies in the process of production, that is, both physical and intellectual or mental labour. There are also the *Objects of labour* that involves the things which are subjected to man's labour. Objects of labour are commonly found in nature, for example; the land, minerals, animals, plants and water bodies, such as rivers, lakes and oceans. *Means of labour* refers to the materials or things used in production process. Generally, the means of labour involves the tools used by man in production, for example hoes, machines and tractors. *Labour* on its side refers to man's struggle against nature aided by instruments of labour. *Means of production* are sometimes referred to as the infrastructures, including, roads, railways, go-downs and buildings. On the other hand, in order for man to produce, man needs to work closely with others a thing which brings the *relation of production*, it refers to the relationship that men enter in the course of production, for example; farmers, hunters and fishers relates in production, they may produce together and later on divide among themselves what they has produced. For the case of hunters, when a hunter needs to kill a big animal he/she may seek support of ether bunters, they may go to hunt in bands and divide the product to all participants, which is what refers to the relation of production. Another basic term is *productive forces*; these are elements of an activity of using energy. Such elements include human labour, means of labour, objects of labour and means of production. Finally, there is the *superstructure*; it is about the state and its apparatus, for instance prison and an army.

1. Primitive Communalism

This is the first mode of production in man's history, it is the mode which existed after the existence of man about two million years ago and was the first socio-economic mode of production since the evolution of the society began. Primitive communalism was named in such a way due to two reasons; first, it was called primitive due to low technology of that particular time and it was called communalism due to the state of sharing each and everything man produced. In short, the age witnessed man's communal life. It is clear that, human being undergoes changes, as time goes on; man innovates, improves and creates some opportunities for development and particularly by developing new skills to fight against nature. Some scholars explained that Africans began to move from primitive communalism to the other mode for some years before the arrival of Europeans. But during the nineteenth century, some African societies were still under the primitive mode of production. Such communal societies in Africa were the inhabitants of the dry areas of Central Tanzania, the popular being the Hadzabe or Tindiga and Sandawe. In the Cape Region in South Africa, the Khoisan practiced the communal mode of production. In the Horn of North- Eastern Africa, the Galla and Somali have been cited to be the communal societies. Africa had also the pastoral societies such as the Maasai, Fulani and Khoikhoi. Others were the popular hunters in the Congo, the Bumbuti pygmies of the Ituri forest of the north-eastern Congo.

Characteristics of Primitive Communalism

1. There was communal ownership of the major means of production. All sources of wealth were communally owned. All society members were having access to land, tools of production or means of labour and animals. So, this mode provided equal opportunities to

all community members on the ownership of sources of wealth. It was the clan leaders who headed all issues concerned with production process. Ownership of the major means of production depended on the use; women used home facilities, they became the masters of such facilities while men who were dominant on the economic activities out of the home place were the masters of weapons and tools used in hunting and cultivation.

2. Primitive Communalism was a classless mode. The communal society was not stratified; society members were having equal status, nobody was above others. The first mode of production never experienced the existence of classes. Due to a small number of people in the communities, it was easy for all society members to have equal status because there was no one who was above others. Classes were also blocked by the collective ownership which created no distinction among the people.
3. It was featured by equal division of products. The products produced in the society were equally divided to all society members; no body gained lion's share under this mode of production. For example, in the hunting societies when it occurred that they killed an animal, the division was on equal basis. Generally this mode experienced a very good social life as far as division of products was concerned.
4. Low level of productive forces. Generally, production depends much on the productive forces, if the productive forces are of low level they may impede the production process. It is clear that during primitive communalism man used crude tools; man had a little knowledge hence the capacity of mastering the environment was low. The situation forced man to produce for consumption.
5. *Absence of specialization.* It was the time when man performed at least each and every thing for his survival, different from the other modes, in this mode man made tools, searched for food, clothes and other things, thus, it is a mode through which man never specialized.
6. *Absence of exploitation of man by man.* There was no exploitation of man by man. All people worked, no body worked for others or no body lived for the sweat of others. In farming communities it was a duty of every society member to participate fully in farming; the condition was the same to all other economic activities. Even for women who frequently became masters of domestic activities they participated fully in working for the community. So, there was no idleness in the primitive societies.

Why some societies succeeded to adapt other modes from primitive communalism?

1. The change in productive forces influenced the transition. Improvements in the productive forces influenced the transition from primitive communalism. So, human being developed the productive forces in different areas such as introduction of new techniques, new tools, new plants and new animals. The above changes influenced man's development in production hence the transition took place to the next mode took place.
2. Influence of mastering of the environment. Walter Rodney in his book "How Europe Underdeveloped Africa" portrayed that by the fifteenth century, Africans were aware of the total ecology of soils, climate, animals, and plants. For example, agriculture as the main activity carried out in Africa, advanced methods had been used, including; crop rotation, mixed farming and regulated swamp farming. So, as man mastered his environment so production became more advanced hence the existing mode began to pave the way for the next stage of man's life.

3. Influence of the climate. Generally, favourable climate favoured man in the production process because he began to master the environment. Climate as a factor include soil fertility, rainfall and temperature. In some areas, the above factors favoured production hence man produced beyond consumption a thing which necessitated exchange with other communities and primitive communalism paved the way for the other mode. The following are some African areas favoured with climate; Buganda, Bunyoro, among the Mandinka and Yoruba in the forest and savanna regions.
4. Population expansion was another factor. The expansion of population caused land to be scarce hence few people took that advantage to own land privately. Due to this, social stratification emerged. Emergence of social stratification caused the stronger members of the society to subdue the weak leading to the emergence of political organizations where the stronger created some laws to defend their status quo. By having political organizations, feudalism took place leading to the total decline of the primitive communalism mode of production.
5. Emergence of specialization developed the society to another mode. This forced people to work in different professions as farmers, rain makers, iron workers, hunters and fishers. Specialization intensified production and differences emerged among the people of the same community and different communities. Specialization brought classes because some people earned more than others; it also brought private ownership of properties where by rain makers owned their profession items as it was to farmers, iron smelters, hunters and fishermen. That condition paved the way for another mode of production.
6. Trade and exchange influenced the transition. Trade activities within Africa developed rapidly in the pre colonial era. Some African societies performed commercial activities in which stratification emerged among the people hence the new mode emerged. Popular trade contacts involved the Trans Sahara Trade and the East African Long Distance Trade. Those trade contacts created internal and regional economic differences leading to the transition of a mode of production.

Neolithic Revolution

Neolithic revolution refers to the phase between the Late Stone Age and the beginning of the Iron Age. The Neolithic Revolution occurred during the Upper Paleolithic Era. For the case of Africa, Neolithic Revolution started firstly in Egypt and later on diffusion occurred and domestication of animals and plants spread to the other parts of the continent. Generally Neolithic Revolution created some impacts in the history of man as follows;

1. It influenced population expansion. As man produced food for his survival, the population expanded. Formerly, before man started to domesticate animals and plants the population was low but availability of food intensified the population.
2. It influenced surplus production. The moment man started to domesticate animals and plants, he started to produce surplus. It is the time when man started to produce beyond consumption and that surplus was used for other purposes such as exchange.
3. It developed specialization. Domestication of animals and plants caused the people to start specializing in the sense that some performed agriculture, others specialized in

hunting and iron works. So the Neolithic Revolution was the way towards man's ability to work in lines of specialization.

4. It led to the emergence of exchange. Exchange between communities emerged as each community produced a certain item or product different from the others and emergence of surplus influenced the emergence of exchange.
5. Regional differences emerged. Production of crops and domestication of animals caused different regions to differ in the course of production. Some people produced more than others, such a situation influenced regional differences and emergence of classes.
6. Emergence of complex societies. Complex societies emerged in Africa due to population expansion and organization of people into political units hence a transition emerged.

Note: The transition from primitive communalism paved the way for the rise of the other modes, in Africa few societies had some elements of slavery as discussed in, the next stage and most of the African societies moved to feudalism.

2. Slave Mode of Production

"In Africa there were few slaves and certainly no epoch of slavery" (Walter Rodney, 2001:38)

Slavery was the second mode of production in the history of mankind; slavery was the first exploitative mode through which man passed. In Africa several societies had some elements of this mode including, the Coast of East Africa, Egypt and Zimbabwe. Most of the scholars including Walter Rodney (2001:38) believed that there was no epoch of slavery in Africa. Elements of African slavery disqualified it to be the complete mode of production as how it existed in other societies like European and Asian societies. The following factors reveal that there was no epoch of slavery in Africa;

1. In Africa there were few slaves even where elements of slavery existed. Existence of few slaves disqualified such elements to be called the mode of production. Few slave holding societies involved Egypt, Zimbabwe and the Coast of East Africa.
2. Only few parts of Africa had elements of slavery. Elements of slavery existed in Egypt, Morocco, Zimbabwe and the Coast of East Africa. Most of Africa like South Africa had no slavery.
3. African slaves were used for domestic activities. In a slave mode of production slaves should work in various productive activities, contrary to African slavery where slaves were used for domestic activities.
4. Slavery in Africa did not develop from within the societies. A mode of production should develop from within the society contrary to African slavery where slaves were just war captives from neighboring societies.
5. Elements of slavery in Africa existed the moment when feudalism was stronger. So; there was no any time when slavery became the dominant mode.
6. African slaves qualified to become society members after staying for a long time. Some of them could be married by their masters and some slaves could marry from their masters' families.

Features of Slave Mode of Production

1. There was existence of classes. Two classes existed, the class of slaves and that of slave masters, the latter owned the former. As how the concept of a class was discussed before, the slave masters were above the slaves as far as the economy was concerned.
2. The major means of production were owned by the slave masters. Slave masters owned all the major means of production including slaves. Therefore only slave masters owned the sources of wealth while the slaves were not having access to the sources of wealth.
3. It was exploitative in nature. Slave mode of production was exploitative; the slaves were the victims in that mode, they were severely affected or exploited by the slave masters. They worked for their masters and nothing was given to them for their sweat apart from food and shelter.
4. There were improved productive forces than in the previous mode. Man was in progress in terms of productive forces if compared to primitive communalism.
5. The Slave Mode of Production was featured by existence of surplus. Surplus production existed due to improvements in the productive forces contrary to the previous mode.

Disintegration of Slavery

It reached a stage when slavery disintegrated and paved the way for the next mode. There were some issues which influenced disintegration of the slave mode of production including the change in productive forces. Improvement of productive forces influenced the change of a mode of production; slaves were tired of this system and demanded freedom. Another thing was the increase of slave revolts; the slave revolts were expensive to put down, they led to destruction of properties. Such violence caused the slave masters to provide freedom to slaves hence the change of relation of production and a mode of production at all.

3. Feudal Mode of Production

In this mode, land was a major means of production and agriculture remained to be the principle means of making livelihood, but the land which was necessary for that purpose was in the hands of few and they took the lion's share of the wealth. The term feudalism comes from a Latin word, feundum which means a private piece of land for renting. In Africa, feudalism existed in various parts even before the onset of colonialism, for example in Egypt, Zimbabwe, Ethiopia, Congo, Western Sudan and South Africa. Various feudal systems existed in Africa, in Buhaya the Nyarubanja system existed, in Buganda Mvunjo system existed and in Buha, Ubugabire existed.

Features of Feudalism

1. Private ownership of the major means of production. Only the feudal lords had access to the sources of wealth. The feudal lords owned the land and all the properties in the feudal societies.

2. Existence of classes. There was a class of haves and have nots, the haves were the owners of sources of wealth (lords) and the class of have not involved those who relied on working on lord's lands and paid rents to farm owners.
3. It was exploitative in nature. The serfs were exploited by their lords through rents which were divided into three groups, labour rent, rent in kind and money rent.
4. Depended much on land as the major means of production. Agriculture was the main economic activity where by land was so crucial.
5. It was rural based. Under Feudalism there was a little development of towns as the system based on agriculture which was rural based.
6. Productive forces were in progress and advanced than primitive communalism and slave mode of production.
7. The state existed to defend the interest of the upper class. In the feudal system; the lords formed the state in order to defend their interests through the state apparatus like the army, prison and the court. Popular feudal states in Africa involved the Karagwe Kingdom under Mukama Rumanyika and Ghana Kingdom under Tunkamanini.

Why some societies developed Feudalism in Africa?

1. Environmental factors determined political development of the society. The environment determined the development of an area. The areas which received enough rain developed easily to feudalism, different from the less favoured areas. Tropical regions developed earlier than other areas, for instance the Ghanaians developed Ghana Kingdom because of climatic factors. Several other African societies developed the feudal system because of the geographical location; Buganda offers another best example in Lake Region of East Africa.
2. Considerable population was another determinant. Population of an area determined the movement of a society to the next stage. As the population increased the political organizations emerged in which few people got access to sources of wealth, for instance land, so feudalism emerged. For example, population expansion in the Buganda Kingdom necessitated development of feudalism than the areas with low population such as Central Tanzania.
3. Availability of potential resources. Presence of natural resources influenced the transition from the previous mode to feudalism, such resources involved iron, gold and copper. For example iron led to production of weapons, agriculture tools and sometimes iron was used for exchange. Mali Kingdom and Mwanamutapa developed with the influence of iron, gold and salt resources. In Mali, gold was available at Boure and Bambuk and salt was available at Awdaghost and Taghaza; the resources which became the central driving forces for the rise of feudalism in those regions.
4. Leadership of an area determined development of the society. Sometimes leaders of some societies developed their societies from primitive communalism to feudalism as they organized well the society's resources for the betterment of their communities. For example, popular leaders like Sunni Au and Askia Mohammad Turay influenced development of Songhai Kingdom as a feudal state.
5. Trade and exchange was another factor. It caused variations in which some people became dominant and they became economically powerful and later on militarily

powerful. The Trans Sahara Trade influenced at a great extent development of feudalism in West Africa in Ghana, Mali and Songhai from the fourth Century onwards.

Above 18 years: The group of youths and matured people; in the Maasai society, these people were called “Moran”; the Moran performed various activities in their communities such as:

Protection of animals against thieves and wild animals, secondly, raiding animals in other communities to increase the number of animals. To the Maasai, raiding was done with a belief that all cattle were theirs but the other societies raided from their ancestors in the ancient times. Third, searching for pastures, this occurred when the pastures were far found. So, they used to escort their animals for defense against raiders, fourth, protection/defense of the society against external invaders.

The group of Laibons: Two groups were involved in this group, i.e. the senior and junior elders; they played a great role in the society, for instance, counseling the society members, they controlled all sources of wealth; they played a religious role as experts in rituals, resolving conflicts and choosing spouses for the youth

Advantages of the Age Set System

1. Provided a clear division of labour.
2. Reduced internal contradictions due to the role of laibons.
3. Produced a well disciplined hard working society.
4. Created a conscious society to defend their interests.
5. Influenced the improvement of living standard as all society members were having something to do in the chain of production.

Disadvantages of the Age Set System

1. Frequent migration impeded the development of productive forces.
2. Placed the society into jeopardy due to frequent raids.
3. Led to frequent clashes between pastoral and agricultural societies.

Clan Organization

A clan is a combination of various blood tied families who drew their origin from common ancestors. Some African societies organized themselves in clan ships. Clan organization was divided into two categories,

Matrilineal societies: In the societies of this kind the clan heritage based on the mother, a man moved to the family of his wife and the children belonged to the wife’s clan. Sometimes the bridegroom worked for some years for the father of his bride, in Zambia the Bemba practiced this and in Dahomey the men did not stay with the family but formed a work team to work for wife’s father. The work team was known as “Dokpwe” in Dahomey. Among the Akan in Ghana clan system existed and was highly organized. In East Africa, matrilineal societies such as Makonde, Yao, Makua, Wamwera, Kamba and Kikuyu existed.

Patrilineal societies: Under this, the clan heritage based on the father and normally the practice was for the wife to move to the husband's family in exchange of the bride price. A good example is that of the Sukuma where by a great number of cattle was paid for the wife and she moved to the man's family in exchange with the paid cattle.

Note: Clan heads practiced the following functions,

1. Allocating land for agriculture
2. Providing guidance in production
3. Settling conflicts
4. Presiding over religious ceremonies
5. Choosing spouses for their youths.

The State Formation

This broad concept has been explained by various historians, writers and philosophers. The following below are ideas of various people on the state; Plato explained the concept of a state by using the classical and medieval conception. According to Plato, a state is an ethico- religious institution which cares for the material good of all the citizens. According to Plato, the state is aristocratic divided into irascible, the group which could defend the state and concupiscible group, the group which should produce for the state. Another view is the Modern Conception of State, under this conception; a state is a pact between the rulers and ruled. It has been explained by several scholars such as Benedict Spinoza and Thomas Hobbes. There is also the Marxist Conception of State, according to this view, different propositions have been provided, for instance, the state is a parasitic institution that plays no role in the economic production. On this, the Marxists do believe that the state tends to oppress and exploit the civil society, so it plays no role in the economic development of a society. Then, a state is a surface reflection or system of property relations and resulting economic class struggling. Lastly, a state is an instrument of class rule.

Generally, pre-colonial African societies had developed political organizations including stronger states before the advent of Europeans. Stronger states had been developed in east Africa such as the I3unyor-Kitara Kingdom which had been stronger since the fifteenth century. Buganda Kingdom had been another popular state in east Africa, being the dominant state during the nineteenth century. Karagwe Kingdom in the nineteenth century was among popular kingdoms in the region, it was led by Mukama Rumanyika, one of its strongest leaders. West Africa had the Ghana Kingdom, Mali Kingdom, Songhai Kingdom and the Forest States such as Oyo, Ife, Dahomey and Wofu Kingdom. Central Africa had the Mwanamutapa (Master of the conquered lands); Zimbabwe Kingdom (Dzimba dza Mabwe), Ndebele state, Shona state and many others. South Africa had the Zulu State. In North Africa there was the Egyptian Kingdom, one of the ancient states in the world. Ethiopia in the horn of Africa offers the best example of the ancient states being popular since the 4th century. State formation in the world, Africa being a part developed due to a number of reasons, scholars proposed some theories for state formation in Africa and the world at large.

Some scholars proposed spontaneous theory to be one of the theories. This theory explains that some people in the community gave up their sovereign and united with others. This theory refers to the ideas of famous French philosopher Jean Jacques Rousseau who explained about social contract. So under this theory people formed the states spontaneously by giving their independence to others.

Automatic theory was also proposed. Specialization and division of labour led to emergence of large political entities. Through specialization and division of labour, people united and formed large political entities. A good example is that of the people of the Nile Valley who formed some political entities with a concept of specialization and division of labour. So, automatically small communities merged into large due to specialization and division of labour.

Another theory is known as hydraulic theory. This theory was proposed by the scholar known as Witfogel. To him and other scholars with such an idea, portrayed that the people of arid and semi arid areas who carried out small scale irrigation merged their villages into large political units capable of carrying large scale irrigation schemes to maximize production, for instance in Mesopotamia, China and Mexico. For the case of Africa, this is still the hypothesis.

War and conquest theory explains emergence of African states. In this theory, it is said that the pastoralists subdued the peaceful cultivators, war and conquest occurred in many African states in their formation starting with Eastern, Central, Southern, Western and Northern part of Africa. Lastly, there is circumscription theory. This base on resource concentration, when two areas located in a same region the one with many resources while the other with few resources, the area with few resources was drawn to the blessed area with many resources. So, circumscription occurred in many African regions during the state formation in those areas.

Internal factors for the rise of states in Africa

Conducive environment influenced state formation. Under this factor, there are some issues to be explained, for instance, more fertile and more hospitable soil as that of Niger and Senegal. Secondly, natural resources favoured the state formation; availability of copper, gold, salt favoured the rise of states. For example, Mali Kingdom owned the Boure and Bambuk gold fields which led to the rise and expansion of Mali Kingdom. Buganda Kingdom expanded as one of the greatest states in East Africa due to conducive environment which paved the way for agriculture development.

Development of productive forces caused the rise of states. Productive forces are the elements of an activity of using energy; such elements involve human labour, objects of labour and means of labour. On this part, productive forces led to formation of political states. It is clear that, within Africa iron technology existed and it was not by diffusion. For example, in West Africa among the Mende speaking, they used iron technology in the development of agriculture. In Ethiopia, rise of the kingdom was a result of iron technology which developed some centuries ago. Mwanamutapa had also a good base of iron technology since 1000 A.D which paved the way to the rise of the kingdom because it was used as an item of trade and for production of weapons and agriculture tools.

Advancement of exchange was another cause. The exchange was on local and regional basis, local exchange was that made between the people of Benin with those of Akan. This trade stimulated the expansion of Benin and Akan states. Also, inter regional trade existed in Africa and influenced the expansion of some states, specifically in West Africa. Trans-Sahara trade offered a good example. Generally, exchange influenced the availability of regular source of income to the states because the traders paid tax for the states. Secondly, exchange influenced the improvement of administration of kingdoms through employing well educated officials. Third, exchange became the means of undertaking the wars of conquest and expansion through supply of horses and metals suitable for manufacture of arms. So, exchange was an important factor to the expansion of states in Africa.

Population growth caused African states to expand. The environmental factors influenced population expansion because it necessitated permanent settlement. Migration of inhabitants in addition to the local population increased the number of people. Population expansion necessitated formation of political organizations; also population influenced development of production together with the defense of a kingdom. Population influenced directly formation and expansion of Buganda kingdom in the lake region.

Some states expanded because of military conquest .Some kingdoms expanded because they conquered weaker states. A good example is that of Mwanamutapa kingdom which emerged in 1425 under Mutota. Matope, who became the strongest ruler of all Africa South of Sahara, managed to conquer many parts. Matope died in 1480. In West Africa, Ghana conquered the Takrur, Silla, Diara, Kaniaga, and Susu. The conquered states worked for the metropolitan state and paid tributes, hence benefited the metropolitan state. Through conquest Ghana expanded as Mwanamutapa did.

Role of individual leaders influenced expansion of states. The states with good leadership expanded. Songhai kingdom expanded due to the great contribution made by Askia Mohamed. This great man managed to unify the people of that kingdom through Islamic religion by introducing Islamic laws, he changed the administration structure, and used his talents in imperial plans in which in 1512 he attacked the Diara. So many African greater leaders such as Shaka Zulu, Kabaka Mutesa of Buganda, Mansa Kankan Musa of Mali and Matope of Mwanamutapa influenced development of African political organizations in the pre colonial era.

Specialization and division of labour was another cause. This influenced the expansion of production as each group in the state concentrated in a certain activity, a good example can be drawn from Songhai where by the people had a good division of labour; for example; the “Gow” were hunters “Do” were farmers and the “Sorko” were fishers. By having specialization, it became easy for the kingdom to expand because so many economic activities were conducted by the people of that kingdom leading to its growth.

Religion was essential for state formation, for example, local religions and Islam. In Uganda, within the Buganda kingdom where by the Kabaka was a spiritual leader who presided over religious functions and he was regarded by the Baganda as a semi divine person. The Baganda believed in many gods such as Musoke who was in charge of rain, Mukassa who was in charge of lakes, Warumbe who was in charge of death. Other societies such as the people of

Mwanamutapa believed in gods, for instance the Shona called their God “Mwari” and they believed that Mwari” taught them the skills of farming and metal working. Islam influenced the expansion of states, for instance in Songhai and Mali. Islam commanded respect, and support from the subjects, Islam encouraged education. Generally religion, both local, Christianity and Islam commanded respect, unified the people and created safety in the states.

Reasons for collapse of states in Africa

Influence of slave trade. Slave trade was a disaster which strongly hit the sons and daughters of African origin. Mostly, slave trade created insecurity as noted by Mwanamutapa Mvura who wrote the following statement in 1640’s *“Killing some and wounding others, stealing their sons and daughters and cows of their herds so that ‘very day I have complaints at my Zimbabwe”*. Then, slave trade destructed production in most of African states. For example, the Cava people of Wolof kingdom in West Africa relied on cultivation; slave trade caused the collapse of their state as cultivation stagnated. Generally, with slave trade Africans lost everything they had in all walks of life. Mwanamutapa Kingdom collapsed due to slave trade; Oyo, a former slave dealer faced the same catastrophe which led to its collapse in the nineteenth century.

European intervention was a great cause of collapse of states. Some political states collapsed as the Europeans intervened, for example, Buganda kingdom lost its luster when the British became interested with it because Henry Morton Stanley (Explorer for Belgium) popularized the kingdom by calling it *“The Garden of Eden”*. Then, Portuguese invasion marked the blue print of the collapse of Mwanamutapa by 1700 when the state remained with little power in which the Portuguese controlled it. Mandinka Kingdom collapsed in the hands of Europeans, the Frenchmen; Asante Kingdom collapsed due to the British invasion and so many other African states which were popular by the nineteenth century.

Conquest made by some societies within the continent. The conquest of some societies influenced the collapse of several political states in Africa, for example, Almoravids invasion and the Susu invasion of 1203 marked the collapse of Ghana kingdom. The conquered states lost the control of resources and other potentials as how Ghana lost the control of the Trans-Sahara Trade. Mali Kingdom was conquered by the Tuaregs which finally influenced the collapse of the kingdom. Again, the Moroccan invasion of 1590 led to the collapse of Songhai Kingdom.

Problems on succession led to collapse of states. Succession determined the state position; the states with poor succession collapsed totally, for example the death of Sunni Ali in 1492 created some problems in Songhai because Suimi Barn who succeeded was weak. Most of African states collapsed because the new leaders who became successors failed to maintain unity, political stability, economic development and peoples’ faith on their leaders hence finally the states perished.

Division within the states created political instability. Various African states experienced division in terms of tribes, clans and religions. Further concentration will be placed on the clans and religious division. Starting with the former, for example the struggle for power between Askia’s sons and brothers in Songhai kingdom influenced the collapse of that state. Religious division occurred in some states such as Songhai where the Muslims and the non- believers

quarreled. Such a division led to the collapse of an empire and the people of the same kingdom had a brief fight.

Case Studies

Songhai Empire

Songhai kingdom was among the ancient empires in West Africa covering the regions of ancient Ghana and Mali Empire. Songhai kingdom emerged by 500 - 700 AD and remained to be a minor state. Its expansion came so late due to the influence of some issues including geographical position. All important resources were to the Soninke and Malinke where Songhai lacked important resources for its expansion. There was lack of continuity which delayed its expansion. This was caused by the presence of many dynasties. Another problem was disunity. There was no clear state ideology because Islam was not a state religion. Also, lack of political peace de-stabilized the kingdom. Generally, presence of many dynasties caused the state to lack peace because of frequent conflicts. In short, Songhai Empire expanded replacing Mali kingdom which collapsed paving the way for that new kingdom in the region.

Factors for the rise of Songhai

1. Good division of labour. The tribes found in Songhai Empire were “Gow” specialized in hunting; “Do” specialized in agriculture and the “Sorko” specialized in fishing. The division of labour and specialization gave opportunity for the people to concentrate leading to the increase of products in all basic economic sectors; specialization simplified trade among the people of Songhai paving the way for the rise and development of the kingdom.
2. Influence of trade, specifically, the Trans - Sahara Trade. Through the Trans - Sahara Trade, the state gained regular source of income. Secondly, it provided the means for under taking the war of conquest and expansion through the supply of horses and metals suitable for manufacture of “arms” for example, spears and arrow heads. It improved administration of the kingdom through employment of well educated Muslims. So exchange was an important factor in the rise and expansion of Songhai Empire.
3. Influence of Islam. Islam was introduced by the people of North Africa such as Egypt to some parts of West Africa including Songhai. Generally, Islam influenced the rise of states because it unified the people. Then, Islam influenced military expansion in Songhai purposely for defense. Then, Islam created the administration or political changes because the former nobility were replaced by Islamic scholars in political offices. Lastly Islam created respect and order; all the above conditions caused the kingdom to grow rapidly being one of the greatest kingdoms of the period.
4. Imperial plans influenced rise of the state. Songhai kingdom was the vastest empire, its leaders applied their talents in imperial plans, for example in 1512 the Songhai people attacked the Diara. Apart from that, Songhai conquered Mali, Timbuktu, Azawadi and Jenna. The conquered lands paid taxes to the metropolitan state, defended the state and increased the state resources. Those potential areas Songhai Empire conquered influenced development of the empire causing it to be one of the greatest empires in Africa by that time.

5. Role of individual leaders. Some prominent leaders influenced the expansion of Songhai Empire in some ways, for example Askia Mohamed and Sunni Ali. Sunni Ali performed several issues which led to the expansion of Songhai kingdom. First of all he used his talents in imperial plans by conquering other societies such as the Diara, Jenne, Azawad and Timbuktu. Sunni Ali introduced the Islamic laws which kept peace and security within the state. Thirdly, he changed the administration structure by placing the Islamic scholars in political offices. So the leaders influenced much the expansion of Songhai Empire.
6. Fertility of the Savanna land. Fertile land influenced intensive agricultural production. For instance, the "Do" cultivated in Songhai, so production within the state led to expansion of that state. Agriculture led to population expansion because people got balanced diet. Then, through agriculture, the surplus was used for exchange within Songhai and with the other people from other kingdoms.

Factors for collapse of Songhai Empire

Division within the Empire destabilized the kingdom. It reached a stage when the people of Songhai became divided with the influence of two issues. Firstly; religious division and claniship; starting with the former, the people of Songhai were divided into two religious groups, the Muslims of west and the non believers of east. On the issue of claniship, there were several events which reveal that; hence Askia's clan lacked support of the other clans. The two issues influenced the eruption of the civil war in 1588 and the state collapsed due to insecurity.

Struggle for power was another factor. Mostly, the people of Songhai struggled for dominance; an example can be drawn from the side of Askia's sons and brothers who were fighting for power. This created insecurity within the state. For example, Askia Mohammed Turay died in 1538 and his son Mussa succeeded but he was assassinated after three months. A trend of misunderstanding among the people of Songhai ruined the empire leading to its total collapse.

Poor succession was a problem. As most of the prominent leaders died, for example Sunni Mi in 1492 and Askia Mohamed Turay in 1538, the state began to lose its luster, the successors failed to carry the good foundation made by the former rulers, for example, Mussa, Bankouri and Ismail failed to maintain the state stability. Failure to maintain peace and stability caused the empire to collapse.

Emergence of a civil war in Songhai de-stabilized the kingdom. In 1588 the civil war erupted between the western and eastern provinces. The western provinces won the war. Generally, the civil war influenced the collapse of Songhai Empire in the following ways; first; weakened the army, secondly, it created total division and lastly precipitated the total collapse.

Influence of the Moroccan invasion. By the end of the sixteenth century, specifically in 1590, Songhai faced a catastrophic event of the strong invasion made by the Moroccan people. That difficult moment marked an end of the good history of the kingdom. The Moroccan invaders succeeded to capture the state hence it collapsed because the state resources became under the invaders and political power was under the invaders. The Moroccans dominated trade and all the resources including gold and human resources.

Buganda Kingdom

Buganda kingdom was located on the shores of Lake Victoria. It was among more centralized states in East Africa. Some historians explained that the state emerged in the fourteenth century and the fifteenth century but it remained as a minor state. The expansion of Buganda came after Bunyoro Kitara had lost its power. When trying to trace the origin of Buganda Kingdom, the Bantu speakers must be referred. It is said that, the Bantu lived in the region as far back as 1000 AD. Generally, there is something good for Buganda when one needs to have plenty of information of the state, the historical records were kept through oral traditions and writing. For example, in 1901 there was a record published about the kings of Buganda. So, through such records the origin of a state can be clearly understood. On the origin of Buganda, two myths dominate. One, it is said that Kintu was the founder of the Kingdom and this view dominates among the Baganda. Second, some believe that Kato Kimera (the brother of Isingoma Mpunga Rukindi who founded the Bunyoro Kitara) founded the state of Buganda. This view is highly accepted by the Bunyoro traditions.

Factors for the rise of Buganda Kingdom

Religion was influential in the rise of Buganda Kingdom. Local religion dominated the state where the Baganda believed in gods, the Kabaka was also regarded as a semi divine. This situation caused him to be respected by his subjects for what he said. Also, other gods existed, for example Warumbe was responsible for death; Musoke was responsible for rain and Mukassa who was in charge of lakes. So, when the Baganda faced any problem they prayed to their gods and made sacrifices. There was a Rubale cult as a religious practice.

Talents of imperial plans developed the kingdom. This was practiced by conquering the other weaker regions. Buganda popularized itself by conquering the other lands which were regarded as Bitongole and the conquered lands were placed under the chiefs "Batongole" who were staunch followers of the Kabaka. A good example of the Kabaka who used to conquer other areas was Kabaka Junju who conquered the precious province of Buddu from Bunyoro. The merit of conquest was that, the state collected tributes from the conquered and acquired abundant source of labour and natural resources.

Industrial activities influenced development of the kingdom. Locally, Buganda was having a lot of hand craft industries, for example, bark cloth industries. Such industries created the source of income to the state simply because the Baganda used the items in exchange with other societies.

Influence of trade and exchange. The Baganda exchanged with their neighbours for some years, Buganda participated in the famous East African Long Distance Trade, for example, during the reign of Kabaka Kyabagu, Buganda had trade contact with the other East African communities. Trade influenced the rise of Buganda in the following ways; first it created regular source of income. Secondly, it was the means for undertaking the wars of conquest through supply of arms from the Arabs and Coastal Swahili traders. So, trade was so potential in expansion of Buganda kingdom.

The administrative system and structure of the kingdom caused Buganda to expand. Starting with the former, the Kabaka had so many supporters such as the Lukiiko who advised him, the Katikiro as chief ministers, the Omulamuzi as the chief justice and the Omuwanika as the treasurer. On the latter, Buganda Kingdom was divided into sub-counties known as Gomborola and into parishes known as Miluka and lastly, into sub-parishes. This simplified the administration and caused the rise of Buganda Kingdom as a strongest state in east Africa during the nineteenth century.

Population growth influenced the rise of states. Population growth in Buganda favoured its expansion. By the early nineteenth century the state had about half a million people. Presence of a considerable number of people influenced expansion of production as labourers were available and the state defense became stable. It also provided market for the commodities which were produced by the people of Buganda.

Favourable environment created economic development. Generally, Buganda kingdom had a favour of the environment, the state was located to the more fertile and more hospitable land for cultivation of banana, and the area received intensive rain. So production of agricultural crops was as advantageous to the state as food was available, and the surplus was used for exchange. Iron technology caused Buganda to expand. Though Iron was not so dominant in that state, the people of Buganda were iron workers, and they used to produce iron materials. So, iron technology helped to produce some weapons for defense, such as arrows and spear heads. Also, through iron technology, agriculture facilities were produced including hoes and axes. Lastly, iron tools were made for exchange. So, it stimulated exchange with the other communities.

Some leaders of Buganda Kingdom

Kintu, Chwa, Kalimera, Kimera, Lumansi, Tembo, Kigala, Kiimba, Wampamba, Kaima,

Naki bingi, Mulondo, Jemba, Suna I, Sekemanya, Kimbugwe, Katerega, Mutebi, Juko,

Kayemba, Tebandeke, Ndawula, Kagulu, Kikuiwe, Mawanda, Musanje, Mwanga I,

Namugala, Kyabagu, Junju, Semakokiro, Wasanje, Kamanya, Suna II, Mutesa, Mwanga II,

Daud Chwa, Mutesa II

Collapse of Buganda Kingdom

Buganda kingdom witnessed the arrival of whites in the region by the nineteenth century; among the people with interest in that area were the British and Germans. Up to their arrival, the state was still stable as H.M. Stanley noted it that Buganda was the Garden of Eden due to presence of good gardens, plantations, network of roads, peacefully and well organized people going about their business. The situation attracted the whites hence the state fell under the whites and that marked the end of Buganda Kingdom as a sovereign state.