

DR. JOHANN LUDWIG KRAPF (1810-1881)

Ludwig Krapf was a German missionary in East Africa as well as an explorer, a linguist and traveler.

Krapf played an important role in exploring East Africa together with Johannes Rebmann, and they were the first Europeans to see Mountain Kenya and Kilimanjalo. Krapf also played a key role in exploring the East African coastline.

Krapf was born into a Lutheran family of farmers in West Germany. From his school days onward, he developed his gift for languages. He initially started with Greek, French and Italian.

After finishing school, he joined the Basel Mission Seminary at the age of 17years, but discontinued his studies as he had doubts about his Missionary vocation.

He studied theology and graduated 1834. While working as assistant pastor, he met a Basel Missionary who encouraged him to resume his missionary vocation.

In 1836, he was invited by the Anglican Church Missionary Society to join their work in Ethiopia. Basel Mission seconded him to the Anglicans and from 1837 to 1842, he worked in this ancient Christian land.

Krapf later left Ethiopia and centered his interests on the Oromo (the Galla people of Southern Ethiopia) who were then largely traditional believers. He learned their language and started translate part of the New Testament into it.

In 1842, Krapf received a doctorate from Tübingen University for his research into the Ethiopian languages. This was followed by the expulsion of all Western Missionaries from Ethiopia, which ended his work there.

Krapf spent some time in Alexandria from where he married. Thereafter, he set off for East Africa, hoping to reach the Oromo from what is now the Kenyan coast.

On reaching the East African coast, Krapf was welcomed by Seyyid Said who gave him permission to start a missionary station at the coastal city of Mombasa.

Krapf started again by learning the local language of the Mijikenda people and Kiswahili.

Soon after his arrival at Mombasa, his wife and young daughter died of Malaria, which made him to move to Rabai Mpya and started a station there.

He wrote the first dictionary and grammar of the Swahili language. He also started studying other African languages and drafting dictionaries.

He translated sections of the Bible, went on to translate the New Testament into Kiswahili as well as the Book of Common Prayers. However, most of this was not published, but was used at a later time.

In 1846, Krapf was joined by Johannes Rebmann, another Southwest German Lutheran who was in the service of the Church Missionary Society.

Krapf and Rebmann set off to explore the interior of East Africa and they were the first Europeans to see the snowcapped mountains of Kilimanjaro and Kenya, and sent reports back to Europe, although these were ridiculed by the experts.

In 1853, Krapf returned to Germany because of his deteriorating health. He is believed to have been the founder of the Anglican Church in Kenya.

His house at Rabai Mpya is now part of the Museums of Kenya. The building of the Germany Embassy at Nairobi is called "Ludwig-Krapf-House".

ACHIEVEMENTS OF KRAPF IN THE SPREAD OF THE CHURCH IN EAST AFRICA

Krapf was the first European Christian Missionary to volunteer service into East Africa and so he opened the doors of East Africa to Christianity.

He opened the way for the coming of other Missionaries into East Africa, with whom he spread the Church. For example, Johannes Rebmann joined him after two years and they together spread the gospel in Kenya.

He established the first Mission Station in East Africa at a place known as Rabai Mpya in 1846, which served as the earliest center for missionary enterprise.

He established friendly ties with the Coastal Moslem Arabs such as sultan Seyyid Said, hence laying foundation for the spread of the Gospel.

He also established friendly relations with some African communities such as the Galla people, thereby opening up East Africa for evangelization.

Krapf eased the tension between the British and the Germans in East Africa by working with the British founded Missionary organization yet he himself was a German.

Krapf translated the dictionary and part of the New Testament into Kiswahili. This made the spread of the Church easier since it overcame language barrier.

He preached and converted followers into the Church at Rabai Mpya among the Galla and the Chagga.

At Rabai Mpya, Krapf trained some Africans in Bible interpretation as catechists and priests who were later employed in the further spread of the Church.

He preached against slave trade and slavery, thus discouraging it among Africans and attracting more into the Christian Church.

Krapf was an explorer who visited the Chagga, Usambara and Galla communities, reporting their value and attracting other Missionary groups into East Africa.

He offered services well responding to Christ "go into the entire world and preach the Gospel to every creature." MARK 16:15.

He built the first school in East Africa at Rabai Mpya, where Africans trained in literacy, civilization and Bible study. The school he built attracted many Africans into converting to Christianity.

The activities of Krapf greatly contributed to the transformation of some Coastal areas such as Rabai Mpya, which served as centers of evangelism.

He established the first home of ex-slaves in East Africa at Rabai Mpya, to whom he also preached the Gospel.

PROBLEMS FACED BY KRAPF IN HIS MINISTRY OF EAST AFRICA

In 1853, Krapf was hit by ill health caused by the poor climatic conditions. This forced him to abandon his work for some time and went back to Europe for treatment.

He faced resentment by some communities such as the Akamba people who even plotted to have him killed, only to learn of their move and he escaped.

He faced a problem of the robbers who stole his belongings like food and medicine especially in the Akamba land and this left him troubled.

Krapf was weak at winning followers largely because of his life of self denial and indifference to worldly pleasures.

He also faced a challenge of converting Africans from their strong attachment to African traditional practices as many Africans were not willing to abandon their traditional beliefs for Christianity. For example, according to one British council visiting Rabai in 1864, there were only six baptized converts and another six undergoing instruction.

He faced a challenge of harsh tropical weather conditions such as too harsh sunshine and heavy rainfall which greatly affected his missionary journeys.

Krapf also faced a problem of Arab Moslems at the coast of East Africa who had already established themselves at the coast. This made him to present the Gospel with reservations and compromise, causing a slow progress.

He faced a problem of poor developed transport and communication. This hindered his movement and adventures into the interior of East Africa.

He faced a problem of the death of his wife and daughter at Rabai Mpya, which put him into worries and fear, thus hindering his missionary work.

He also kept losing his beloved colleagues in service such as Johann Wagner who died at Rabai Mpya. This reduced on the manpower hence slowing the progress of his activities.

He faced a problem of slave trade as he came at a time when it was at its climax and so, many Africans mistook him to be a slave dealer which caused a slow progress in his preaching of the gospel.

He faced a problem of hostility from African tribes such as the Masai and the Nandi who were against foreigners.

He faced a problem of limited knowledge of the geography of East Africa and so sometimes he would get lost in the remote areas of East Africa.

He faced a challenge of high levels of illiteracy of Africans who could not read or write, hence limiting the spread of Christianity.

He experienced language barrier and had to spare time to first study some African languages, a factor that delayed his service.

Penetrating the interior of East Africa was threatening to Krapf because of the wild animals like lions in Akamba land, letting him confined to a few areas.

FAILURES OF LUDWIG KRAPF IN HIS MISSIONARY WORK

For a long time of about 20 years he spent at the coast, he converted very few people into Christianity. It is believed that both Krapf and Rebmann were able to convert and baptize only six people, which was a registered failure.

Some of the mission stations that Krapf tried to build in the interior of East Africa collapsed. An example of such mission stations which collapsed was the one that he tried to build at Taita hills.

For the long time during his missionary work in East Africa, he trained very few catechists. This hindered the process of evangelization among the people because manpower problem still remained unsolved.

He failed to establish medical facilities at the coast of East Africa and so many missionaries and Africans continued to suffer from tropical diseases such as Malaria yet he was a medical doctor.

Krapf was against African culture and regarded it as barbaric. He did not appreciate or use African culture in his evangelization mission and this made many Africans to reject his gospel message.

He is also criticized for failure to establish peaceful relations with the Nyamwezi chief and this negatively affected the spread of the Gospel in East Africa.

He did very little to stop the evil of slave trade at the coast of East Africa during his mission and so many Africans continued to be sold as trade items.

Krapf is also criticized for having more interest in commercial trade in East Africa than in spreading Christianity. He explored areas of commercial interests and motivated British traders and settlers to come to East Africa.

He was more of an explorer than a missionary as he put more effort in exploring of East Africa than spreading Christianity. For example, he explored areas like mountains and other physical features which attracted more Missionaries into the region.

More so, he is criticized for the fact that many times he developed conflicts with local people especially chiefs, which undermined the spread of Christianity. For example,

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failed to establish peaceful relations the Nyamwezi and this affected the spread of Christianity in Nyamwezi land.

JOHANNES REBMANN

He was a German missionary and explorer. Together with Dr. Krapf, they were the first Christian missionaries to that entered East Africa from the Indian Ocean.

His work paved way for the deeper exploration of East Africa by John Speke, Dr. Livingstone and Sir Richard Burton.

He was born on January 16th 1820 in Germany. From his early age, he aspired to be a preacher of the Gospel.

Later when Rebmann became a young man, he chose to devote himself to being a missionary and was trained in Basel.

Rebmann travelled to East Africa in 1846 where he worked in areas around Kenya.

He stayed in East Africa for almost 30 years and after entering a brief marriage, on October 4th 1876 he died of pneumonia.

REBMANN'S CONTRIBUTION IN THE SPREAD OF CHRISTIANITY IN EAST AFRICA

He worked and supported Krapf in evangelical business at Rabai Mpya. The two were the first European missionaries on East African coast and their activities attracted many more missionaries into East Africa, thus paving way for the spread of the Gospel in the region.

Rebmann wrote a Kiswahili dictionary that eased communication and spreading of the gospel of Christ among coastal people.

Rebmann was a Christian teacher and preacher who taught Christianity and converted many people into the Christian Faith, through missionary journeys to various areas of East Africa. For example, he preached Christianity in Kilimanjalo and Meru areas.

Rebmann translated the Bible into Kiswahili language which enabling the coastal people to read and understand the word of God, hence paving way for the spread of Christianity.

He learnt many African languages which enabled him to communicate to different categories of people and preach to them Christianity. Thus he convinced a good number of Africans to join the Christian Church.

He participated in the preaching against and condemning slave trade and slavery in East Africa, thus attracting many people into Christianity especially the former slaves, orphans and all the others who were negatively affected by slave trade activities.

Rebmann preached against some backward African cultures such as the practice of witch craft and magic which had created conflicts among Africans.

He helped in rehabilitating ex-slaves through providing them with counseling services and material needs, thus making their lives better and attracting many Africans into the Church.

Rebmann had an outstanding character of easily relating to people of different categories of life. This enabled him to easily preach the gospel to the Africans and convert them to Christianity.

He was an explorer who exposed the interior of East Africa, hence attracting other missionaries such as Richard Burton and David Livingstone.

MISSIONARIES AND SLAVE TRADE IN EAST AFRICA

Slave trade was a trade transaction that involve the buying and selling of human beings as commodities. It was largely dominant during the 19th century, when African labour was needed to serve in European mines and homes.

The coming of missionaries in East Africa was witnessed with this ungodly and evil practice which was a booming trade in the region.

Missionaries criticized and condemned this practice of slave trade, putting pressure on their mother nations to bring it to an end.

PROBLEMS CAUSED BY SLAVE TRADE AND SLAVERY TO THE AFRICANS

There was loss of lives especially because of slave raids that sometimes involved shooting of the escaping Africans while others were burnt in their houses. Also those

who had health problems could not survive and others died of fatigue and mistreatment.

There was destruction of property through burning of houses and the surrounding bushes and gardens so as to provide light and get those hiding.

The burning of people's gardens and abandonment of farming, as well as the selling of able bodied young ones resulted into famine and starvation in the region.

The captured went through hard life such as whipping them all the way to the coast and at times chained to move, whether healthy or not.

They were loaded with other trade items to the coast, a factor that weakened them more.

The African natural setting was destabilized, with husbands freeing their homes and mothers abandoning their children for safety of their lives.

The trade led to the emergence of orphans who suffered as they lacked elders to cater for their wellbeing in terms of feeding, medical care and social support.

The trade led to the erosion of African cultural beliefs and practices as the elders who would have imparted these values into the young were captured and taken into slavery.

It greatly undermined the growth and development of African societies, as the strong, healthy and energetic youth were taken out of their societies, leaving the elderly and sick.

It led to the decline of African population because many Africans were taken as slaves. For example Bunyoro kingdom greatly suffered depopulation which affected its growth and development.

Slave trade caused insecurity in the interior of East Africa as a result of fear and tension which made people live unsettled lives.

Women were sexually abused as they were raped by slave traders while others were forced into marriages which were a violation of their sexual and human rights.

It led to psychological torture to Africans due to loss of relatives and friends as well as the loss of African dignity, moral and values.

It made many Africans to start copying the Arab immoral behaviors such as the practice of homosexuality, to the extent that even Kabaka Mwanga of Buganda kingdom became a victim.

It dehumanized many Africans as human beings were reduced to the level of commodities for buying and selling. This was mostly suffered by those who were captured, chained and whipped all the way to the coast.

It exposed the enslaved Africans to unfair labor exploitation on the farms of the coastal Arab farmers in cloves and coconut plantations. For example, they were overworked yet poorly paid and sometimes not paid at all.

There was decline in African culture and practice. Africans were destructed from practicing their traditional religion especially because of living in fear therefore hiding from slave dealers.

Some African leaders lost their power and authority especially after having their communities raided. For example, Nyamwezi chiefs were raided by Mirambo who eventually took over power and leadership in their chiefdoms.

The gun became a key to power and wealth which increased inter-tribal wars in the region and soiled the hitherto cordial between many African societies.

It led to loss of confidence in traditional rulers who sold their subjects to slave dealers or even failed to protect them.

Revision Question;

- a) Comment on the contribution of slave trade in the spread of Christianity in East Africa.

OR

Examine the ways in which slave trade influenced the spread of Christianity in East Africa.

- b) How is the Church in Uganda trying to reach the masses with the gospel today?

REASONS WHY MISSIONARIES CONDEMNED SLAVE TRADE

The missionaries perceived slave trade as a sin against God. God condemned slavery when the children of Israel were slaves in Egypt and rescued them using His Mighty power.

It was considered inhuman to sell fellow human beings like goods and moreover to be taken for exploitation. The missionaries looked at this as a great injustice that deserved to be condemned.

Slave trade had been declared illegal by the British government in all its dominions. So the missionaries took it as their obligation to implement their government's decision.

The Christian Missionaries condemned slave trade because they wanted to promote legitimate trade in Africa which was meant to be a perfect replacement of slave trade and slavery.

They condemned slave trade because it led to suffering and death of many Africans. Many people died as a result of torture inflicted on them when being captured and sold as slaves.

The missionaries wanted to weaken the spreading of Islam. They thought that by condemning slave trade, they would make Christianity popular in the region, at the expense of Islam.

They condemned slave trade because it was seen as a form of racial discrimination as it was the black Africans who were sold to the whites to go and work in their plantations.

It was one way of spreading Christianity since by condemning the evil of slave trade, Christianity was demonstrated as a religion that promotes justice, love, liberty and concern for others.

Missionaries condemned slave trade because it had caused depopulation in many areas of East Africa thus creating a lot of demographic challenges and defects.

They also condemned slave trade because of the period of industrial revolution whereby depending on human labor had ended and most of the industries had turned to use of machines in production.

The missionaries also condemned slave trade because it was causing a lot of psychological torture to Africans due to the loss of their friends and relatives in this immoral business.

ROLE OF THE MISSIONARIES IN THE ABOLITION OF SLAVE TRADE

In East Africa, the first missionary group belonged to the Church Missionary Society and they were led by Ludwig Krapf and Johannes Rebmann. They were later joined by other groups such as the Holy Ghost Fathers, London Missionary Society, and the Combon Missionaries among others.

They condemned slave trade and slavery as evil, ungodly and a sin. This changed the minds of some Africans who denounced further engagement in the trade.

Missionaries called upon their home countries to come and abolish the evil slave trade. However, this resulted into colonization of East Africa.

They preached and spread Christianity among Africans, whose teachings, beliefs and practices opposed slave trade. They used messages like “Love your neighbor as you love yourself” which made it clear to the Africans that slave trade is a wrong practice.

They introduced and developed legitimate trade which was a trade in other commodities than human beings and this eventually replaced slave trade.

Missionaries also introduced and developed cash crop farming that became an alternative source of income to some Africans. The cash crops introduced included tea, coffee and cotton among others.

They provided security and protection to Africans especially at the coast and in their mission centers, thereby safeguarding them against continued slave raids.

They built roads that were used by slave trade abolitionists in the fight against evil slavery and slave trade.

They trained some Africans who came to work with them to penetrate the interior of East Africa and communicate with the anti-slave trade groups. These Africans came to be known as the Bombay Africans.

They exposed the misery and suffering that slave trade had caused to the Africans. This attracted sympathy of the British who came and abolished the evil practice.

They developed the earliest sketch map of East Africa which was used by slave trade abolitionists while carrying out their duties.

They introduced ex-slave settlement centers such as the Bagamoyo settlement, where ex-slaves were resettled and rehabilitated.

THE RESETTLEMENT AND REHABILITATION OF FREED SLAVES /EX-SLAVES

The activity of resettling freed slaves from slavery was started by the Church Missionary Society. As early as 1855, they started an ex-slave rehabilitation center at Sharampur-Bombay in India.

Later, similar work was started by the Church Missionary Society in Mauritius and by the Holy Ghost Fathers on the island of Reunion.

These were largely for ex-slaves rescued by British Naval cruisers patrolling the Indian Ocean. Some rescued slaves were landed at Bombay, others in Mauritius and a few in Reunion.

In East Africa, this work started in the early years of 1860's when different missions started settling in the area.

In 1868, the French Catholics opened up the earliest major slave rehabilitation center at Bagamoyo.

In 1863, the Holy Ghost fathers took over the building work, setting up a hospital for Europeans, a clinic for Africans, a pharmacy and workshops, with a school for children bought in the slave market.

By 1866, 110 orphans were being educated by missionaries in the camp and all had been bought from the market, with a young boy costing 25 Franks and a young girl 40 Franks.

The Universities Mission to Central Africa started work in 1864 in Zanzibar under Bishop Tozer. He trained ex-slaves in catechism and clergymen, and taught them trade for independent life.

The Church Missionary Society who had for long operated from Sharampur-Bombay and Mauritius, started service in East Africa in 1875 at Frere town.

THE SOCIETY OF THE HOLY GHOST (BAGAMOYO CAMP)

By starting work 1962 in Zanzibar, the Catholics only intended to use Zanzibar as a depot. They preferred settling outside Zanzibar in a more free area.

They established their headquarters and ex-slave rehabilitation center at Bagamoyo in 1868.

Ex-slaves in Zanzibar were moved to this land that was given to the Catholics by Sultan Bargash to facilitate agricultural training for the Orphans.

The land consisted of 80 acres, managed by four (04) priests, eight (08) lay brothers and twelve (12) sisters.

On the settlement were workshops, elementary schools, a junior college, a training Seminary for priests and a Novitiate for training African Sisters.

In 1868, the freed slaves numbered to 324, of whom 251 were children. They were grouped into three, according to intellectual ability.

One group received academic education, the second was taught skills in trade and the third did manual work only.

Life was severely disciplined. Each one did his share of work on the mission farm and everyone was given an hour each day, for prayers and for study of catechism.

When young people reached the age of marriage, they were married off and settled in Christian villages, under the charge of a missionary.

Each family had an individual plot to produce for self reliance, but also worked on the farm.

Sir Bartle Frere regarded the system as highly commendable and recommended it to the CMS in an attempt to civilize and evangelize Africans.

The Catholics welcomed as many slaves as the British could send. They looked at orphans as prospective Christians and the backbone of the church in resettlement centers.

From Bagamoyo, Christian villages were established at Mhonda in 1877, Mandera in 1880, Morogoro in 1883, Tumuguo in 1884 and Kondoia in 1885.

The former orphans had now spread out some 150 km from their original home in Bagamoyo.

REHABILITATION OF EX-SLAVES AT BAGAMOYO SETTLEMENT

Several activities were conducted by missionaries and their supporting staff, to help the ex-slaves to live a better life. Among these activities included the following.

At the settlement ex-slaves were resettled at the camp, founding new homes under the whites.

They were provided with food which saved them from starvation, hunger and possible death.

They were provided with clothing and blankets for covering themselves at night. This brought joy and happiness to the ex-slaves and restored human dignity among them.

The ex-slaves were given medical services which helped in the treatment of various diseases that they suffered from.

They were provided with counseling and their minds were reshaped with hope in life. This helped them to accept their situation and begin a new hopeful life.

They were taught Christianity and the related Christian values with Christian villages established to act as Christian centers. Each day, one had to spend an hour in prayer, Bible and catechism study.

They were given formal education which prepared them for future responsibilities and enabled them to live independent lives.

Some ex-slaves were provided with employment opportunities such as catechists, secretaries and clerks which enabled them to earn some income for livelihood.

They were trained in practical skills like carpentry, building and tailoring which prepared them to be self reliant.

Children were able to acquire foster families and parents who cared for them with tender love and concern, making them live better natural life.

Adults were married off in the Christian monogamous practice and settled in the Christian villages to stay in love and companionship.

They were allowed to freely interact for an hour every day which enabled them to share experiences and accept each other as comrades.

They were given agricultural skills as they were trained to work on the mission farm, which gave them chance to live a successful agricultural life.

They acquired European civilization and abandoned the African superstitions, thus entering the fold of the Christian church that actually set them free.

The settlement offered land to the growing mature people. This assurance for land set them free from any worries and enabled them to live a happy life.

Bagamoyo settlement was a model slave's rehabilitation center that set a foundation for the rise of other centers like Frere town settlement by the Church Missionary Society.

CHALLENGES AT BAGAMOYO SETTLEMENT

Catholics suffered a land problem as they conflicted with the local people who claimed ownership of the land. Thus, the church had to compensate the locals as a way of resolving the conflict.

It was expensive to maintain ex- slaves in the settlement. For example, five pounds were needed to pay for the training that would make a man self- supporting.

In 1870, the mission faced severe financial problems which made work difficult for the missionaries.

Disease threat especially Malaria and dysentery greatly affected the settlement. For example by 1877, twelve missionaries had died the diseases.

They faced a problem of manpower since the whites disliked working in Africa. At the start, only four priests, eight brothers and twelve sisters worked at the settlement.

Insecurity was also a problem which was caused by the Arab raids and slave trade activities at the coast. This resulted into fear among the whites to work at the camp.

Language barrier was a challenge largely caused by the ex-slaves at the settlement who lacked knowledge of the Kiswahili language.

With time, work at the settlement became material bound, limiting individual attention and commitment to Christ which was a challenge to the missionaries.

It should however be noted that, amidst challenges, great service was rendered at the settlement in the rehabilitation of the Africans (the Freed slave).

PROBLEMS FACED BY THE EX-SLAVES

Ex-slaves were Africans who had been freed from slavery and slave dealers. They faced a number of problems in the communities which were established for them after declaring slave trade illegal and closing slave markets at the coast of East Africa.

They faced a problem of insecurity as they lived in fear of being re-captured and re-enslaved. This was because of the continuous hostility of some African chiefs and other in the communities who would re-capture some freed slaves and sell them again.

There was shortage of food especially in communities with large numbers of people and so they suffered starvation, leading to ill health.

There was poor housing and inadequate accommodation whereby their houses were always congested which caused a lot of diseases. More so, their houses were poor constructed due to lack of building skills and materials.

They had a problem of poor leadership as most of the ex-slaves who became leaders had inadequate leadership skills and also suffered from low self esteem.

The ex-slaves suffered from discrimination whereby the missionaries were always favored and lived a better life even where they did the same duty of evangelization.

Missionaries were at times harsh to the freed slaves who were providing labor. These were mistreated and this reminded them of the life they lived while still in slavery.

They lacked good education whereby in the first years, there were no primary schools in many communities. There were only vocational schools which helped in local languages but could not give adequate education to the freed slaves.

There was further exploitation whereby the missionaries used their labor without pay. Many ex-slaves worked for the missionaries for only food and this was another form of slavery.

Missionaries sometimes treated ex-slaves with a lot of brutality and imposed strict laws to ensure discipline and obedience. For example, accepting Christianity and praying was compulsory and so living in communities was like living in prison.

Hostile relationship between Arab Moslems and Christians caused a problem to freed slaves, especially those who went to spread the gospel. These could be attacked and tortured and sometimes killed by the Arabs.

The ex-slaves suffered from unemployment problem as most of them lacked basic skills and yet employment opportunities were inadequate. Thus, they lacked sources of livelihood and activities to engage in for survival.

There was high crime rate in the communities especially due to high population and unemployment. Thus, cases of theft and murder made the ex-slaves' lives difficult.

There was shortage of land for expansion and settlement whereby land belonged to the coastal people who were unwilling to give it away, yet it was difficult for them to move back into the interior where there was abundant land

There were conflicts and divisions among ex-slaves, basically because of cultural differences. Thus, there was hardly any sense of unity among them.

Illiteracy was widely spread among the ex-slaves. This made it very difficult for them to relate with the missionaries and acquire vocational skills.

They lacked clear geographical knowledge and location of their native homes and so those who tried to go home would get lost the way.

Adult ex-slaves suffered from sexual starvation because they lacked company of their spouses who had either been taken to other lands or killed during slave raids.

They lacked medical care because of lack of accessibility to medical services yet some of them suffered from tropical diseases.

Some of them suffered from language barrier which limited their communication with the coastal people and this denied them access to help.

Ex-slaves who chose to move back into the interior had to endure moving long distances which weakened their health.

Natural barriers such as rivers lakes and forests limited their movements back into the interior of East Africa.

They also faces a challenge of wild animals such as lions, hyenas snakes etc which killed some of them.

Ex-slaves suffered from psychological torture because of the bad experiences they had gone through as slaves and the difficulties they faces as ex-slaves.

Some ex-slaves were orphans and too young to establish independent living, therefore they just survived on God's mercy.

Some of them kept with a feeling that they were not free since the life of an ex-slave was more challenging and some wished to go back to slavery.

WHY MISSIONARIES ESTABLISHED SLAVE REHABILITATION CAMPS IN EAST AFRICA

The centers were established out of philanthropic reasons, political and economic factors. Some missionaries felt the desire to help, while others wanted to use it as a way to get political power and to accumulate wealth.

They were also established because of the missionaries need to join Britain in the fight against slave trade. They had championed the abolition of slave trade and so there was need to create a home for the freed slaves.

They were also established to resettle the African e-slaves since many of them lacked a clear destination after setting them free.

There was need to establish the ex-slave camps so as to recover their human dignity and once again have a normal human life that had been lost during slave trade.

The missionaries wanted to develop legitimate trade to replace slave trade. Thus, ex-slave camps were established to develop agriculture that was paramount in the development of legitimate trade.

They wanted to use these camps for the easy spread of Christianity. The moment one entered the camp, he/she converted to Christianity hence its spread.

They wanted to bring up Africans in a Christian life style where they were always watched while in prayer and Bible study.

Missionaries wanted to hide their imperialist desires and present themselves as humanitarians so as to be accepted by Africans.

They were also established because of competition for converts by the different Christian missionary societies. That is why, when the CMS established a camp at Frere town, the Catholics also built one at Bagamoyo.

It was also as a result of missionary desire to stamp out Islam in East Africa. By condemning slave trade, Christian missionaries aimed at ending Islam that had been propagated by Arab traders.

The settlement centers were designed to overcome the missionary problem of man power. While in the camps, a few missionaries could preach to very many Africans at the same time.

They wanted to easily spread western civilization through discouraging and stopping the practices of some African cultures in the camps.

The missionaries also had economic motives which include the need to exploit African labor on the farms that were established at the camp to produce cash crops.

They also wanted them to provide market for European manufactured goods. Ex-slaves used the little income got from the sale of cash crops to buy western goods.

There was need to spread Western civilization through the offer of Western education to the resettled ex-slaves and break African cultures.

The political imperial motive to colonize African minds was another reason for the establishment of ex-slave camps. This was aimed at making the Africans accept anything European, including colonialism.

EX-SLAVE CENTERS AND EVANGELIZATION OF EAST AFRICA

In the settlement, everything possible was done to ensure that people converted to Christianity. The centers were religiously founded on either catholic or protestant and therefore ex-slaves lived a Christian life style.

Christian believers of the respective denominations administered the camp and always ensure that their religious view point was put across.

Worship centers and churches were established in these camps, where inmates were required to go and attend church service.

The freed slaves were to access missionary education, health and charity services only when one had accepted Jesus Christ.

Every inmate was by law required to be baptized to Christianity as a qualification to fit in the camp.

People were required to go prayers everyday as this was important in committing them to Christ.

Religious schools, seminaries and novitiates were established in the camps to train African priests and sisters out of the freed slaves.

Bible study lessons were conducted and encouraged among Africans to enrich them with Bible knowledge.

Some freed slaves were made leaders in the church which challenged them to preach the gospel to fellow Africans in the camp.

Inmates were challenged to adopt Christian monogamous marriage based on the love and companionship.

Christians were provided with land and houses built at the camp for independent living, to encourage more into the Christian faith.

Once at the camp, one was supposed to stay in the Christian villages created and thus live a Christian life. In that way, Christianity was unavoidable.

CHRISTIAN SUCCESS IN THE CAMP

Catholics were at Bagamoyo settlement and Anglican at Frere town settlement.

There was emergence of Christian villages such as Morogoro, Mhonda and Kondoa areas for Christians only.

People lived a life of prayer in the camp. For example at Bagamoyo, one hour of prayer was compulsory every day.

Christian worship was developed among the ex-slaves, with love for Christian

Music, dance and drama.

The belief in Jesus Christ as the Lord, God, Messiah and Savior, with the belief in the resurrection of Jesus Christ was imparted in all inmates.

They adopted Christian Baptism for both the adults and the young ones who were produced in the camp.

They abandoned the African cultural practices such as circumcision, in favor of Christian Baptism.

They adopted the Christian marriage system of monogamy based on the love, Company and for pro-creation.

Africans often visited churches for prayers, thanksgiving to God and fellowship among others.

They took up monotheism abandoning polytheism, as they turned to one supreme creator, God.

Some Africans became church leaders after undergoing seminary education hence creating African Priests and Reverends.

Some developed a life of Bible study and interpretation to live a real Christian holy life required of them.

Some developed a life of self-sacrifice and the denouncing of materialism which breeds jealousy and hatred. They offered themselves to God for everything.

WEAKNESSES OF EX-SLAVES SETTLEMENT IN THE REHABILITATION OF AFRICANS

Rehabilitation homes were centers of cultural imperialism which contributed to erosion of African culture in favor of European life style or cultures.

They were institutions of divisionism on the African race, the ex-slaves and the other Africans.

Africans were at times mistreated, basing on race and were given little food.

Simple misconduct was rewarded with heavy punishment of imprisonment and whipping, a factor that disappointed ex-slaves to imagine that they were still slaves.

Their labor was directly or indirectly exploited on the mission farms that produced among others, cash crops for export.

Ex-slaves were overworked on the farms and camps, which weakened them and caused them to conflict with the missionaries.

They were used to produce raw materials for European industries such as the cash crops grown and produced by Africans which were for export.

Africans in the camps were used to provide market for the European produced goods and services like medicine and educational scholastics, which exploited their low-income earnings.

They were used to fulfill the European imperial designs of colonial rule, to colonize African minds to accept everything European. This fulfilled the saying that “the flag followed the cross.”

There was congestion at the camps, which resulted into poor hygiene and outbreak of diseases such as dysentery that claimed many lives.

Life at the camp was too strict and bound, that ex-slaves sometimes found themselves in another form and state of slavery under the missionaries.

SLAVE TRADE AND THE SPREAD OF CHRISTIANITY

How slave trade promoted the spread of Christianity in East Africa.

Slave trade attracted different and many missionary societies into East Africa to de campaign the evil and ungodly trade, hence the coming of the Church Missionary Society, the University Mission of Central Africa, and the Holy Ghost Fathers among others.

The trade provided room for the missionaries to buy slaves from slave markets and these were obliged to convert to Christianity.

It made missionaries establish ex-slave settlements and rehabilitation centers for the freed slaves, where conversion was compulsory and so was a life of Christianity.

The missionaries condemned the trade as evil and ungodly and this made Christianity popular and acceptable by most of the Africans who easily accepted the Gospel.

The trade made Africans especially at the coast to run into mission stations for protection and these were also easily accepted conversion to Christianity.

The trade produced hopeless and frustrated Africans who easily converted to Christianity, where they hoped their misery and suffering would come to an end.

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

It cleared the interior of some dangerous animals like elephants, thus providing security to the missionaries moving into to the interior of East Africa.

The trade produced African church leaders such as the Bombay Africans, who presented Christianity as a liberating institution to Africans thus winning many followers.

The trade enabled missionaries to win financial support from their mother nations to help in their activities against slave trade, but also the spread of the Church.

The trade made Britain to sign anti slave treaties with some African leaders like Sultan Seyyid Said and sultan Bargash, which protected missionaries against Arab raiders, providing them a fair and conducive environment for the spread of the Gospel.

The Slave trade abolition campaign involved the development of legitimate trade by the missionaries which attracted Africans into cash crop production for income earning.

The abolition led to development of transport and communication lines like railways and roads which were used by the missionaries in the spread of the Church in East Africa.

The anti slavery campaign ended with European colonialism in East Africa which provided safety and freedom for the spread of the Gospel.

It deflected Arabs from the propagation of their Islamic faith to dealing in the profitable trade, an opportunity that the missionaries exploited and spread Christianity widely.

How slave Trade limited the spread of Christianity in East Africa

The trade caused insecurity to missionaries which limited their movements. Slave dealers used a lot of force, a factor that limited missionary efforts in spreading the gospel.

Slave raiders often raided the missionaries and robbed them of their belongings, thereby threatening them in their noble cause.

Missionary activities caused them conflicts with Arab and African slave dealers, hence creating poor working conditions.

The trade made missionary work very expensive, requiring lots of finances and protection, a factor that limited missionary activities.

It delayed missionary work among African communities, whose leaders enjoyed the trade, thereby delaying the spread of the gospel in some communities. For example such delays were experienced in the Masai and Yao areas.

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

The trade caused materialistic lifestyle among the traders who could not easily denounce it in favor of Christianity whose life was of self-denial and self sacrifice.

The trade developed with the spread of Islam at the coast and in the interior of East Africa which made it difficult for the missionaries to convince the Muslim converts into converting to Christianity.

Missionaries were rejected by many Africans because they were mistaken to be slave traders. They were sometimes treated with hostility and many Africans could not come in close contact with them, thus limiting the spread of the gospel.

Some Africans kept in hiding from slave dealers and could not be got by the Christian missionaries for conversion.

Slave trade caused food shortage in East Africa as people could not settle to carry out agriculture. This made missionaries to divert funds from spreading the gospel to buy food for the dying Africans especially in the settlement camps.

Some missionaries feared to come to East Africa due to the insecurity caused by slave trading, thus limiting missionary manpower.

THE RISE OF THE BOMBAY AFRICANS