

AHT 200: A HISTORY OF KENYA

This course deals with the history of Kenya from the earliest time to the present era. In the first lectures the candidates are introduced to the history of Kenya. This entails studying the Kenyan environment and the early inhabitants in East Africa. This is important as it lays the ground for the other themes of the study which include:

- Emergence of Kenyan communities
- Production, distribution and exchange patterns of the pre-colonial communities
- Early urbanisation
- The advent of colonialism
- Colonial economy
- Social and political developments during colonialism
- Decolonisation process in Kenya.
- Post independent - (social economic and political challenges and its impact in Kenya).
- Globalisation and its impact in Kenya.

OBJECTIVES

By the end of the session, the candidate should be able to:

1. Discuss the major economic resources of Kenya.
2. Describe the physical landscape of Kenya.

THE KENYAN ENVIRONMENT

The total surface area of the Republic of Kenya covers 582,646 square kilometres. Out of this area, the water surface occupies 13,393 square kilometres comprising rivers, lakes, and part of the Indian Ocean.

It is worthwhile to note that the current boundaries of the country have a long history. They are the product of state treaties signed between the British government, German and the Sultan of Zanzibar in 19th century known as the Anglo German Agreements. Therefore, it can be concluded that the history of Kenya has been shaped to a large extent by the policies made by the British government during the period of colonialism.

GEOGRAPHICAL SETTING

Kenya can be divided into four geographical regions, namely;

- The coastal plain
- The arid low plateaus

- Kenya highlands
- Lake Victoria basin

THE COASTAL PLAIN

The coastal plain comprises of a thin belt, less than 60 km in width. It is marked by coral reefs, mangrove and other tropical trees. Unfortunately for Kenya, our coastal plain cannot boast of many natural harbours. However, there are two main rivers that drain the coastal plain, namely, the Galana, and the Sabaki Rivers. These two drain their waters into the Indian Ocean.

The coastal belt experiences a modified equatorial climate. This means that temperatures and humidity are quite high throughout the year. On average, the temperatures experienced are about 35°C. Rains are experienced twice annually. There are rains from March to May, and from October to December. Rains on the coastal belt are brought by the Monsoon winds, which blow from the Indian Ocean. It is interesting to note that the coastal plain is important to the historical development of the country in several respects. First, most of the foreign invaders in the country such as the Greeks, Arabs, Portuguese, and even the British entered the territory through the Indian Ocean. Secondly, the coastal harbours have provided an opportunity for maritime commerce for several centuries.

THE LOW PLATEAU

The low plateau occupies the largest region in the country, covering over two thirds of the most arid parts of the country. The Lowland Plateau stretches from Kenya's border with Tanzania in the south, to the northern part of Kenya. The region rises gradually from 152 metres at the coastal plain to 912 metres in the interior. This belt is characterized by a number of features. First, the temperatures here are extremely high. Second, the rainfall is infrequent and low. In fact, the mean annual rainfall is under 508 mm. It should be noted that in spite of the arid nature of the land, it still supports pastoralism which is an important economic occupation for many communities in Kenya. Moreover, many important wildlife reserves and national parks are to be found here including the Tsavo and the Amboseli national parks.

KENYAN HIGHLANDS.

The Kenyan highlands are characterised by a series of plateaus and volcanic landscapes lying between 915 metres in the east to 1520 meters in the West. The region is separated into two highlands - eastern and Western highlands by the Great Rift Valley, which runs through Kenya, from Ethiopia in the North and extending to Tanzania, in the south. The highlands enjoy over 1000 mm of rainfall annually. In addition, the good climate and fertile volcanic soils enables the region to support a large population.

THE LAKE REGION

The lake Victoria basin or simply the lake basin is a plateau region that gently slopes from the western highlands towards Lake Victoria. Rains here are about 762 mm annually. It should be noted that the lake basin is shared between Kenya's neighbours in East Africa, namely - Uganda and Tanzania. The Kenyan side of the lake is fed with waters from rivers such as Gucha, Sondu, Nyando, Yala, Nzoia, and Sio. The lake basin has a lot of agricultural potential if the waters of Lake Victoria should be used for irrigation.

References for Further Reading

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EARLY INHABITANTS OF KENYA

By the end of the lecture, the candidate should be able to:

1. Explain Charles Darwin's theory of evolution in relation to east Africa.
2. Identify the important archaeological sites in East Africa
3. Identify and describe the early inhabitants of Kenya. Present day Kenya comprises people of different racial origins namely, Africans who are the majority, Asians, Europeans as well as peoples of Arabic origins. Kenyans of African origin constitute most of the population - (98%).

Nevertheless, the question concerning the origin of humans is pertinent not only here in Kenya but the world over. It is therefore important to ask this question before we analyse the different inhabitants of Kenya. Charles Darwin (1809-1882), an Englishman, made a scientific trip in 1831 to South America and the Pacific islands. In this expedition, he spent time to study rocks and other geographical features. Consequently, he published his theories on evolution in 1859 in a book titled *The Origin of Species by Means of Natural Selection*. Darwin's theory states that all living things evolved over millions of years from simple living cells to complex plants and animals.

Scientific evidence supports Darwin's theory, which states that man was originally a primate, but gradually evolved over the years from his ape-like ancestors. Archaeological evidence, in particular, points to East Africa as being the possible cradle of humankind. Many archaeological sites have been discovered in East Africa. This confirms the fact that early hominids were living in this area even before the earth movements that led to the formation of the Rift Valley. Some of the important archaeological sites in Kenya include Rusinga Island, Fort Ternan near Kericho, Kariandusi, Gambles cave, Orgesailie near Magadi, Koobi Fora near Lake Turkana, and Hyrax Hill near Nakuru. The oldest remains found in Kenya were those of *dryopithecus Africanus*. These were discovered at Rusinga Island in Lake Victoria. The creature discovered was named *Proconsul* and was dated about 20 million years ago. This discovery convinced many archaeologists that East Africa was the first home of mankind.

In 1961, the remains of *kenyapithecus* were discovered at fort Ternan near Kericho, once again by the Leakeys - Dr. Louis Leaky and his wife Mary Leaky. The fossil remains were dated between 15 and 12 million years old. Other similar remains have since been discovered at Samburu hills, Lake Baringo and in the lake Turkana Basin. It is worthwhile to note that *kenyapithecus* is believed to have been closer to man in several respects. First, his canines were much smaller than those of the *proconsul*. Second, he could walk on two legs occasionally. Other important evidence found in East Africa includes the remains of *Australopithecus*. This creature is believed to have appeared first in the Savannah's of south and Eastern Africa with the first discovery being at Taung in Botswana by Raymond Dart in 1924. However, the remains of the similar creatures who are believed to have lived about 2-4 million years ago have also been discovered in many parts of East Africa. In 1959, Mary Leakey discovered the remains of the *zinjathropus* at the Olduvai Gorge in Tanzania. The remains were dated about 1.75 million years ago. Other similar remains have been discovered by archaeologists near the Omo Valley in Ethiopia, Laetoli in Tanzania, near Lake Turkana and Lake Baringo in Kenya.

Other fossil remains that confirm that Kenya was the original home of mankind includes those of the *Homo habilis* and *Homo erectus*. *Homo habilis* is reported to have existed between 2.5 and 1.5 million years ago. The *Homo habilis* remains have been found near Lake Turkana in Kenya and near the Omo valley in Ethiopia.

Homo erectus means the upright man and was believed to have had a bigger brain than *Homo habilis*. He is estimated to have preceded the modern man as he lived between 200,000 to 2 million years ago. The evidence suggesting that he lived in Kenya has been found at Nariokotone River near Lake Turkana and Orgesailie near Lake Magadi. This overwhelming evidence goes a long way to prove that Kenya was inhabited by man many years ago. It should be noted that more evidence concerning the early man continues to be unearthed with time.

EARLY INHABITANTS

As we have already seen, there is a lot of evidence to suggest that Kenya was the home of the early humans. Nevertheless, the early modern inhabitants of Kenya were foragers or hunter-gatherers, cultivators and animal keepers. This contradicts the views of the Euro-centric scholars who have in the past-perpetuated falsehoods that the early inhabitants of east Africa and Kenya for that matter, were of Caucasoid or European descent. Fortunately for us, archaeological evidence shows clearly that Kenya was inhabited by stone Age peoples dating as far back as 2 million years ago. The fossil remains and artefacts as well as oral traditions confirm that the earliest groups of people to live in present - day Kenya were of the Khoisan stock.

Though not much is known about these people, they are said to have spoken a language with chicking sounds quite similar to that of the Khoisan of South Africa. It is important to note that there still exist some groups of hunter-gatherers in Kenya such as the Okiek who live in some parts of the Rift valley and the Athi. Another group of Kenyan inhabitants that settled in the territory as early as 2000 BC were the southern Cushites. These are believed to have entered modern Kenya from Ethiopia. These were a pastoral people who owned large herds. A number of the southern Cushites still exist in different parts of East Africa. These include the Mbugu of Usambara, Dahalo or Sanya of lower Tana and the Irawn of Tanzania. Another group of early inhabitants in Kenya were the mixed farmers. These arrived after the hunter-gatherers and the pastoralists. Examples of these include the Sirikwa and the Dadog. These are believed to have settled in the Western highlands and the Rift Valley. However historians are not sure of the origin of these people which some maintain that the mixed farmers were related to Sudanese peoples of Uganda and Sudan, others are quite doubtful.

MIXED FARMERS

Both linguistic and archaeological evidence has helped historians to reconstruct the early history of these early communities. Archaeological evidence for instance, has revealed items such as grindstones, pestles, stone pots and bowls, animal bones etc that confirm that such communities practised mixed farming. Unlike the pastoralists, the mixed farmers had a greater degree of control over their environment and this had important implications on their social, economic and political developments. The domestication of plants and animals led to improved and regular food supply that in turn stimulated population growth.

Since the growing of crops requires several months before the crops could mature and get harvested, it became necessary for the mixed farmers to settle in more permanent or semi-permanent settlements. This in turn provided the basis for important developments in other fields. These developments included social differentiations, professional specialization, technological innovations and other socio-economic and political developments that would naturally accompany such societal expansion and complexity. It is these developments that led to a firm foundation for the Kenyan civilization that we see today.

THE EMERGENCE OF KENYAN COMMUNITIES

The Kenyan communities are categorized into three main linguistic groups namely;

1. The Bantu
2. Nilotes
3. Cushites

The arrival and expansion into Kenya of the ancestors of the above dominant groups took place at more or less the same period. This was at the beginning of the Christian era. Between AD 150 when the Bantu group are first reported in Kwale at the Kenyan coast and 1500, some of these Bantu speakers had infiltrated the entire coast to southern Somalia, Kenya's Eastern highlands, the foot of Mt. Kenya and the Eastern shores of Lake Victoria all the way up to the foot of Mt. Elgon.

Similarly, the ancestors of the Highland and Plains Nilotes had also established themselves in the Western Highlands and in the Northwest Plains, respectively. It is believed that the Kenyan communities were involved in very intense internal movements prior to AD 1500 and that it is

in the course of these movements that the various clans were formed as well as the settlement of the people into their present – day homelands. The period between AD 1500 and 1900 witnessed the emergence of societies and social economic systems, which are still characteristic of the communities of Kenya. During this period the different peoples evolved into the distinct ethnic groups that we have today.

THE BANTU

The term Bantu was first coined by Dr. Wilhelm Bleek in a book published in 1862 entitled *A Comparative Grammar of South Africa Languages*. Bleek observed that nearly every language spoken in the southern third of the African continent had prefixes which could be called “Proto-prefixes” presupposing a generic relationship and implying a single source. Many other scholars have since studied the Bantu, languages and its speakers ranging from linguistics, anthropologists to historians.

According to Olwer and Mathews (1982), one of the many difficult problems in the history of the Bantu speakers is the fact that the Bantu do not constitute genetically an ethnic group. This is because they lack physical homogeneity as a group. Nevertheless, the Bantu languages are united by two outstanding features not found in other African languages. The first one is the grouping together of words in classes distinguished by pairs of singular and plural prefixes e.g umuntu (person). The second characteristic is the agreement of adjectives, pronouns, and verbs with the noun to which they refer by means of a prefix (Ibid. 1982:80).

The Bantu speaking peoples are by far the largest single language family in Africa. Scholars have estimated their population to be over 180 million. Thus, even though the estimates cannot be reliably authenticated the Bantu speakers could perhaps also account for two – thirds of Africa’s population. Although the Bantu language appears in as many over 600 dialects, all the prefixes conform to a singular and plural forms of the term Bantu, the word Bantu itself being the plural of the word person. As we have already seen, the earliest Bantu speakers must have arrived in Kenya about AD 150. These dates are based on the earliest Early Iron Age pottery first identified at the site of Kwale, in the Digo Hills near Mombasa. The unique type of pottery associated with the Bantu speakers by archaeologists referred to as the “dimple – based” pottery, has also been discovered in Western Kenya and it dates back to around the 3rd century AD. Scholars who have studied the Bantu migration into Kenya have identified various waves through which the Bantu

passed. Each of these waves however went through a complex process of expansion, adaptation and settlement.

It is worth noting that in spite of the great controversy among scholars over the original home or cradle of the Bantu, there are a number of points over which the scholars have generally agreed on. For instance, it has been agreed that the earliest evidence indicates that the Bantu language that the earliest Bantu language seems to have been spoken in the Niger and Cameroon Highlands. Its traces are still found among the dialects of several communities such as the Tiv, Batu, Ndoro, Bitare, Mambila and Jawara. Evidence indicates that in the first millennium, a large section of the Cameroon-Benue Bantu infiltrated and inhabited the area between the Great lakes and Shabba. Although the reasons for these migrations are not known, there are enough reasons to conclude that the possible motives for this expansion included:

- Need for fertile land
- Population pressure
- Internal and external conflicts
- Epidemics
- Drought and famine

It is also worth noting that another possible reason for the rapid expansion of the Bantu speakers had to do with iron technology. Their acquisition and use of iron technology must have been a significant cause of their mobility and expansion. Iron technology resulted in the increase in food production and this in turn stimulated population expansion. Indeed, iron technology enabled humankind to enjoy several possibilities including a greater degree of control over the environment. Moreover iron technology offered humankind the opportunities for further cultural development. People were now more prepared to deal with human enemies as well as wild animals. Scholars who have studied the history of the Bantu speakers such as Muriuki (1974), Were (1967), have grouped the Kenyan Bantu into two groups, namely; The Eastern and the Western Bantu of Kenya.

The Eastern Bantu include the Akamba, Aemba, The Pokomo, the Agikuyu, the Ameru, the Taveta, the Taita and the Mijikenda among others. • The Western Bantu on the other hand comprise the Abhaluyia, Abagusii and Abakuria. By the first millennium AD most of the Nyanza and western regions of Kenya as well as the adjacent plateaus had been occupied predominantly by the Bantu

speakers. As the Bantu speakers migrated, they interacted and assimilated other early peoples whom they found in the country. Among them included the hunter – gatherers such as the Ogiek, Dorobo, and the |southern Cushites.

Evidence of this interaction has been confirmed by linguists such as Chris Ehret who used linguistic evidence to demonstrate that there existed a lot of language borrowing between the Bantu speakers and other communities. Moreover, cultural practices such as circumcision and clitoridectomy appear not to have been part and parcel of the Bantu culture initially. Rather, these appear to have been borrowed from other groups of people such as the Cushitic and Nilotic speakers. There is evidence that in western Kenya the Kalenjins, the Maasai and the Luo closely interacted with the Bantu. According to Were (1974), this borrowing has been confirmed not only by the loan words and cultural practices, but also by the naming of various clans in the region. This for example explains the existence of so many clans and dialects among the Abaluhya of western Kenya.

Similarly the Bantu of Eastern Kenya interacted with other Kenyan communities including the Nilotic and the Cushitic speakers. This has been attested by both archaeological and linguistic evidence. Among the Cushitic groups that interacted with the Bantu speakers of |Kenya included the Somali, Dawalo and the Borana. The Nilotic speakers included the Athi. Evidence of the early settlement of the Bantu speakers in Kenya has been characterised by iron smelting furnaces and a distinctive type of pottery called “Urewe Ware”. Other characteristics include dense settlements and the practice of agriculture.

In conclusion, a number of observations need to be emphasized with regard to the history of the Bantu speakers in Kenya. First, Bantu speakers were among the pioneer users of iron technology in the region. This technology was invaluable in the clearing of forests in readiness for the cultivation of crops such as millet, sorghum etc. Crop growing in turn made the Bantu perhaps more sedentary than other groups that occupied the region previously predominantly hunter-gatherers. Secondly, the Bantu like other groups in Kenya interacted with other inhabitants in the region. This implies that in the history of the Bantu, it is not possible to talk of a community that has not interacted culturally and otherwise with other groups in the country.

THE NILOTES

The term Nilotes or Nilotic is employed to denote a group of people who speak closely related languages, and who are believed to have a common origin. The term Nilotic is itself derived from the name Nile. The Nilotes are found in many parts of the African continent. These include Northeast Africa, including Sudan, Uganda, Kenya and Tanzania. Several scholars have studied the history of the Nilotic speakers including Joseph Greenberg and George Murdock. However, they generally disagree on which languages could fully be referred to as Nilotic, and which ones only show Nilotic influence.

In Kenya, the Nilotic-speaking group is believed to be the second largest after the Bantu speakers. The Nilotes are divided into three major groups by scholars who have studied their migration. These include; the highland Nilotes, which comprises the Kalenjin speakers who live in Kenya's Rift valley region. It is believed that the ancestors of these groups had already inhabited some parts of the Western highlands of Kenya by about AD 500. Among these included the Okiek (Dorobo) and the Dadog.

Another group of the Nilotic speakers are the plains-Nilotes. Similarly this group comprises several sub-groups namely; the Maasai, Samburu and the Teso. Outside Kenya, other members of this cluster include the Karamojong' of Uganda, the Bari, Kuku and Kakwa of Sudan. The Third group of the Nilotic speakers of Kenya is made up of the River-Lake Nilotes. Like the plains Nilotes, some of the members of this group are also found in Sudan, Uganda and even Tanzania. These included the Luo of Uganda, Tanzania and Kenya as well as the Dinka and Nuer of Sudan. The arrival of the River-lake Nilotes in Kenya is dated from about 1490 AD.

The different sources of evidence used in the reconstruction of the Nilotic migrations including archaeology, linguistics and oral tradition seem to agree that in general the Nilotic speakers originally lived in a region Southwest of Ethiopia. The possible reasons for their migration included the need to escape from;

- Droughts and diseases
- Internal and external conflicts, as well as the need to look for more and better pasture land for their animals, as they were predominately a pastoral people.

The Kenyan Luos who are part of the River-Lake Nilotes are believed to have migrated westwards to southern Sudan before moving to Uganda and western Kenya eventually. They left their relatives in Uganda and Sudan namely, the Acholi, and , Padhola. By 1000 AD, the Luo were occupying the Bahr-el-Ghazal plains in Sudan, but by 1500 AD., they had settled in some parts of western Kenya. Scholars who have studied the migration and settlement of the Luo such as W.R Ochieng', of B.A. Ogot and Atieno-adhiambo, divide the Luo into four divisions, namely; the Joka Jok, Joka-Owiny, Joka Omolo and the Abasuba.

Two points about the migration and the settlement of the Luo deserve emphasis. First, it must be noted that the migrating groups did not move as one large wave of people. The Luo migrated in small groups and this was done gradually over several centuries. Secondly, they interacted with other Kenyan communities including the Bantu with whom they interacted. These interactions needless to mention, were both peaceful and at times violent. It is argued that the nomadic lifestyle of the Nilotic speakers predisposed them to warfare and cattle rustling. This kind of lifestyle was bound to generate conflict between them and other groups from time to time. Linguistic and archaeological evidence points to the fact that such interactions were not uncommon.

CUSHITES

The main Cushitic family of languages is believed to have originated in central Ethiopia and comprises five groups. However, of the five groups it is the group categorised as the eastern Cushites that occupy the northern plains of Kenya. The Eastern Cushites comprises the Oromo, Rendille, Gabbra and the Somali among others. Nevertheless within this group several dialects are spoken. This includes; Oromo, Konso, Boran, Somali, Kambala, Tamaro, Sidamo and Darasa. The eastern Cushites are also referred to as the "Sam" speaking peoples. The name "Sam": which means "Nose" is shared by all the Eastern Cushites. Linguistic evidence places the original homeland of the Eastern Cushites to a region east of the Omo River. Professor Bernd Heine and the Scholar H.S. Lewis seem to concur that the origin of these people can be found in this general area.

Although the early history of the Eastern Cushites is not very clear, the group appears to have spread southwards from the Ethiopian highlands in two independent movements. One cluster comprising of the ancestor of Arbore and Dasenech settled between Lake Stephanie and Lake

Turkana. The Elmolo are also believed to have been part and parcel of this movement. These are believed to have passed along the eastern shore of Lake Turkana up to the Southern end. This group took to fishing activity.

The second movement involved the larger part of the Eastern Cushites including the Somali and Oromo. The Somali are believed to have started their migration from their cradle land at the beginning of the present era (1st century A.D). They acquired the camel and the Zebu cattle from Arabia through trade and other contacts across the Red Sea. The camel in particular was invaluable in facilitating faster spread to large parts of northern Kenya. The Oromo who also belonged to this second movement into the country were the last in this language family to migrate. They moved southwards and eastwards at around A.D 1500. Since they were late comers in northeastern Kenya, the Oromo were received by the groups that had arrived earlier with a lot of hostility. Most of this hostility stemmed from the competition over water and pastureland. The Borana community is also believed to have been expanding at around the same period as the Oromo. For a long period the Borana occupied the Divre and the Liban plains before moving to Moyale, Buma, Elwak, Wajir and Juba, during the second-half of the 16th century.

Fortunately for history scholars, the evidence regarding the migration and settlement of the Eastern Cushites has been corroborated by many sources. These include linguistics, oral traditions, as well as written sources. These different sources have been extremely useful in the reconstruction of these people's history. Many Arab scholars, for instance, have recorded the history of the Somali. Among these include Ibn Batutta (AD 1331), Al-Masud (AD935) Al Bakri (AD1067) and Al-Idirssi (AD 1154).

Some Portuguese writers have also written about the Oromo. The Portuguese writer Manoel d'Almeida who visited Ethiopia in the 17th century gave the year 1537 as the precise date when the Oromo entered the southeastern province of Bali. However, the Ethiopian priest and writer by the name Bahrey gives the date of this ranging between 1590 and 1540. The arrival of these peoples into Kenya was significant as it resulted in intercultural relations with the other communities they met in the region.

CONCLUSION

The history of migration and settlement of Kenyan peoples is significant indeed, but also complex. This migration and settlement enabled many people to interact and establish complex inter-cultural relationships. However, contrary to Euro-centric scholars who paint the situation in pre-colonial Africa as hopeless and violent, it is clear from the foregoing that many of the communities established harmonious relationships, relations that were mutually beneficial to all concerned. Nevertheless, violent clashes did occur from time to time. Another point that requires emphasis concerns the logic behind the migration and settlement of these peoples. No group of people decided to move aimlessly without a strong motive. Quite often, they moved due to economic factors. Such as drought, famine and even diseases. Sometimes the movement occurred due to political factors such as internal conflict or external attacks.

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PRODUCTION DISTRIBUTION AND EXCHANGE PATTERNS OF THE PRE-COLONIAL COMMUNITIES

By the end of this topic the candidates should be able to:

- i. Identify the various sources of livelihood among the different Kenyan communities in the pre-colonial era.
- ii. Explain the reasons for each community's economic activities in the period.
- iii. Discuss the social, economic and political institutions that governed economic occupation of each community.
- iv. Analyse the consequences or impact of the above economic activities.

INTRODUCTION

The Kenyan communities had settled in their present locations between the 15th and 19th centuries. As already observed, these communities came from different origins and therefore comprised a variety of speakers of several languages and dialects. Thus as a nation Kenya has emerged as a country made up of different people from diverse ethnic and cultural backgrounds. Nevertheless, it is worth noting that in their migrations and settlement, the peoples of Kenya have struggled to ensure a daily and a continued livelihood. There is no doubt that even today the Kenyan peoples do struggle to ensure their daily sustenance albeit in different ways from the pre-colonial era. The historical obligation then as now of all Kenyans was to ensure their continued sustenance as individual groups. This need inevitably led to the creation of social and political systems and institutions with the main purpose of regulating the inter-group relationships.

FOOD PRODUCTION

The earliest known inhabitants of Kenya lived by hunting and gathering. This was indeed an economic activity practised by most pre-colonial communities not only in Kenya but all over the world. It was a mode of existence, which enabled these pioneer Kenyan communities to cope with their environment especially in difficult circumstances. Hunting and gathering called for the dependence on nature for the purpose of the food requirements. Hunting calls for the dependence on the fauna, while collecting and gathering implies living on the flora. Indeed, as we observed earlier, every Kenyan community relied on hunting and gathering in one way or another during the pre-colonial period. Moreover, it should be noted that even today it is not uncommon to find some people gathering some natural vegetables and hunting in the forests in order to get food.

In most parts of Kenya and East Africa in general, agricultural activity is believed to have began at around 300 years ago. Evidence abounds in many parts of East Africa of the existence of farming activity in these early years. In the Rift valley and in the highlands of Kenya and Tanzania, Archaeologists have come across evidence of food producing societies dating back to about 3000 years ago. Such evidence includes the presence of stone bowls, pestles and mortars. A good example of such findings was at the Njoro river cave near Nakuru where a lot of grains were found in a new stone age archaeological site. It is thus clear that simple agriculture, especially shifting cultivation was widely practised to allow the soil to regenerate fertility naturally.

Among some of the crops grown by these pioneer farmers included eleusine, millet, root and tuber crops among many others. During the 16th century, the Portuguese introduced some new crops mainly from Latin America and Southeast Asia along the East coast of Africa. These included; bananas, coconut, sugarcane, yams and rice. It should be noted however that these crop varieties that were imported from elsewhere, needed to be adapted to the local environment.

Pastoralism was also a vital economic and socio-cultural factor among the Kenyan communities. It should be emphasized that pastoralism was a very stable economic activity. It is small wonder then that even today some pastoral communities such as the Maasai, Samburu and the Turkana still find it difficult to abandon the practise of animal keeping for cultivation. Most Kenyan peoples traditions especially among the Maasai, Somali and Turkana indicate that their ancestors were great livestock keepers. Cattle in particular was an important asset for the economic survival of pastoral communities. Cattle keeping provided a more convenient form of storing wealth than fresh foodstuffs. In addition, livestock provided clothing, weapons and manure. Even more important livestock governed the daily rituals, routine and kinship relationship not only among the predominantly pastoral communities such as the Maasai, Turkana and the Samburu but even among the cultivators such as the Bantu communities of Kenya.

TRADE ●

In general, the pre-colonial economy was predominantly for the purpose of subsistence. Nevertheless, trade and exchange of goods was also common for mutual benefit. The exchange of goods between different individuals and communities, was and is still based on the fact that no community, region or country is endowed with all the necessary natural resources and skills that could make the people self-sufficient. Since the ancient times therefore Kenya communities procured through trade what they could not produce on their own. A good example of the pre-colonial trade was the exchange of goods between the Abagusii who were predominately cultivators with the Luo people in Nyanza. While the Abagusii acquired livestock, basketry and fish from the Luo, they in turn provided them with iron articles, grains vegetables. Such internal commercial activity ensured that important cultural and economic ties were established. It should be noted however, that climatic factors were important determinants of pre-colonial trade.

In the Western part of Kenya, exchange of goods went beyond the present boundary of Kenya e.g. the Luo and Abaluyia groups exchanged goods with communities of modern-day Uganda such as the Basoga, Bagishu and the Baganda.

In the Eastern highlands of Kenya flourishing trade was going on prior to colonialism. The communities of the region were particularly fortunate in terms of the ecology and climate in terms of the ecology and climate. The Agikuyu, Aembu and the Ameru therefore produced abundant foodstuffs not only to sustain their communities but also for exchange. Exchange of goods was done between them and the Akamba as well as with the Massai. From the mount Kenya peoples, the Maasai acquired bananas, grains, yams, gourds, tobacco, ochre, potatoes and iron ore. In return these communities acquired livestock, hides, beads and leather cloaks from the Maasai. This exchange was described by Muriuki (1974) as a symbiotic relations as each community benefited.

The Akamba people similarly traded with the Agikuyu. The Akamba exchanged poisons medicines, charms, snuff boxes, bows, arrows and tobacco for salt, cowrie-shells, food and livestock.

CONCLUSION

As a way of conclusion, it is important to emphasise three points. First, several market centres developed out of this trade especially in places where groups met for the purpose of exchanging commodities. Secondly, the exchange of goods between communities was quite dynamic. This implies that Kenyan communities could identify the opportunities within their own environment, which they exploited to uplift their conditions of life. The Akamba case is perhaps a good example of this dynamism. In the 18th century, most of them had settled in the Mbooni hills where the climatic conditions and the soils favoured agriculture. Consequently, the population density increased tremendously within a few generations. This in turn pushed some members of the community into the relatively drier Kitui region, which was prone to drought and famine. Fortunately, Kitui was endowed with wild game and plants from which poisons could be extracted. The Akamba took full advantage of this situation by using ivory, skins and poison for exchange with other communities. For this to happen, the Akamba also entered into good relations with their neighbours. For instance, they established blood brotherhood relations with the Mijikenda at the coast. This explains why the Akamba were the leading long distance traders in Kenya by the 19th century.

THE COLONIAL ERA

By the end of this topic the candidates should be able to;

- i. Explain the motives behind the colonization of Kenya by the British
- ii. Discuss the process of colonization of Kenya

The declaration of a protectorate over much of what is now known as Kenya on 15th June 1895 marked an important milestone in the history of Kenya. This was the beginning of British rule that lasted more than 60 years. Although the East African protectorate, as Kenya was known, at the beginning of colonial rule did not appear to be important economically, the British found it necessary to protect it as she valued the strategic East coast of Africa. Moreover, the importance of East Africa became even more urgent due to the need to protect and control Uganda and the Nile valley (Ogot, 1974).

Thus the increased German involvement in Tanganyika following the Berlin conference worried the British. However, in 1886 the Anglo German Treaty settled some of these British fears. The agreement allowed the Germans to acquire Tanganyika, with the exception of Zanzibar and the coastal strip, which were retained by the sultan. Nevertheless, rivalry over the ownership of Uganda continued. Consequently in 1890 another Anglo-German agreement was signed, popularly known as the Heligoland Treaty. By this treaty, Germany recognized British protectorate over Zanzibar, Pemba Witu and Uganda. At the same time the British recognized Germany's protectorate over Tanganyika and a small island in the North Sea called Heligoland.

The British chartered the British East African company of William McKinnon to administer the East African protectorate and the Uganda protectorate in 1888. Upon receiving the royal charter of incorporation, the company changed its name to the Imperial British East Africa Company. It should be noted that chartered companies that executed the purposes and policies of European governments in Africa had become a familiar trend in the late 19th century. The company was granted enormous responsibility by the British government. The company was supposed to effectively occupy British spheres of influence in East Africa and administer them; to exploit the natural resources; develop the sphere of influence; Eradicate slavery and slave trade, and to protect the missionaries, among other things. However according to Ghai (1970), the IBEAC may have been useful in allowing the British government to obscure the full implications of its policies, but in

the early 1890s it proved to be highly inefficient. It has been described as ramshackle; poorly conceived; badly managed and grossly under capitalized (Ibid; 11). Consequently, by 1895 a British protectorate had been established over Uganda and the British East Africa was declared a British protectorate in the following year. The British annexation of Kenya in 1895 should therefore be interpreted against the capitalist development in Western Europe during the 19th century. Colonies in Africa and Asia became highly attractive for economic reasons and were important to the imperial powers in several ways:

- i. First, they served as sources of raw materials, which were badly needed for European factories. Such commodities included rubber, timber, gold, ivory, cotton, cocoa etc.
- ii. Overseas colonies were regarded as markets for European manufactured goods such as clothes, utensils etc.
- iii. Some of the colonies including Kenya, South Africa, Angola and Southern Rhodesia acted as an overflow for surplus European population and a speculative investment territory for surplus capital.
- iv. Lastly, some colonies were acquired because of their strategic importance.

After the declaration of a protectorate status over Kenya on 1st July 1895, the British now embarked on setting up an administration. The protectorate was to be administered from Zanzibar and the first commissioner was Arthur Hardinge. The commissioner was the chief executive officer of the protectorate and had the primary responsibility for the establishment of British administration. Thus the commissioner was given wide-ranging power including the responsibility over the maintenance of law and order. He was also empowered to make some laws.

The commissioner depended on the groundwork done by the IBEAC to establish an administrative system in the country. Africans in Kenya were opposed to foreign rule since the days of IBEAC authority in the country. The African reaction to British rule varied from one community to the other. In general, the communities that were experiencing economic prosperity at the onset of British rule were quick to put up armed resistance. Examples of such communities included the Nandi, the Abagusii, and the Mazrui, as well as some sections of the Luo, Gikuyu and Abaluyia communities. On the other hand, some communities were experiencing tough times arising from drought, locust invasions and civil wars. Such communities collaborated with the British. Examples of the communities that collaborated included the Wanga, section of the Abaluyia, the Maasai, some

sections of the Akamba, Luo and Gikuyu communities. It is important to note that in most communities even the collaborating ones, there were many people who resisted against colonial rule.

The British government was anxious to control the BEA protectorate and this meant that where necessary foreign troops were also mobilized such as Indian, Sudanese and Baganda soldiers. The British decided to construct a railway linking the East coast of Africa to Uganda with a view to establishing effective control over the people. The railway line reached port Florence (Kisumu) in 1901. The railway was a significant milestone in the history of Kenya for several reasons; first, many Indian coolies were invited to provide labour for the construction. Many of these did not go back to India after the expiry of their contracts and opted to settle in Kenya by taking up jobs with the railway and the civil service. Others began to run businesses in the upcoming centres and towns.

Secondly, many Europeans settled in Kenya after the completion of the railway. Sir Charles Eliot, the commissioner between 1900 and 1904 gave European settlers official encouragement to settle in the protectorate. Although European settlers had begun to settle in the territory as early as 1896, more arrived during Eliot's tenure. From 1904 many settlers arrived from South Africa. They were followed by other settlers from Britain, New Zealand, Australia as well as Canada.

What do think was the significance of these settlers in Kenyas history?

THE COLONIAL ECONOMY

With the submission of Africans to colonial rule, a number of policies were put in place to make the economy self-financing and viable. The British viewed Kenya as territory that was barren and wild. It is important to note that even the construction of the railway was not initially intended for the prosperity of Kenya but for the economic exploitation of Uganda, hence the name: Uganda railway. It should be noted that it was this desire to make Kenya economically self-sustaining that the British invited the European settlers. Indeed, it was assumed by the British that the territory was a "No-man's land" given that expansive regions had no human habitation. This attitude inevitable generated conflict between the people of Kenya and the European population. The British settlers were encouraged and subsidized by the colonial government to search for minerals and to experiment in cultivating cash crops such as coffee, and sisal. A number of ordinances were

therefore passed to enable the White settlers and the colonial government to acquire land. These included;

i. **The Land Regulations of 1897**

These drew a distinction between land within the sultan's dominion and land elsewhere in the protectorate.

ii. **The East Africa (Lands) Order in Council 1901**

This ordinance empowered the commissioner to make grants of land subject to the directions of the colonial secretary.

iii. **Crown lands ordinance (1902)**

This provided for the outright sale of land and leases of 99 years. It is this ordinance that facilitated the settlement of many white settlers in the territory from 1903. It should be noted that this ordinance gave overwhelming powers to the commissioner. He could now dispose freehold estates. Moreover, the rights and requirements of Africans with regard to land were limited to actual occupation; when land was no longer occupied by Africans it could be sold or leased as if it was waste or unoccupied land (Ghai, 1970).

iv. **Crown Lands Ordinance (1915)**

The ordinance re-defined Crown lands so as to include land occupied by indigenous communities, and land set apart by the governor for the use and support of members of the indigenous communities. Thus the colonial government had complete control of all land occupied by Africans. It should be noted that this ordinance allowed the government to use the land reserved for the Africans even for sale to the white settlers.

A lot of land was therefore alienated for the Europeans thanks to these land ordinances. For example, in 1904 the Maasai Reserve was created following the first Maasai Agreement between the British and Lenana of the Maasai. By this agreement, the Maasai were restricted to the two reserves of Laikipia to the north and Ngong to the south. By 1905 a total of four reserves had been created among the Nandi, Kikuyu, and among the Abaluyia.

The few White settlers in Kenya acquired a lot of land especially in the well-watered Kenyan highlands dubbed by commissioner Eliot, the White highlands. In fact these highlands were reserved for the Europeans and Asians were informed that they were not welcome in the area by Lord Elgin in 1906. This situation set the stage for the labour question in Kenya. Since the white settlers could not work on the large pieces of land they acquired, there was need for African labour.

Unfortunately for the Europeans, Africans in Kenya were reluctant to provide such labour. Many of them attached no importance to money during this early stage of colonialism.

The colonial government therefore embarked on several methods to acquire labour for the white settlers. These included alienating Africans from their lands and pushing them into reserves. Several taxes were imposed on the African in 1910 for instance, the native Hut and Poll tax ordinance was passed. It required that in addition to the hut tax, all Africans over the age of 16 years pay a poll tax of three rupees per annum. It also became a requirement that this tax had to be paid in money form. Forced labour was also enforced especially through the chiefs. This forced labour was used not only on government projects but also for private settlers. In 1920 the native Registration Ordinance was passed. It required all adult males to carry a pass (Kipande), and failure to do so attracted a severe punishment. The Europeans also exploited squatter labour on their farms. They took advantage of land shortage among the Africans to encourage some of the Africans to provide labour in turn for some land. Finally, the European settlers also denied Africans permission to grow certain cash crops such as coffee, sisal, tea etc. The official argument was that the African crops would infect European farms. But the truth was that Europeans were afraid of this competition.

It is important to stop and pause the question – what were the consequences of the colonial land policies? Many Africans were unhappy when their lands were alienated. In later years the land question became one of the major grievances among Africans against colonialism. As we shall see later the Mau Mau uprising was greatly inspired by the land question. Secondly, the alienation of land denied people of their livelihood forcing some to become squatters and others to move to the urban centres. Such changes altered the lives of the indigenous people drastically.

NATIONALISM AND THE DE-COLONIZATION PROCESS

Chapter the candidate should be able to:

1. Define the term nationalism and explain the causes of African nationalism in Kenya.
2. Identify the pioneer political parties and associations in Kenya and their philosophies.
3. Discuss the various international factors that influenced nationalism in Kenya.
4. Analyse the decolonisation process in Kenya.

Nationalism can be defined as a great pride and patriotism towards one's country. However, it is important to note that the motives for the early nationalists' movement in the country were reform oriented rather than revolutionary. This is because the pioneer associations were bent on improving the African welfare rather than demanding for political independence. They aimed at African participation and improvement in the existing colonial administration (Ogutu 1991:190).

The First World War (1914-1918), had a great impact on the political development in Kenya. Over 10,000 soldiers and about 195,000-carrier corps were involved in the War (Ochieng', 1985). Many of these soldiers and carriers had been conscripted by the British against their volition. However some Africans not only volunteered to join the British war efforts but also donated cattle and food to the British war effort through their chiefs. Such were the Africans who believed the British propaganda that things were going to change for the better if they enlisted against Germany.

Needless to mention the wartime experience was to prove of great political significance among the African communities in Kenya for several reasons. First, during the war, Africans and Europeans interacted much more than ever before. This interaction enabled the Africans to discover the weaknesses and strengths of the Europeans who had been hitherto regarded by many Africans to be almost superhuman. On their return therefore, the soldiers and carriers were full of self-confidence. It is not surprising therefore that the political mood in the country changed soon after the war. The origin of more organized political protest against colonialism emerged soon after the war. This took the form of political associations that were led by the pioneer African elite. Among the factors that motivate formation of these nascent associations included:

1. Many Europeans war veterans were rewarded by the British with a soldier settlement scheme in 1919, which covered parts of the Nandi reserve. Similar schemes were also established in Laikipia region near Nanyuki. Ironically both the Asians and Africans who participated in the war were not rewarded.
2. Another grievance that precipitated the new political atmosphere was the issue of forced labour. After the war Edward Northey the pro-settler governor in Kenya went out of his way to issue the notorious circulars. Among other things, he also presided over the natives Registration ordinance, which made it mandatory for Africans to carry a pass, as a way of regulating the flow of African labour to Kenyan highlands. Northey was also instrumental in forcing African labourers to provide labour not only for European settler farms but also for public projects.
3. The colonial government also decided to increase the hut tax and poll tax from the to sixteen shillings in 1920, soon after the war. This angered many Africans as it coincided

with the slashing of wage labour by many European employers due to a severe economic slump globally. Moreover, the colonial government added insult into injury when it replaced the Indian rupee with a new currency in February 1921, without giving adequate notice. This inevitably led to severe losses among many Africans especially the war veteran who had been paid in the Indian currency, and many Asians.

4. Another grievance that the colonial government on a collision course with the Africans was over the change of Kenya's status from protectorate to a colony. The Africans interpreted this correctly as a strategy of entrenching the European settler welfare at the expense of the African and Asians committees.

Africans reacted against this dissemination and oppressive colonial policies by establishing political associations. Kikuyu Association was the [pioneer of these associations. The main objective of the founders who were colonial chiefs was to guard against further land alienation from the community. The founders were chiefs and headmen mainly from southern Kuikuyu (Kiambu). These included Koinange Wa Mbiyu, Josiah Njonjo, Philip Karanja and Waruhiu wa Kung'u. The association was moderate and pro-government.

In 1921, another association emerged to compete against the Kikuyu Association by the name of Young Kikuyu Association. As the name suggests, the founders were younger and more elite who were impatient with the moderate views of the Kikuyu Association. According to (Clatton and Savage, 1974) the majority of the followers of YKA were African domestic servants and other labourers working in Nairobi. The flag bearer was Harry Thuku, a graduate of the Gospel Missionary Society at Kambui, who was at this time working as a telephone operator in Nairobi. In order to appeal to a wider appeal the associations changed the name to the East African Association.

Several characteristics of this association need emphasis. First, Thuku was opposed not only to the Christian missionaries but also to the chiefs over what they considered as lack of regard for elders and Christian ideals. This was ironical in view of the fact that Thuku was also a mission product. Secondly, the EAA was opened to the membership of the whole of Eastern Africa. Some of the members came from Uganda, Nyanza land as well as Tanganyika. Thirdly, Thuku sought for the assistance of the pan African Movement that was based in the USA. He wrote to Marcus Garvey as well as to W.E.B Dubois. Finally, Thuku also collaborated with the Asians in Kenya. Thanks to

their support, his articles were published in the East African Chronicles, which was owned by M.A Desai.

Due to his aggressive politics, Thuku was arrested on March 15th 1922, on Governor Edward Northey's orders. In the commotion that later followed, over 200 innocent African lives were lost. Thuku was detained in Kismayu and his close collaborators such as Wang'anjo and Mugekenyi were deported to Lamu. The EAA was also proscribed. Nevertheless, soon after the EAA had been banned, another more radical party emerged in central Kenya. This was the Kikuyu Central Association, which was founded by Joseph Kang'ethe, Jesse Kariuki and James Beuttah in Fort Hall (Present Murang'a district). The KCA was administering an oath of unity to bind the members by 1925. One interesting feature of the association was that it also enlisted the Kikuyu squatters in the rift Valley. Jomo Kenyatta joined the association and by 1928 he had been appointed the secretary general. Among its demands included:

1. Introduction of free primary education for Africans
2. Abolition of kipande
3. Appointment of an African representative to the legislative council
4. Release of Harry Thuku
5. Putting an end to land alienation and provision of land title-deeds
6. Rejecting of the East African Federation.

The Association started a journal called Munguithania (conciliator), which was instrumental in championing the cultural values of the Agikuyu, airing their views and passing important information to members of the community. In 1929 the association sent Kenyatta to London to present Kikuyu grievances to the colonial office. It also assisted Kikuyu elders to prepare evidence to present to the Kenya land commission at the onset of the Second World War in 1940.

In Nyanza, the Young Kavirondo Association was the pioneer political grouping. It was formed in 1921 by mission educated men from Maseno School. The Association was formally started at a Baraza held at Lundha School, in central Nyanza. The Baraza christened itself 'Piny Owacho' meaning "voice of the people". Among some of the founders included Oulo, Jonathan Okwiri and Benjamin Owour among others. It is significant to note that the grievances of the YKCA were quite similar to those of KCA. These included the establishment of government schools; creation of a paramount chief; ending off land alienation and forced labour. In 1922, the

association come under the patronage of archdeacon Owen of Maseno. The missionary gradually transformed the association from political activism into welfare matters.

It is important to note that other African political associations were established all over the country. These included the Kamba members Association in the coast Africa Association and the Taita Hills Members Association. Like the previous associations that we have already studied in Kenya, these associations were formed the main purpose expressing their grievance to the colonial authorities. The Ukamba Members Association, which had strong links with KCA, was particularly aggrieved by the restocking policy adopted by the colonial government in the late 1930s. The colonial government had mooted this strategy of restocking with the primary aim of stemming the environmental degradation arising from overstocking. The government enlisted the Liebig's group and licensed the company to establish a meat plant in Athi River. Led by Muindi Mbingu, the Akamba people rejected the government scheme of forceful restocking and argued that the problem of overstocking arose from the land alienation in Ukambani from the European Ranchers. Consequently, the Akamba walked all the way to Nairobi with their livestock in order to present their views to the governor. The governor not only agreed to talk to them but also conceded to their demands at a meeting in Machokos. However, Muindi Mbingu was later arrested in September 1938, and deported to Lamu where he suffered incarceration for eight long years.

It can be concluded that although many of the grievances of these pioneer political associations were economic in character they were nevertheless expression of African nationalism against colonial oppression. This nationalism was mainly centred on the ethnic issues rather than the wider territorial affairs. In other words, most of their grievances were local and specific although they had bearing to the grievances of the African communities.

DECOLONISATION (1945-1963)

Decolonisation has been described as a phenomenon of multiple dimensions (Maloba, 1995:21). Therefore, although it is convenient to look at political independence as the most visible form of decolonisation, this is just one aspect of the phenomenon and it would be a mistake to equate it to decolonisation.

The process of decolonisation encompasses economic independence, cultural renewal, identity, integrity and a drive towards an independent existence (Ibid.) Political independence however provides the first and most crucial forum from which to pursue the other interrelated goals of decolonisation. Why then did the British decide to engage in the decolonisation of her empire after the second "World War? Several historians have attempted to provide answers to this question some of them have advanced the argument that the policy of decolonisation was mooted in the metropolis like Paris and London. On the other hand, many African historians have advanced the view that decolonisation was attained largely through the African initiative. Schools of thought however, see the process of decolonisation as having been motivated by a complex mix of factors some emanating from the global forces in operation by the end of the Second World War.

After the Second World War, Britain was an exhausted country as she suffered immense material and manpower loss during the war. This therefore made her weaker in the global balance of power. For instance due to the British and French vulnerability during and after the war the USA continued to support them after the war through the Marshall Plan. Consequently, the British were now compelled to heed the demands of the USA with regard to granting political independence to her subjects. It is argued that the Americans viewed the colonies as economic spheres of influence, which provided assured markets for British goods. This implied that so long as empires like those of the British, French and Portuguese existed; American businessmen could never hope to access the market in those colonies. Thus, the USA had every reason to add pressure to her allies so that they could decolonise their empires in Asia and Africa. The USSR also consistently criticized the concept of colonialism. The communist view of colonialism was that it was a harmful practice as it was aimed at the economic exploitation of the subject peoples. They argued that colonialism was part and parcel of capitalism, which would ultimately collapse due to the inherent contradictions emanating from the exploitation of the weaker states.

The United Nations Organization that was created in 1945 also contributed to the fast rate of decolonisation. The UN, whose mandate was to promote international peace and security, maintained that lasting peace in the world would only be experienced when all subject peoples in the world enjoy the right of self-determination. Suffice it to say that the above international factors contributed greatly towards the decolonisation process. However, it would be inaccurate to attribute the process wholly to these factors. This is because the colonial peoples were coming

restive and more politically conscious as expressed in the numerous incidents of violence such as those experienced in Malaya and Kenya. Such nationalist agitation accelerated the experience of the Second World War veterans played a big role in promoting this anti-colonial drive among the colonial peoples especially in Africa and Asia. In Kenya, a number of Africans were conscripted into the British war effort, numbering 100,000.

Although some of them performed ancillary duties e.g. as truck drivers, plumbers, cooks etc, many of them participated in military combat against the Italians in Ethiopia, Japanese in Burma and Ceylon. Others served in England, India Egypt and Palestine. This military experience gave them pride and self-confidence. They interacted with African-American soldiers some of who had senior ranks than many Europeans. The African soldiers from Kenya also met many European who had more respect for them unlike the British. All these factors were instrumental in shaping the attitudes among these soldiers.

In 1941, the US president Roosevelt and the British Prime minister signed the Atlantic charter. The charter promised that subject peoples would enjoy the right to self-determination with the conclusion of the war. The charter therefore heightened the expectations of the ex-soldiers. Suffice it to say that the war experience transformed the Kenyan ex-soldiers by way of getting international exposure, new ideas and new skills. Many of them were to use the very skills they learnt in War against the British colonial government.

COLONIAL POLICY AND AFRICAN NATIONALISM (1945-1963)

The period following the Second World War was characterised by radical African nationalism activity. The question why the events took this turn in Kenya begs for answers. The colonial state policy continued to favour the white settler sector to the detriment of the African sector of the economy after the Second World War this obviously infuriated the African ex-soldiers who were now more politically conscious than ever before. The colonial government favoured the White settlers in the following ways: -

1. New soldiers settlement schemes were started to settle British ex-soldiers and other public servants who wished to settle in Kenya.
2. The British government supported the white settler to mechanize their farming through the US funded land lease agreement.

These developments had serious implications on the Africans in Kenya. First, use of modern technology such as mechanization rendered the squatters in the white settler farms obsolete. Since the work done by squatters could now be done using machines squatters became undesirable. It should be noted that hundreds of thousands of squatters were living on government land and private settler's land by this time. In government forests of the rift valley alone, there were reported that over 250,000 Africans mainly Kikuyu squatters were occupying the land. From 1947 squatters were subjected to oppressive labour contracts by the white settlers. As a measure of forcing them out of the farms the contract was extended from 240 days to 270 days annually (Kanogo, 1986). In addition, the number of stock was now limited to fifteen only. Unable to accept these stringent regulations, many squatters opted to leave the white farms. Thus the squatters were reduced to poverty.

In the reserves the situation was also deteriorating all over the country. It was worst in central Kenya among the Agikuyu. The other communities were equally unhappy including the Luo, Kipsigis, Wagirima about the situation. Due to land deterioration, the government enforced measures such as digging of terraces and ditches to arrest the problem. This forced labour made Africans unhappy as the chiefs and the headmen were using a lot of brutality. Many of the young men flocked into the urban centres such as Nairobi, Kisumu, Mombasa, and Nakuru. Even here the conditions of living were deplorable for the Africans. State of housing was deplorable and the living conditions were harsh especially because of the enforcement of colonial regulations to control African mobility in the urban. This explains the growth of militant trade unionism in Nairobi and Mombasa in the 1940s. It is against this background that the Mau Mau movement began in the second half of the 1940s.

The meaning of the term Mau Mau and the source of this name highly controversial. In his book *Mau Mau Detainee* J.M. Kairuki argues that the name Mau Mau is an anagram of the Kikuyu phrase "Uma Uma" "get out get out!" The author argues that the term was used to warn the Kikuyu freedom fighters to flee whenever the British colonial agents were sighted. However, the freedom fighters would refer to their movement using several terms e.g. the Land and Freedom army; the Forty Group etc.

Although oath-taking activity had been going on among the Gikuyu, Embu, and Meru people during the 1940s, it was after 1947 that the situation especially in central Kenya began to deteriorate. In the Rift valley there were isolated cases of arson, in white settler farms. David Throup (1987) reports that the Nairobi slums such as Majengo, Kamukunji and other African locations had become completely ungovernable at night by the late 1940s due to the high rate of crime including murders.

On the evening of 20th October 1952, Sir Evelyn Baring the new Governor of Kenya declared a state of Emergency. In the operation that accompanied the emergency, many Africans were arrested or detained. The members of Kenya African Union which had been started by African elite, were arrested including Jomo Kenyatta. The Mau Mau warriors concentrated their fights especially in the Aberdare Ranges and in the Mount Kenya forest. However some fighting also took place in urban centres such as Nairobi and in the Rift Valley. In one incident, the Naivasha police station was attacked and guns and ammunition stolen. Most of the fighting ended in 1956 after Dedan Kimathi was shot and arrested.

The colonial government statistics indicated that about 29,000 people died. However, it is possible that the figure was much higher. There has been a lot of controversy in the Mau Mau historiography in Kenya. Some of the colonial literature has labelled the movement as an attempt to go back to barbarism by a people who had failed to cope with civilization and modern life. One psychologist, Carothers was at the forefront in spearheading this line of argument. To him Mau Mau is nothing but a form of sickness. He singled out the rituals of oath-taking that involved the use of raw blood as evidence of this sickness. Such writers perceived Mau Mau as a form of savagery, which was anti-Christian and anti-European. Other Kenyan scholars, particularly W.R. Ochieng' argues that the Mau Mau was a peasant movement who were fighting to recover their lands which were alienated by the Europeans. Maina wa Kinyati on the other hand has seen Mau Mau as a nationalist movement that aimed at acquiring independence from the colonial government.

The Mau Mau movement marked an important stage in Kenya's history. Although controversy abounds over the question whether the Mau Mau movement delayed or accelerated the speed of decolonisation in Kenya, there is no doubt that several positive constitutional steps were taken to correct the African grievances following the uprising. (Ochieng' 1985) *Op. cit.*, argues that the fact that the colonial government was forced to send soldiers from Britain to quell the resistance,

implied that the settlers were not capable of ruling over the country. Secondly, a number of commissions were set up by the government to find out the African economic situation in Kenya. These included the: -

- a. East African royal Commission (1953)
- b. The Sywnnerton Plan of (1954)
- c. The Lind bury Commission

While the East African Royal Commission Report called for de-racilaization of the white highlands, the Sywnnerton Plan recommended fro and registration and consolidation with a view to Giving African land title deeds. The Lind bury commission on the other hand called for an increase in African participation in the civil service. More reforms were affected on the political landscape. First, after the colonial secretary visited Kenya in 1954, he made a number of proposals. These included: -

- i. Creation of a multi-racial council of ministers
- ii Lifting the ban on African political parties
- iii Africans were to elect representatives to the ILegco.
- iv The ban imposed on African political parties during the state of the Emergency was to be lifted.

In 1958, the new colonial secretary, Alan Lennox-Boyd proposed an increase in the number of African elected members to the Legco to 14. He also proposed special membership to the Legco to that each race could be represented by four members each. In addition, he wanted the number of African ministers to e increased to two. The Executive council was abolished and was now replaced by the council of ministers. Nevertheless, the 1958 constitution did not please the African representatives to the Legco. They regarded it as a denial of true democracy, and argued that the only valid rights were those of individuals; not communities. They felt that since Africans had a higher population in the country, they ought to control the government (Ghai, k 1970:73). The secretary of state rejected the African demands and the Africans representatives reacted by boycotting the Leco. IT should be noted that a number of splits occurred among the politicians in Kenya. Among the Europeans, Michel Blundell formed the new Kenya Party (NKP). This was a multi-racial party that the Africans with several gains e.g. it provided for sixty-five members in the Legco and forty-three of these were to be elevated in the common-roll. This meant that Africans had more numeric strength in the legco.

In 1960, most of the members of the African in the Legco formed the Kenya African National Union (KANU). However, some of the leaders from the small communities such as Ngala, Moi and Masinde Muhiro formed the Kenya African Democratic Union (KADU). KADU's members argued that they were not comfortable with KANU as it was dominated by the larger communities in the country especially the Gikuyu and the Luo. When party elections were held in 1961, KANU won more seats than all the other parties. However, KANU refused to form government unless Kenyatta was released. Consequently, KADU formed the government.

In 1962, another constitutional conference was held at Lancaster House London. It was attended by both KANU and KADU representatives, as well as the other political parties. Sensing that KANU would win elections and thus form government, both KADU and the smaller parties of the Europeans settlers companies for regionalism or federalism (Nyanchoga, Op. Cit, 1999). However KANU wanted a strong central government. Eventually the colonial secretary, Reginald Maulding was able to work out a compromise between KADU and KANU, Consequently, it was now agreed that Kenya would adopt a federal constitution, but with a strong central government. The Legislature was to have two chambers, namely, the Upper House and the Lower House. In the 1963 general elections, KANU won majority seats in both houses and in the regional assemblies. On 1st June 1963, Jomo Kenyatta became the prime minister as Kenya achieved self-government or *Madaraka* on 12th December 1963, Kenya was granted full independence on 12th December 1964, Kenya became a republic.

ECONOMIC AND SOCIAL DEVELOPMENT SINCE 1963

By the end of the topic, the candidates should be able to identify:-

- i. The social and economic challenges facing Kenya at independence
- ii. The measures taken by the Kenyatta and Moi government to overcome these challenges.
- iii. The economic and social policies adopted by the government.
- iv. The indicators of social and economic development in the post-colonial era
- v. The main political development since independence

As we have already seen, Kenya attained a independence in 1963. a commission established by the government to investigate the country's economic potential identified the following economic problems facing he country on the eve of independence :-

- Limited amount of land for agricultural development. Two-thirds of the country was found to be unproductive. (Ochieng, 1985).
- The traditional African communal land ownership system was also identified as an impediment to investment and to modern agriculture (Ibid: 156).
- Another problems that was identified was a human problem. There was a human problem. There was lack of qualified personnel to plan and assist in the economic and technical development of the country.
- Finally, lack of capital was also identified as a serious impediment to the development of the country. This was worsened by the panic and uncertainty that accompanied the winning of political independence in Kenya, Especially among the immigrants. Many European settlers and Asians preferred to emigrate.

The independent government therefore took a number of measures aimed at correcting the situation. For example the government opted for a strategy of economic development based on the desire to preserve the links with western countries and to gain foreign aid investment. Nevertheless, the task of alleviating the economic problems facing the country was worsened by the fact that during the colonial era. Africans had been excluded from active participation in economic management.

The other problem that the independent government needed to address was the Export-oriented state of the economy. Most of the profits from this trade used to benefit the metropolis before. Finally, the government had to tackle the problem of uneven development in the country. These problems threatened after independence. The problem arose from the fact that the colonial interests encouraged development only in the areas that were economically beneficial to the European interests. The inevitable consequences were the uneven state of development, with some parts of the country being more developed than others. As a way of addressing these, challenges the independent government come up with a number of policies:-

- i. The government adopted the sectional paper number 10 of 1965 as the blue print or the guiding philosophy on economic and social development.
- ii. The government adopted five year development plans
- iii. The Harambee Motto as a rallying call for development.

At independence the government made arrangements to transfer some of the land that had been alienated by Europeans back to the Africans. By 1970 over 30 thousand families had been settled on the million-acre scheme. Another 18000 were settled on squatter settlements schemes. Wanyande (1989). Many large farms were also bought privately Africans, either as individuals or in groups (Ochieng', 1985). The government also facilitated so that African business people could acquire access to the trade and commerce field, which was previously the domain of the immigrant communities. In line with this, the Trade Licensing Act of 1967 was passed. It excluded non-citizens from trading in rural and per-urban areas.

The government also created some credit institutions such as the Agricultural Finance corporation (AFC) and the Industrial and Commerce Development Corporation (ICDC) to farmers for the improvement of their farms e.g. though the purchase of animals, fertilizers and pesticides. ICDC on the other hand, played the role of financing the local trade and industrial ventures. Other steps that were taken to improve agriculture included the diversification of farming. Emphasis was given on the growing of other crops other than coffee and tea which were the mainstay of the colonial economy. Among the crops whose expansion was encouraged included sugarcane and pyrethrum. Nevertheless, one of the main weaknesses of the Kenyan economy arises from the fact that agricultural products dominate our exports. These are vulnerable for two reasons. First, our agriculture is dependent on rain fed irrigation, which is difficult to predict. In the 1980s and in the 1990s, Kenya suffered long periods of drought which inevitably weakened the economy. Secondly, agricultural commodities have more often than not experienced price fluctuation especially in the world market. This has often left the farmers frustrated and angry.

Kenya's industrial productions are dismal and this means that the country is not able to create employment at the same rate as population growth. Moreover, Kenya is not endowed with rich mineral and natural fuel. All these factors have played a big role in discouraging industrialization. Nevertheless, since independence the government has encouraged the development of industrialization and commerce through the enactment of several policies. For instance, the foreign investment protection Act of 1964, guarantees the investments done by foreigners. Due to this strategy of welcoming foreign firms to invest in the country, many foreign investors have participated in the economic development of the country. These include Coca Cola, Malvern, Firestone and many others.

Unfortunately, Kenya's economy does not generate adequate surpluses for re-investment into the economy (Ndege 1992). Kenya's industries are also dominated by multinational corporations and other foreign investors who export their surpluses out of the country.

AGRARIAN REFORM

Agriculture is the main stay of Kenya's economy. It is for this reason that the independent government embarked on a number of measures to boost the sector since 1963. The government embarked on two programmes to reform the sector (Maxon, 1992). The first programme provided for the transfer of European farms to African ownership, while the second one involved land consolidating registration and provision of title deeds. The first type of land reform took two characteristics. First the government purchased the white settler farms and began to subdivide them among African small holders. With funds obtained from Britain the Kenya government started several schemes to buy out European settlers for the provision of land to the Africans. These included the Million Acres Scheme which began in 1962. Many African families were settled on 13.5 hectares each in this scheme by 1967.

Another scheme known as *Haraka* targeted the African squatters on European farms. In 1971, the *Shirika* was established with the goal of settling the landless, unemployed people. Although the government wanted to establish some cooperative farms initially, this was not to be as by the 1980s most of the large farms had been divided and sold to more affluent farmers. Moreover, there was clear lack of interest among the smallholders settled in schemes such as *Haraka*, *Shirika* and *ol Kalon*. Nevertheless, a number of positive developments have taken place in the agricultural sector since 1963. First, many landless people were settled on the former white settler farms. This therefore helped to ease the problem of landlessness and unemployment. Secondly, in the cash crop sector, the growing of tea and coffee among the smallholdings has proved of immense importance. For instance, the value of coffee grown in Kenya increased six times in 1975 and 1976. Given that the bulk of tea and coffee exported from Kenya earns a lot of foreign exchange from these two cash crops (Maxon, 1992, Ibid.) Another cash crop that has proved to be of importance is sugar. Both domestic demand and capacity to process the commodity have boosted the growing of sugarcane in Western Kenya and in the rift valley since the 1970s. Mumukia Sugar Factory was opened in 1974, while the Nzoia Sugar Factory was started in 1978.

POLITICAL ORGANIZATION SINCE 1963

Ref: Barkar, J. (1984)
Politics and Public Policy
in Kenya and Tanzania.
Heinemann, Nairobi

The Kenya African National Union (KANU), which led Kenya to independence, was founded in 1970m, only three years before Kenya became independent in December 1963 (Okumu and Holmquist, 1984). The goal of the party was to acquire political power from the colonial state. At independence, Kenya inherited the Westminster model of parliamentary government but with many aspects borrowed from the U.S.A model of democracy such as an executive presidency. Under this model, political parties were supposed to support government in power but at the same time mobilize participation in politics. In essence, this implied that the party would not be central in the decision making process. Rather, the executive branch was given the leeway to determine public policy decisions (Ibid.). Kenya attained independence under a quasi-federal (Majimbo) constitution that attempted to reduce the powers of the central government from being too domineering, by strengthening the regions (Okumu, Ibid.).

However, under Jomo Kenyatta, KANU managed to convince the opposition the Kenya African Democratic Union to merge. Thus in 1964 Kenya became a unitary state when the KDU members crossed over to join KANU. This was achieved in three ways: -

1. KANU's effectively controlled regional administrators to prevent the diet of the regions provided for by the constitution. For example, at the regional level, KANU used provincial administration to provide direct communication with the central government at the expense of regional authorities.
2. At the financial level, KANU refused to implement the financial provisions of the constitution.
3. KANU also refused to transfer certain social services to the regions.

Though a series of constitutional amendments, Kenyatta's government strengthened the executive branch of the government to a great extent. One of the results of this development was the decline of the party.

The process of executive growth was instituted through a series of constitutional amendments between 1964 and 1975. The sixth amendment, Act 17 of 1966, stipulated that the fundamental rights of movement, association and expression would not be contravened if under the provisions of the Reservation of public security Act or detention act, the president exercised his special powers including detention without trial (Okumu, 1984: 59). The 10th amendment also gave the president powers to nominate the twelve nominated members as opposed to the previous system where the National Assembly elected such members. This inevitably made the executive even more powerful. The 10th amendment was used to punish even the members of parliament and other critics who dared to attack the government. In May 1977, George Moseti Anyona an MP. Was put into detention after he questioned the handling of a tender involving Kenya Railways cooperation.

Earlier in 1966, the KANU party was reorganised in a bid to silence the critics and to accommodate the former KADU members who had crossed the floor to join KANU. In February 1966, Jom Mboya the then KANU secretary general announced about a special party Delegate Conference. The conference was held in March at Lumuru. The party reorganizations resulted in the creation of nine provincial vice presidents and all these positions were won by the Kenyatta – Mboya faction of the party. The critics, who included Oginga Odinga and Bildard Kagagia, among others, lost their positions in the party. They responded by forming the Kenya People's Union (KPU). In October 1969, KPU was declared illegal and the leaders were arrested following an incident where the presidential motor vehicle was stoned at Kisumu. It is believed that nine people were shot by security forces in the fracas that ensued.

The political scene was soon made more volatile after Thomas Joseph Mboya, a powerful minister in Kenyatta's government was assassinated in Nairobi on 5th July 1969. There followed a severe ethnic tension pitting particularly the Luo and the Kikuyu communities (Aseka, et. Al 1999). The Kenyatta regime was also characterized by detention of critics as Kenyatta sought to create a personality cult. In 1975, one of the Kikuyu Member of Parliament Josiah Mwangi Kairuki, the MP. For Kinangop was assassinated. Among the politicians who were detained in 1975 included; Martin Shikuku, Jean Marie, Seroney, and Chelagat Mutai. In 1977, George Anyona the then MP. For Kitutu central constituency was also detained after accusing some senior members of Kenyatta government of engaging in high level corruption. By the time Kenyatta died in 1978, there were no

other political parties with the exception of the party, which was weak in the hands of civil servants and Kenyatta, himself and his cabinet.

POLITICAL DEVELOPMENT (1978-2002)

Kenyatta was succeeded by Daniel Arap Moi as president. Although Moi's regime started by releasing political detainees and other populist policies including free school milk programme for primary schools, he soon became intolerant to dissenting views (Nyanchoga, 1999). For instance in 1982 Moi ordered for the detention of Anyona and for the political restriction of Oginga Odinga after the two politicians attempted to establish an opposition political party. Moi then went onto declare Kenya a de' jure one party state. Many scholars especially university professors who criticised the government were also harassed e.g. by being followed by law enforcement officers who also conducted searches in their houses and offices. The 1st August 1982 marked one of the darkest days in Kenya's history. In a bid to stop the Moi government from further repression, some junior officers in the Kenya Air force organized an abortive military coup. In the process many people lost their lives property destroyed.

The Moi government responded to these challenges by increasingly becoming even more repressive against any one suspected of being against the government. Many academics for example, were arrested on the grounds that they had joined a clandestine group called *Mwakenya*. As if that was not enough, in 1988 the government came up with the policy of queue voting for party nomination. This method of voting evoked a public outcry (Macharia Munene, 1993). The Moi regime also set about destroying the economic base of the regions perceived to be against the government. Many parastatals were now acquired by his associates and were used as a source of funds for his political patronage.

It is against this backdrop that various civil rights groups united with university scholars, lawyers, journalists and clergymen to spearhead the struggle for multi-partism. Among the politicians who spearhead this crusade included: Kenneth Matiba, Charles Rubia and Riala Odinga. (Nyanchoga, Ibid, 1999). It was this sustained crusade that eventually saw the Moi regime give in to them multi-party politics. The foreign missions operating in Kenya also helped to put pressure on the government. Consequently in 1990, the government removed the contentious section in constitution that had declared Kenya a de jure multi-party state. The first multiparty elections were

conducted in 1992. Unfortunately, this was done against the backdrop of insecurity in many parts of the country (Ibid.). In the ethnic clashes that were sponsored by the KANU party in the Rift valley in 1991 and 1992, over 800 people lost their lives. In addition thousands were injured, while many more people were displaced. Moreover, millions worth of property were destroyed. The Kennedy Kiliku Report of 1992 that was commissioned by the government to look into the issue pointed accusing fingers at the government. It was evident that the ethnic clashes were perpetrated against non-Kalenjin communities in the Rift Valley who were deemed politically to be the sympathisers of the opposition parties. This, among other factors enabled KANU to win the 1992 general elections.

Several factors enabled president Daniel 'Moi to win both the 1992 and 1997 general elections. First, the government machinery was used in KANU's favour. The provincial administration and the security forces were used to the party's advantage. Secondly, president Moi used patron-client relations to make sure that his supporters were controlling the most powerful sectors of the economy. This economic power was used to full advantage. Thirdly the Kenyan constitution was not altered to accommodate a multiparty system of elections. The electoral commission and most of its commissioners were appointed by the president to whom they owed their positions. These factors combined to give the incumbent a great advantage. It was not until 2002 that the opposition parties succeeded in uniting and locking KANU out of power.

GLOBALISATION AND ITS IMPACT IN Kenya

Objectives

By the end of the chapter the candidate should be able to:

1. Define globalisation
2. Identify the main characteristics of the phenomenon as well as the historical forces that have given it impetus in modern times.
3. Discuss the historical impact of the phenomenon in Kenya.

Introduction

What is globalisation? As a world process, globalisation has been defined as involving a steady decline in the importance of national and geographical distance as constraints on mobility. Globalisation therefore has been characterized by the contraction of space due to the development of new means of communication and information technology.

It is worth noting that the globalisation phenomenon is not something that as suddenly developed. Indeed, communities, nations and continents have historically been in touch with one another longer than 2000 years ago. These movements were inevitably accompanied by exchange of goods as well as ideas. Scholars have identified the end of the World War II in 1945 as the onset of the new phase of globalisation. This period is significant as it marked faster spread of ideas, goods, values, culture as well as technology across national boundaries. Global connections today differ from the old ones in several significant ways.

1. First, they function at a greater speed than before e.g. better transport and communication facilitates faster movement of peoples, goods and ideas.
2. Second, the phenomenon of globalisation operates on a greater scale than ever before. Thus, it affects more and more people in the world today than ever before.
3. The interactions between various global actors create a new level of complexity from the relationships between policy and practice.
4. The scope of global connections has acquired a multiple dimension, encompassing dimensions such as economic technological, political, legal, social and cultural dimensions among others.

THE IMPACT OF GLOBALISATION

Globalisation has had both positive and negative impact on world nations including Kenya. For Kenya and other less developed countries, it has reduced the authority of the governments. For instance, global corporations are now influencing the actions taken by the government often at the expense of the citizens.

Globalisation has also been associated with the policy reforms in Kenya which have led to the opening of the country's economy to trade, capital inflow and technological transfer by multinational firms. This explains why the Export Processing Zones and other foreign companies are finding it easy to invest in Kenya since the 1990s. Capital can now flow easily in and out of the world nations. Critics of globalisation also observe that Kenya and other less developed countries have been so much left behind by the more industrialized powers that it is no longer possible to provide basic needs to the citizens. It has been observed that of the peoples who are HIV positive the world over 95% are in the poor countries. Yet, the more industrialized powers are reluctant to

provide cheap anti- retroviral drugs for those infected. Moreover, of all the millions, who die of tuberculosis, malaria, measles, tetanus, and whooping cough, all but a few are to be found in the less developed countries.

Even more harmful is the fact that with the shrinking of the distance and elimination of boundaries, Kenya and other African countries have been forced to take decisions from the platform set by the Western nations. This explains why there was severe criticism against the anti-terrorism bill formulated in 2003 by the NARK government. Socio-culturally the negative threats posed to our government by the Western cultures or global cultures has generally been dangerous. Even intellectual and cultural imperialism has been unleashed via the television, e-mail and other super highways. This poses a great danger to the production of local knowledge.

CONCLUSION

The Kenyan economy is being managed according to the dictates of globalisation since the collapse of the former Soviet Union. This explains why some large governmental corporations such as the Kenya Power Company and Telecom Kenya are being privatised through the instigation of the International Monetary Fund and the World Bank in cahoots with the Western powers. Trade liberalization has also been encouraged by the global forces. The competition from foreign firms has subsequently led to the collapse of many indigenous firms including the Kenya Taitex Mills, Kisumu cotton Mills (KICOPMI) and many more. Consequently, this has led to the retrenchment of thousands of both public and private sector employees.

ASSIGNMENT

What is globalisation? Discuss the impact of the phenomenon on Kenyan history since 1990.

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EARLY URBANIZATION IN KENYA

By the end of the lecture, the candidates should be able to:

1. Define urbanisation
2. Identify the factors that led to the emergency of pre-colonial urbanisation
3. Discusses the impact of early urbanisation in Kenya

Urbanisation can be defined as a process of becoming urban. In other words, it is the process by which human population is attracted to settlement of large human concentration with the inevitable consequences of being incorporated into the system of life described as urban. Many people unfamiliar with Africa have a misconception that African societies were small and village-based, lacking any urban civilisation before the coming of Europeans (April, A Gordon, 2001:1923). Africa scholars have however altered this view by describing, the many thriving commercial and political centres that existed in different parts of pre-colonial Africa. Along the east coasts from Merged slum to Sofa in modern day Mozambique.

The phenomenon of urbanisation is important for all social sciences that try to understand the social structure, social relations and other dynamics affecting humankind. There is a great need to study this phenomenon from the historical perspective in order to understand the evolution of society within the different time-frames e.g. pre-colonial, colonial and post-colonial periods. Historians examine the rise, continuity and change of various urban centres, as well as the factors that have led to such changes. There is overwhelming evidence to prove that urban centres existed in pre-colonial Kenya. Moreover, these urban centres developed as a result of the African agency, contrary to the scholars of hermitic myth persuasions view, that the urban centres in the region could be attributed to foreigners. There is need to point out from the very outset that there are distinct differences between the process of urbanisation in western Europe and America; and those that developed in Africa in the pre-colonial era.

Pre-colonial urbanisation in Kenya may be said to have been a physical expansion of the growth of civilisation from the remote periods of antiquity. For such urban centres to be understood properly, they need to be considered within their human and economic environment. Among the Wanga section of the Abaluhya, for instance, there existed a designated central place that was used by the King (Nabongo), for the effective establishment of law and order even prior to colonialism. From this central place, the ruling elite was able to effectively co-ordinate their activities and also

fulfil other roles in the society. This central ruling place was Elureko - present day Mumias. The origin of the town was therefore due to the need for the Wanga rulers to establish a traditional administrative centre. It should be noted, however that with the coming of the Arabs and Waswahili slave traders in the (19th A.D.), Mumias was to become a major starting point for raids and expeditions. The activities of the Arab and Waswahili traders demonstrated how economic interests such as slave trading accelerated the process of urbanisation by making the urban centre a conglomerate of diverse activities - social, economic and political. War was particularly instrumental in the establishment of many urban centres in Africa, and Kenya in particular. Some communities were forced to set up settlements, which eventually acted as urban centres for the main purpose of defending the community from other invaders. On the other hand, communities migrating due to war or slave raiding have been reported to have established garrison or fort towns for defence.

Nevertheless, it should be noted that even if such defence considerations usually led to the establishment of urban centres, other human and structural factors greatly facilitated the development of such centres. These include the geographical locality, Kinship organisation and the occupational undertaking of particular communities. For instance, the communities near Lake Victoria established fishing villages on the shores of the lake. Such settlements become urban centres in their own right. Among the Mijikenda community of the Kenyan coast, fortified villages were set up called "Maokaya". The construction of such fortified villages inevitably equalled a lot of labour force. Existence of such fortifications therefore, is a clear demonstration that the leaders of the community had the ability to command the labour force of the people.

Also at the Kenyan coast, numerous settlements existed. Unfortunately, some scholars in the past hastily assumed that these centres were the work of foreigners. However, recent research from Sheriff, Et. Al (2002), has confirmed that these coastal civilisation were mainly the work of Africans. It has been proved beyond doubt that there were strong pre-colonial connections between these coastal settlements and the Bantu communities of the interior. *The Periplus of the Erythraean Sea*, which is a book that describes the activities along the Indian Ocean in the first century AD, bears testimony to the existence of prosperous urban centres on the East Africa coast from the early times.

The early settlements between Sofala and Magadishu demonstrated a high degree of civilisation. The settlements were close in proximity a fact that has led some scholars to refer to them as the "sister- cities". Due to this proximity, these urban centres were able to forge close association with each other for defensive political and economic purposes. They also established strong links with other populations in the interior and across the seas. Apart from the coastal urban settlements, the Arabs and Waswahili, traders also set up centres in the interior. These traders were involved in the caravan trade and as a result the points along the caravan routes that served as link points with the local communities evolved to become urban centres. Such points included Voi (the place of Chief Kivoi), Masaaki and Kibwezi with the coming of the Europeans in the late 19th century, these places became even more important they were transformed to become the strongholds of colonial authority. Such centres included Taveta, Dagoreti e.t.a.

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AHT: 200 AS HISTORY OF KENYA- COURSE OUTLINE

This is a survey course that focuses on the history of Kenya from the earliest times to the present day. Hopefully, this will help us to understand our people and their cultures, and to relate this knowledge to the current local and global challenges.

The course will tackle the following themes:

1. Introduction of Kenya History
 - East African environment
 - Early inhabitants
2. Emergence of the Kenyan communities
 - Nilotes
 - Bantu
 - Cushites
3. Production, distribution and exchange patterns of the pre-colonial communities
4. Early urbanization
5. Colonial era: colonial economy
6. Decolonisation of Kenya; nationalism (causes and impact)

7. Post independent development) economic, social and political challenges)
8. Globalisation and its impact in Kenya

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