

IMPACT / CONTRIBUTIONS OF MISSIONARIES IN AFRICA.

The contributions were both positive and negative and they included the following:

Positive Contributions:

- They preached and spread Christianity among Africans like in Matebele/ Mashona land in Central Africa, Buganda in East Africa, Yorubaland, Sierra Leone in West Africa etc. This was done through their teachings and preaching and in the process many people accepted and converted to Christianity more so in the area where they operated.
- Established Churches for the spread of Christianity and training of catechists forexample, Namirembe Cathedral, Rubaga Cathedral, All saints churches in Kenya, Malawi, Yoruba land as well as the Blantyre Cathedral in Malawi plus numerous churches in Betholdrop South Africa
- The improved the health sector through discovery of medicine like Quinine and establishment of healthy centres. In Central Africa by the Livingstonia Mission at Malawi,Lovedale Mission, In East Africa Mulago, Mengo , Nairobi hospital, Nsambya among others.
- They improved the education sector through establishment of Schools. In Central Africa, Over town School, Muwera, Mweda by Livingstonia mission near Manchwe falls, In West Africa, Fourah Bay College, St. Gregory, Ann Waalsh institute , in East Africa Alliance in Kenya, Mengo, Gayaza, Kisubi, Buddo in Uganda.
- They introduced informal education that taught reading, writing, arithmetic. The education system also produced African Elites that aided imperialism like Semei Kakungulu who acted as secretaries, interpreters among others.
- They also established mission stations. In Central Africa, in Lozi kingdom, South of Lake Nyasa by UMCA, at Bruman by Rev. Moffat and at Koloberyo, in East Africa at Bagamoyo, Rabai mpya and Ujiji. These later enabled them to carry out their missionary work. Some of the mission stations developed into towns and administrative centres
- They introduced and encouraged the growing of new crops and use of new methods of farming like cocoa, palm oil, ground nuts, Tobacco, Sisal,

cotton, rubber. This encouraged plantation agriculture hence a cash crop economy

- They established modern transport and communication network like roads, railways, ports and harbors, telegraph lines. Having faced a big transport problem, they appealed to their home governments to establish such lines for example in 1890-94, there was the construction of Tanga Railway in Tanganyika and 1896 the Uganda Railway also begun.
- They checked on the spread of Islam in Africa especially West and East Africa. This was done through preaching against the Islamic doctrines of polygamy as they emphasized monogamy.
- Promoted African languages like Yoruba, Ibo, Kru, Temne, Mende, Creoles, Ngoni, Yao among others. This was done alongside teaching people new language. Some of these languages became the official languages like English in the areas where the church Missionary society operated. Besides Bishop Ajayi Crowther translated the Bible into Yoruba language in Nigeria and likewise Ludwig K and Johan Rebman also translated the bible into Kiswahili in East Africa.
- Fought against slave trade and other inhuman practices such as the murder of twins in Ibo land, human sacrifice in Calabar, witchcraft, cannibalism among others. They therefore introduced legitimate trade and more so the African dignity was restored for example in Central Africa among the Amangocha Yao, East Africa along the coastal areas and West Africa among Senega, Nigeria Dahomey among others.
- They provided employment to Africans as teachers, Nurses, interpreters, Secretaries which increased standard of living.
- They promoted urbanization in West Africa like Free Town, Abeokuta, Lagos, and Accra. This came with western culture where they promoted their style of dressing, eating habits, ways of worship at the expense of African cultures such as celebrating the full moon and other practices like human sacrifice, polygamy among others.
- Led to emergence of independent Churches due to the various restrictions on the African traditional religion among other causes.
- Established freed slave centers like Free Town in Sierra Leone and Liberia. Others were at Bagamoyo by the Holy Ghost fathers while others were in Central Africa among the Amangocha Yao.



- The missionaries also introduced the printing press in Africa and this was based in Nigeria. It was established by Reverend Henry Townsend and by 1857, there were news paper publications in Yoruba language. The main news paper was known as Iwe-Illorine.
- The missionaries established a new type of architecture which included brick lying, building with precious stones, the use of corrugated iron sheets and also the use of decoration especially in schools, churches. This was common in all their areas of operation.
- The missionaries also extended their development in the economic sphere of influence. In this case, they funded trading companies when they run bankrupt. This therefore enabled the trading companies to operate in the different areas. Eg, CMS funded IBEACO in 1890 when it had run Bankrupt. It also funded the Royal Niger Company in West Africa.
- They supplied European manufactured goods

Negative contributions

- Led to colonization of Africa. They prepared the ground such that when the colonialists came they met less resistance hence the flag followed the cross.
- Involved in African politics and antagonized African political fabric.
- De-campaigned African traditional religion
- Led to religious wars
- The education provided aided colonial administration hence loss of African Independence.
- Neglected African technology like use of herbs/ vocational



**THE FACTORS THAT FACILITATED MISSIONARIES TO CARRY OUT THEIR
ACTIVITIES.
(REASONS FOR THE SUCCESS OF MISSIONARY ACTIVITIES)**

1. Vast financial resources that is to say they had the money to finance their activities which they secured from their home government.
2. The approach they used to spread Christianity was human and enticing hence enabled them to get converts more easily.
3. Their ability to break the language barrier which eased communication between the parties and understanding.
4. They enjoyed moral and military support from their home government and even financially supported. In Fante land (Ghana/ Gold Coast) missionaries were supported by the British, in Matebele land by the CMS; Malawian missionaries were supported by the British chartered company against the Ngoni.
5. The superiority of their European doctrine against the traditional religion hence got converts in the shortest time possible e.g. people joined the band wagon.
6. The advanced technology they used e.g. military they had arms which the African did not have and admired.
7. The opening of the interior by building roads and railways facilitated missionary activities e.g. The Uganda Railway.
8. Political stability in some African societies enabled them to carry out their activities like the Paris Evangelical Mission in Swaziland and Sotho was successful.
9. However the political instability in some African areas also facilitated missionary activity. When they experienced civil strife, dictatorship, slave trade (slavery) they created fertile ground for Christianity (they saw hope in Christianity) the missionaries capitalized on these weaknesses.
10. Internal African social weaknesses which the missionaries exploited e.g. bad cultural beliefs e.g. polygamy, killing of twins, human sacrifice, opportunities. Many African opportunities joined the missionaries for selfish interests but unknowingly they promoted the missionary activities e.g. Sir Apollo Kaggwa, Semei Kakungulu.
11. Economic hardships e.g. slave trade and its economic implications. Economically slave trade had brought devastation of many areas that were raided yet Christianity brought hope.

12. Assistance rendered to them by some progressive African leaders like Muteesa 1 of Buganda who according to HM Stanley invited the missionaries, Mosheshoe of the Basuto, Khama of the Ngwato, Lewanika of the Lozi people, Kasagama of Toro, Bishop Samuel Ajayi Crowther of Yoruba land who admired the European technology and way of life and therefore thought that by inviting them and supporting them, they or their societies would develop. Not forgetting Amachinga the Ngoni chief.
13. They also used interpreters who made their work easy
14. There was use of gifts
15. The medical improvement that saw the discovery of quinine to combat malaria
16. They enjoyed the support from chartered companies
17. Some Africans were ignorant of their intentions
18. The construction of mission stations that were later used as administrative centres
19. The availability of good climate for example in Matebele land
20. Some areas did not have defined religions

ROLE PLAYED BY MISSIONARIES IN COLONISATION OF AFRICA.

In course of missionary humanitarian and civilization work they played a great role as agents of colonization in Africa. They were strong instruments towards the establishment of colonial rule in Africa hence the assertion "The Flag followed the Cross" which means behind missionaries, came politicians/ colonizers or missionaries came with a bible in one hand and a sword in the other.

As they fought ignorance, poverty and creation of infrastructure, those were a conducive environment or atmosphere in Africa in which colonialists operated specifically they played the following roles:

1. They appealed for home government protection. In the name of "protection" they came claiming to be protected against the African hostility like in Central Africa resistances staged by Lobengula of Ndebele, in Buganda by Kabaka Mwanga and religious conflicts of 1883-93 in Buganda, in Northern Nigeria threats created by Islamic chiefs e.t.c all of them made missionaries feel insecure in Africa. For the sake of their safety and continuation of evangelical enterprise, they appealed to their home

governments for protection which was followed by colonization of specific territories where the missionaries operated.

2. Missionary role in signing fraudulent treaties. Missionary role in interpretation and propaganda contributed towards the colonization of Africa like the role played by Bishop Tucker as an interpreter in the signing of Buganda agreement. It is against this background that Sir Harry Johnston a British representative in signing of the Buganda agreement. Missionaries like Rev. Moffat in Central was also instrumental in securing their treaties for British government should not be left out.
3. They involved in African politics like supporting one group against the others. Hence creating puppet leaders. It is only Menelik 11 of Ethiopia who refused to sign the Italian version and survived colonial rule.
4. Missionaries participated in the intensive exploration of Africa which improved European knowledge about the continent. Krapf, Rebmann and Livingstone the pioneer missionaries in Africa got heavily involved in the exploration exercise. There is no doubt that the travels of David Livingstone in East and Central Africa raised the European curiosity in the area. The reports of Krapf, Rebman and Erhardt too led to the exploration of East Africa. The struggle to discover the source of the most important river was partly as a result of missionary activity like Livingstone assertion that the Zambezi was God's high way to the interior granted an insatiable curiosity about the Nile and the Congo.
5. Missionaries were also instrumental in the development of a cash crop economy (legitimate trade) wherever they went. In a bid to provide an alternative to slave trade, missionaries engaged in pilot attempts in cash crop production which in turn formed a basis for an export-import economy of Uganda. The crops produced were to remain key foreign exchange earners though at the same time their production turned Africa into a raw-material producing ground to imperial Europe and confined Africans to the land and not politics. And also due to the promotion of legitimate trade, in process, the missionaries paved way for the coming of their home traders who later formed trading companies and played an important role in the colonization of Africa.
6. Through their evangelization missions, missionaries attacked and condemned African culture and customs as barbaric and satanic practices like polygamy, witch craft, female circumcision , throwing away of twins

and deliberately sought reforms in African society and this made the Africans to believe that European institutions were better. The reforms eventually led to a decline in the influence of African Traditional Religion. Shrines were replaced by Churches while traditional leaders gave away for church priests and clergy. As a result the individual Africans who became a Christian saw the reason for the existence in his/ her relationship to God rather than to his/ her family, clan or ethnic group. Also, resisting a missionary or any European for that matter was considered being anti-progress and this weakened the African spirit of resistance making things easy for colonialists.

7. Missionary education created a class of Africans who served as an efficient instrument in the establishment of colonial rule. Like in Central Africa Chief Lewanika had attained some education from those schools, Semei Kakungulu in East Africa who colonized Eastern Uganda not for missionary but for colonialists, were all products of those missionary schools like Bishop Ajayi Crowther
8. Closely related to the above, missionary education system was responsible for a linguistic revolution in Africa. The products of missionary education would speak and write English, French, Germany, Dutch and their own local languages. This study of languages removed the language barrier which would have disturbed the establishment of colonial rule.
9. The missionaries also undermined the basis of traditional African authority. This was done by de-mystifying the powers of the then traditional leaders/. In some societies where the King was the religious head with divine powers, these powers would be challenged. A case in point is Mwanga the King of Buganda whose authority was partly derived from his religious cultural functions. The coming of Christian missionaries in Buganda brought a division of loyalties between the Kabaka and the new faith. This created a group of Baganda that were ready to challenge the Kabaka and welcome colonization.
10. Missionaries were involved in trade and some missionary groups formed trading groups such as the Basel trading company which was formed by the Basel missionary group in Ghana. In most cases, the missionaries and the traders could not easily be distinguished because they were similar in colour, language and carried out similar activities. Missionaries of a given country excluded traders of other countries and welcomed traders of their

even countries to establish trade monopolies which colonization later came to protect.

11. They were also development in formal education in Africa something the Europeans were less interested in providing to Africans, in Kenya for instance, Alliance High was formed, In Uganda, protestant missionaries established Mengo SS, Kings College Buddo. While the Catholics put up SMACK and Namilyango College for their converts. In the end, the education missionaries introduced ideological wings of imperialism and trained people to play subordinate roles during colonial rule that is mostly being house boys/girls and Clerks.
12. Missionaries were fore runners of imperialism. They consciously or unconsciously facilitated infringement of colonial rule in Africa. In this role, missionaries facilitated the drawing of spheres of influence in their Metropolitan governments.
13. They also formed chartered companies like the IBEA Company, GEA Company, CMS where they also acted as the foot.
14. Through their policy of conversion to Christianity, they embarked on intensive preaching and spreading of the gospel of Christ to the heathen. As a result, missionaries won supporters to constitute a new order, a new set of civilization and new social out-look. In final analysis, the Christians cross became an intimate bed fellow of the national flag by which Africa was then conquered.
15. Closely linked to the above was the way missionaries spread their gospel where they were two religions i.e. protestants and Catholic missionaries who divided Africans on religious grounds and so by the time of colonization, it paved easy because the Africans were divided and could not easily fight back to the missionaries or colonialists. This weakened the African unity and so could not fight the common enemy.
16. Religious divisionism; African resistances against colonialism was further weakened by disunity caused by religious factions like in Buganda in 1883-93, there were religious wars between the Muslims, protestants (Wangeleza-Wafaransa wars) which led to a lot of instability and by the coming of colonialists into Buganda, the Baganda natives could not unite against them because of these religious divisions.
17. The missionaries aimed at stopping slave trade and this necessitated uprooting it from the interior. This increased European penetration in

Africa and in so doing, Africa was opened to European influence and later colonization.

18. They established the original social and economic infrastructure which enabled colonialists to penetrate the interior with ease. These economic infrastructures like roads also facilitated the spread of colonial rule and colonization of Africa.
19. Missionaries also pacified Africans. Those who embraced Christianity saw the white man as a good person, a judgment based on the hypocritical conduct of the missionaries. In some cases, the missionaries treated Africans or offered material goods like clothes, shoes, mirrors and guns. Every white man was then considered as god as a missionary and would therefore be welcome. This definitely facilitated colonization.

AFRICAN RESPONSE TO MISSIONARY ACTIVITIES

The coming of missionaries to Africa and their subsequent activities was received differently by different African society's communities and people. In other words, different African societies perceived missionary activities differently and it is for this reason that their response towards Christianity varied. While some African communities responded positively (accepted), others responded negatively (rejected). The response whether positive or negative depended on various factors/ circumstances and events in Africa. They include the following:

Positive response

1. Some societies and African leaders accepted because of political reasons. They thought that they would gain military support from diplomatic alliances with missionaries like Moshesh accepted Paris Evangelical Mission in 1868, Mutesa 1, Kasagama of Toro. There were those that accepted genuinely and were converted like Khama of the Ngwato who had 200 wives, dismissed all of them and remained with one.
2. Some societies accepted in order to preserve their independence against African local enemies like the Fante who feared Asante imperialism, Boer imperialism and freed slaves, Baganda etc.
3. Other people admired western culture of civilization like Khama of Ngwato, Fante, Baganda etc
4. Opportunism i.e. people who wanted to exploit Christianity for their own benefit like Semei Kakungulu and Sir Apollo Kaggwa.

5. Natural calamities which had hit them and hoped to use missionaries to overcome their economic hardships like Masai who had been hit by a rinderpest epidemics.

Negative Response

1. Fear alarmed by the presence of those missionaries that their presence had the potential to disrupt their political and social order like Jaja of Opobo, the Asante, Banyoro and others had strong attachment to traditional belief and cultures like missionaries appeared as devils because of their colour like among the Nandi and Yoruba
2. Loss of political independence more especially among the Sebut and Jebel rulers, others particularly African leaders were hesitant to accept Christianity because they feared to lose their prestige among their subordinates with prestige was based on African beliefs and values yet preaching of Christianity centered on undermining African values like many African leaders were not converted.
3. The desire to resist the abolition of slavery by slave trading communities. They rejected Christianity for fear of loss of their economic livelihood e.g. the Yao and Ngoni slaves in East Africa.
4. The influence of Islamic communities and people who had been Islamic considered Christianity and Christians as infidels
5. While some accepted because of natural calamities, others resented missionaries because they attributed the natural calamities to the coming of the missionaries.
6. Some were politically/militarily strong hence did not want any assistance like Jaja of Opobo, Asante and Banyoro
7. Traditional beliefs and interpretations i.e. they believed that the colour of the whites was for demons like Buganda, Nandi, Yoruba people.
8. Fear to disrupt social order like small gods of Musoke, Lubale, Mukasa among others
9. Fear to lose prestige, where they did not want to lose fame among their natives and subordinates for they could not start criticizing them.
10. Fear for European intrusion whereby they knew that if the Europeans came in, they would destroy their African cultures and make them useless which indeed happened in most African societies.

THE PHENOMENON INDEPENDENT CHURCHES IN AFRICA.

It was a phenomenon of the last quarter of the 19th century down to 20th century. It was a resistance against whites in a religious sense.

To Professor Ranger,

“Independent Church movements was a way through which the Africans expressed their protest against foreign rule in a religious pretext”

The Churches were categorized by Bishop Sundkler of South Africa as Ethiopian Church (that inherited what had been promised to Ethiopia in Psalm 68:31), Messianic (believed that Christ was a messiah for Jews and had no significance for Africans then lastly Zionist Church that had origin from USA.

CASE STUDIES

INDEPENDENT CHURCH MOVEMENTS IN EAST AFRICA

UGANDA

- African Reek Church by Mukasa Reuben
- African Judaism (Abayudaya) by Semei Kakungulu.
- Bamalaki (Kibiina kya Katonda ayinza byonna/ Dini ya Laisi by Joshua Kate
- Seventh Day Adventist Church
- Mengo gospel church by Marble Ensor.

KENYA

- Nomiyo Luo mission by John Owolu
- Dini ya Roho (Religion of the spirit)
- African independent Church by Four Kikuyu ministers.
- People of God's church
- African brotherhood church.

TANZANIA

- Chief Mavit church



- Church of holy spirit

CENTRAL AFRICA

Areas of operation included;

Malawi (Nyasaland), Modern Botswana (Barotseland), Modern DRC (Congo/Zaire), Zimbabwe (Southern Rhodesia).

- Watch Tower and Track society (Jehovah's witness) of Elliot Kamwana-Malawi/Nyasaland
- Seventh Day Baptist Church of Charles Domingo-Nyasaland
- Rev. John Chilembwe Church
- Barotseland Church of Mokalapa
- Kimbanguism of Congo by Simon Kimbangu

WEST AFRICA

Areas of operation included; Southern Nigeria among the Yoruba, Southern Togo, Modern Benin, Gold Coast (Ghana), Ivory Coast, Sierra Leone among Creoles, Liberia and Cameroon.

- United Native African Church in Nigeria among the Yoruba and in Cameroon.
- African Baptist Church nicknamed Bethel
- African Methodist episcopal Church in Sierra Leone/ Liberia
- African Ibo Baptist Church in Nigeria by Mojola Agbebi initially DB Vincent.
- The Harrisite Christian church founded y William Wade Harris a Liberian (had a vision of angel Gabriel to preach the word).

SOUTH AFRICA

- Nazarite Church of Isaiah Shembe.
- Thembu Church of Nehemiah Tile



- Tilite Church of Gcaleka changed to Thembu church after death of Nehemiah Tile
- Ethiopian Church of Mangena M Mokone of Pretoria
- By 1913, South Africa had over 30 Churches influenced by Ethiopia's victory at Adowa.

REASONS FOR THE EMERGENCY INDEPENDENT CHURCH MOVEMENTS IN AFRICA

1. Failure by Christian missionaries to Africanize Church leadership. Ordination of African Clergy was postponed in favour of Europeans like that of Bishop Ajayi Crowther, Chilembwe, Kamwana. This led to conflict between the African clergy and European missionaries. For example in Malawi, the missionaries of the Livingstonia mission had pledged to support and develop African churches where Africans would participate fully but unfortunately they never fulfilled their promise hence Eliot Kamwana founded the Watch tower movement.
2. Missionaries undermined African culture i.e. condemned polygamy, African names for baptism that led to Zionist Churches, United Native Church in Nigeria. In this case, the missionaries failed to draw a demarcation between European culture and Biblical teachings or Christianity. Aspects of African culture were condemned without serious consideration and more so , it was a pre-requisite of being monogamous before becoming a priest. Therefore most polygamous Africans could not with stand this hence the formation of African independent churches.
3. Africans expected a black messiah (liberator) that had significance for Africans with belief to come from Zulu land and that Jesus was a messiah for Jews and Europeans. Thus, Isiah Shembe came out as a black messiah and even when he died he was expected to resurrect and perform a messianic role. In DR. congo, Simon Kibangu after receiving training as a catechist in the 1880s claimed to have received a vision and he was also to be a black messiah. Unfortunately, he died and after his death the followers were hoping he would resurrect and return some day as a messiah.

4. Existing people with special gifts like Isaiah Shembe of South Africa who had power of healing, Simon Kimbangu of Congo who had a vision of 1900 while in 1880's, Charles Domingo interpreted the New Jerusalem bible from the African point of view and this gave rise to Messianic Churches.
5. Rigid and complicated requirements for Christianity in missionary Churches like of good quality, trained for a long period, paid Church dues. This became a source of grievance among many African leaders for example Charles Domingo of the seventh day Baptist church in Malawi completed his theological training in 1900 and was licensed in 1902 but up to 1907, he had not yet become a full clergy thus his founding of an independent church.
6. Education policies that involved paying school fees yet Africans could start free institutions like Dini ya Laisi Church of Joshua Kate. Here, school fees were introduced in white built missionary schools. Boarding schools were also introduced with high fees which limited African traditional ties and interactions. This forced people to found their own churches as the case was for Eliot Kamwana who founded the Watch Tower Movement having abandoned the Livingstonia mission.
7. In relation to the above, the Introduction of Boarding schools and keeping Children of Africans in enclosures made Africans to suspect that Europeans could be teaching bad Western cultures in enclosures (fences) hence the formation of independent African churches.
8. Frustration of Africans by excluding them from high Church positions like Ajayi Crowther, Semei Kakungulu was not rewarded by the British as he expected after helping them to spread their influence in Uganda. The higher positions were only reserved for the whites. In addition Africans were never promoted under the excuse that Africans needed to be supervised. Besides even when Africans attended baptism classes, the missionaries were reluctant to baptize them. Thus such discrimination prompted the likes of Bishop Ajayi crowther, Charles Domingo to found their own churches.

9. The 1896 Victory of Ethiopia against Italians at the battle of Adowa enhanced the spirit of Ethiopians based on Psalm 68:31. Prominent Independent leaders elsewhere linked with Ethiopia like Elliot Kamwana, Charles Domingo and also in South Africa. This gave them the strength and later founded the Ethiopian church which majorly emphasized Africa for Africans.
10. Pan African movements in the Diaspora that agitated for “Africa for Africans” thus the need to ordain African Bishops, priests like Agbebi influenced by ideas of Blyden a prominent Pan Africanist. Also Reveland John Kilembwe of the Providence industrial mission in Central Africa could have got inspired by such to have a different outlook on to the whites and ended up founding his church. Likewise in West Africa, Nigerian Agbebi Mojola was also influenced by the idea Africans in the Diaspora more so in USA.
11. Segregation in distribution of missionary services especially in some villages, schools, roads etc. Africans were ignored like in Nyasaland among Tonga and this influenced the formation of independent church movements.
12. Rise of Independent Evangelists concerned with mistreatment, discrimination/ segregation of Africans like Joseph Booth who was a European advocated for African betterment and was majorly against the rough treatment given to the poor by the white missionaries. He clearly spelt out that the missionaries were getting richer and richer at the expense of the Africans. He thus advocated for nonpayment of taxes to the whites and promised to improve the African material being. This propaganda activated African anger against the Christian missionaries thereby accounting for the emergency of independent churches.
13. Competition among Christian missionaries in areas of operation and change of colonial masters like from British to Germans in Cameroon following eventual Germany takeover of Cameroon in 1884, people there never cooperated with the new masters thus formation of the Native Baptist Church.

14. Influence of World Wars I and II in which Africans were taken to fight dictatorship, oppression. After the wars, Africans were still oppressed. Thus had to rise up under umbrella of Church movements/Religion to demand for their religious and political independence. This explains why several churches sprung up even after 1914.
15. Lamentation of some whites on holidays in Africa who advocated for better treatment of Africans which was a positive talk that influenced Africans for self-determination. This gave them the zeal to rise up thus the formation of African Independent church movements.
16. The financial assistance given to some of the African leaders by the Africans in America. For example Reverend John Kilembwe was able to set up missions in Malawi due to the finances and support given to him by the Baptist Convention of America.
17. The emergence of outstanding personalities and leaders who were highly determined to found their own independent churches. Outstanding leadership that directed the Independent Church movements in all regions i.e. East Africa, Central, West and South Africa. Thus, the Africans wanted to lead themselves because they were tired of being led by European missionaries. They also had a fear of losing their independence such as Bishop Ajayi Crowther, Adebisi Adesokun of the Native Baptist Church of Nigeria, Prophet William Harris who operated in Ivory Coast and often claimed he had received a vision from the angel Gabriel to preach the Gospel. John Owalo who founded the Nomiya Luo Mission in Kenya, Simon Kimbangu of the Kimbanguism faith in Congo, Joshua Kate Mugema of the Abamalaki movement in Uganda among others.
18. Africans also protested the relationship between the church and the Colonial governments. In this case, the colonial governments were very oppressive and exploitative and that's why some of the leaders founded their own churches to act as a platform against the colonial policies.
19. The conflicts between the missionary groups of functions made Africans to choose having their own churches hoping not conflict like the Europeans did. For example the Harristites in W. Africa founded their own church to

get rid of the conflicts within the Roman Catholic Church. Likewise the Livingstonia mission in central Africa often conflicted amongst themselves which forced Elliot Kamwana to found the Watch Tower movement.

20. The desire by the Africans to unite under one umbrella against the whites so as to get rid of discrimination, exploitation, taxation and more so strong unity against the white communities.
21. Lack of close state control of especially British protestant Churches unlike the French Catholic Churches in Senegal, Gambia. Catholic religion was state controlled.
22. Need for political independence under religious guise like Mokolapa of Central Africa also targeted not only religion but political significance hence the formation of African independent church movements.
23. Colonial segregation and exploitation amidst missionary support. Missionaries supported European Clergy at the expense of Africans. In Zulu, segregation led to Independent Churches especially in Natal region.
24. Impact of the training and education given to Africans by whites encouraged Africans to oppose their masters by establishing their own Churches.
25. Translation of the bible into local languages by some African leaders like Semei Kakungulu, from English to Kiswahili, Luganda that eased work of African Evangelists to become determined in forming their churches.
26. Support from African chiefs and leaders like Lewanika of the Lozi kingdom in Barotseland encouraged Mokolapa to found his own church in Zambia known as the Ethiopian church of Barotseland.
27. Influence of Church movements in other regions in Africa like those influenced by spirit of Ethiopianism.



28. General practice of Colour bar syndrome (discrimination of colour) on Africans especially by the Dutch Reformed Church that supported Apartheid in South Africa.

EFFECTS OF INDEPENDENT CHURCHES

- Exposed African nationalism
- Opposed colonial exploitation/ oppression
- Protested change of some colonies from protectorate to settler colonies like Kenya.
- Attracted formation of trade Unions like African Workers federation, East African trade Unions
- Preserved Cultural independence
- Encouraged formation of political parties like KANU, ANC.
- Opposed land alienation
- Built schools for Africans like in East Africa Ezekiel Apindis
- Forced missionaries to Africanize Church leadership.

Sample questions

1. Discuss the reasons for the rise of independent churches in either East or Central Africa.
2. Assess the significance of the independent churches in Africa
3. “ The rise of independent churches majorly depended on the internal factors” Discuss
4. To what extent were external factors responsible for the growth and development of independent churches in Africa?

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