1: Bantu Bureaucracy A Century Of Political Evolution Among The Basoga Of Uganda | eBay

Bantu bureaucracy by Lloyd A. Fallers, , Published for the East African Institute of Social Research by W. Heffer edition, in English.

Weber received an excellent secondary education in languages, history, and the classics. Weber took his bar examination in and completed his academic training in , but his health never permitted him to hold a permanent academic position. After serving as a Privatdozent in law at the University of Berlin and as a government consultant, and having completed extensive research projects this in the years immediately preceding and following his marriage in , he became professor of economics, first at the University of Freiburg in and then at Heidelberg in In , however, Weber suffered a nervous breakdown , and after he had made repeated attempts to resume teaching, the university granted him leave without pay. In he began to publish his own scholarly work. From this time on he lived as a private scholar, mostly in the city of Heidelberg, returning only briefly to more formal academic work, in Vienna and Munich in the years immediately preceding his death. He was a political realist and a nationalist who nevertheless criticized his country with detachment and treated national shibboleths with derision. He was an analyst of power politics who examined constitutional problems in the spirit of political engineering, yet he was deeply concerned with ethical problems and with the cultural significance of the power struggle. And there are further contradictions: These tensions prevented Weber from finding outlets for his drive to act decisively and led him instead to pour his great energies into his scholarly work. But even in his scholarly work tensions prevailed. Substantively, his work bristles with an awareness of the unresolved paradoxes of the human condition, which Weber sought to understand on the basis of his extraordinary historical knowledge and to conceptualize at a level between historical description and a theory of sociological universals. This sketchy list could be extended to include many other social theorists since the seventeenth century. Weber took issue with several major intellectual traditions. Simmel retained elements of the Hegelian tradition and therefore, according to Weber, frequently and illegitimately shifted the ground of his analysis from the meaning intended by the individual to the transpersonal meaning revealed in and through the reciprocal effects Wechselwirkungen of individuals upon each other. However, Weber avoided both these dangers. Weber opposed this approach on empirical and methodological grounds. In this fashion Weber moved away from a radically individualistic position but was able to maintain his nominalist view of individual action as the basic datum of sociological inquiry. Finally, Weber sought to refute the historicist school by emphasizing that studies of culture and history cannot avoid the use of typological concepts, and that the most important task is, therefore, to attempt to make these concepts explicit. In protest against the rationalism of the Enlightenment, and building on the romantic appreciation of the uniqueness of the individual personality and of the national culture, historicism asserted the uniqueness of constellations of historical events. Weber, however, refused to accept the historicist claim that disciplines dealing with historical constellations are generically different from the natural sciences, even though the latter deal with recurrent events and discover general laws or regularities of high probability. Instead of producing speculative arguments about the nature of the reality studied by the different disciplines, he examined the procedures used in their scholarly inquiries. Although scientists may bring values and concepts to their subject matter, they must take care that they do not inadvertently confuse their own values and ideas with those of the actors they are studying. This was the mistake the utilitarians had made when they identified goodness with utility. And against the antiscientific particularism of the historicist school, Weber was able to legitimize the scientific approach both by recognizing and delimiting the subjective dimension of the cultural significance of historical studies and by emphasizing the indispensability of concepts in historical analysis see Max Weber on the Methodology of the Social Sciences. It is his adoption of a nominalist position in social science that is of key importance in his critiques of Marxism, of theories of evolution, and of the historical school. Weber saw in this individualism evidence for the independent influence of ideas, a prominent theme throughout his work. He also made this specific inquiry the occasion for a more general analysis of Imperial Germany. According to Weber, the Junker had been effective landlords, local administrators, and military men when they established

the power of the Prussian state, but during the nineteenth century they had become rural capitalists who bolstered their declining economic position by political blackmail. Moreover, the quasi-commercialization of the Junker was paralleled by a quasiaristocratization of the middle-class industrialists who bought land in the east for the sake of titles and of bureaucratic or military careers for their sons. He later used this approach in his comparative studies of religious ideas and economic conduct. Sociology of religion The Protestant ethic. Two observations provided the initial impetus for the essay: There appeared to exist a paradoxically positive relationship between ascetic religious belief and economic enterprise, in spite of the fact that the great Protestant reformers had anathematized the pursuit of riches as dangerous to the soul and that the pursuit of riches had so often been accompanied by a life of adventure and display, as well as by religious indifference. Weber began to resolve the challenging paradox by noting that both Puritan religion and capitalist enterprise are characterized to an unusual degree by a systematization of life; this suggested a source of affinities between the two. His inquiry showed the interrelation of three processes: Weber first analyzed the implications of the doctrine of predestination; this analysis is a good example of his more general studies of religious doctrines. He deduced that an unfathomable divine decision concerning the fate of men in the hereafter would produce great anxiety among a people intensely concerned with the salvation of their souls, and he assumed that this anxiety was at its height in the sixteenth and seventeenth centuries. Such religious anxiety could not be allayed by Reformation leaders like Calvin and Zwingli, who creatively reoriented the human situation and did not influence men directly. Only the pastoral interpretations of the theological doctrines could allay this anxiety. Calvin taught that everyone must face the ultimate uncertainty of his fate; nevertheless, ministers encouraged their congregations to engage in a zealous and self-denying round of daily activities, mindful that God had put the resources of his created world at the disposal of men who on the day of judgment would be responsible to him for the single-minded, workoriented use of all their powers in his service. Pastoral admonition is, of course, an uncertain index of conduct; moreover, the accumulation of wealth by ascetic Protestants appears paradoxical partly because, historically, wealth has been associated with attenuated belief rather than piety. He showed that Puritan wealth was an unintended consequence of the anxieties aroused by the doctrine of predestination. Because members of the Calvinist congregation accepted the interpretations of that doctrine offered by the Puritan divines, they led frugal, active lives that resulted in the accumulation of wealth. Weber acknowledged that further research on this relationship was needed, especially documentary research on diaries and autobiographies of entrepreneurs of the seventeenth century that might contain direct evidence concerning the relationship between religious belief and economic activities. Weber did not pursue the study of Puritanism further, in part because his friend, the theologian Ernst Troeltsch , had undertaken a related and more elaborate study, published subsequently, in , as The Social Teaching of the Christian Churches [see the biography of Troeltsch]. Instead, he made the important decision to work on a large-scale comparative sociology of world religions that would examine the social foundations of religious beliefs and practices as well as the inner-worldly repercussions of religious doctrine. In part, the aim of his works on Confucianism and Taoism, Hinduism and Buddhism, and Judaism was not essentially different from that of The Protestant Ethic â€"it was to characterize and explain the distinguishing traits of different kinds of religious belief and to trace the unintended, but nonetheless important, consequences of different theological doctrines for the orientation that men bring to their economic activities. Weber wished to demonstrate, for example, that in Confucianism and Hinduism particular doctrines had had an inhibiting effect on economic rationality, even under circumstances that were generally conducive to capitalist development. By comparing different religious systems he hoped to achieve a better understanding of what it was about Western religion that had made it a major influence in the development of western European capitalism; thus he would strengthen, albeit indirectly, the persuasiveness of his original thesis concerning Protestantism. He noted three forms of relationship between social organization and religious ideas that warranted investigation. First, social groups with particular economic interests often show themselves to be more receptive to some religious ideas than to others. For example, peasants typically incline toward some form of nature worship, aristocrats toward religious ideas compatible with their sense of status and dignity. Second, religious ideas lead to the formation of certain groups, such as monastic orders, guilds of magicians, or a clergy, and these

groups may develop quite extensive economic activities. Third, the distinction between the elite and the masses is as pertinent to the religious sphere as to others: The gap between the elite and the masses poses a problem with which each of the great world religions has had to cope. To understand the process by which the messages of promise and the ideals of conduct proclaimed by religious leaders have become institutionalized, it is necessary to recognize not only that religious innovators and functionaries inevitably become involved in practical affairs, but also that the masses, in the midst of their pressing daily concerns, seek the satisfaction or reassurance of ritual and belief. In his book on China , Weber analyzed the interaction between religious ideas and social organization in the context of the wider social structure. He gave special attention to the longrun balance of power between the Chinese emperor, the central and provincial bureaucracy, and the kinship organization of the local community. Also, by encouraging competition for office, the famous examination system minimized the threat to the emperor while it maximized the interest of local kin groups in urging young men to succeed, since appointment to office promised prestige, income, and influence not only for the incumbent but for his relatives as well. Confucianism strengthened the status consciousness of the official, but at the same time, since Confucianism taught that filial piety and ancestor worship were duties required of everyone, it also strengthened the cohesion of kin groups and facilitated local resistance to official measures. Confucianism, then, according to Weber, was a belief system that supported both the bureaucratic order and the kinship structure, thus helping to sustain tension between these two structures. In this instance Weber laid emphasis on the fit between a belief system and a social structure. The Brahmans were a somewhat diverse group of royal chaplains, family priests, theologians, and jurists, who served as spiritual advisors and administrators, teachers, consultants, and authorities on questions of ritual propriety. This income was enjoyed for life, or even for generations. The status interests of the Brahmans were related not only to economic rewards for the performance of their roles but also to keeping priestly roles concentrated in their hands. Although Confucian writing excoriated magical practices, the Brahmans, as a priestly caste, could not relegate the concern with magic powers to popular conjurers who might compete with priests. In India the magical powers of the ascetic were revered, and the problem for the Brahmans was to reconcile magic with their status interests as an educated, religious elite. Its influence stems from its wealth of concepts, formulated on the basis of a wide range of comparative historical materials. Rather than formulate a theoretical system of his own, he tried to provide a more secure foundation for sociology and history by specifying the meaning of ideas and concepts that were widely used at the time. Once again, instead of adopting either a holistic or a particularistic or subjectivist approach, Weber hoped to occupy an intermediate position, moving from historical evidence to the formulation of concepts, and from concepts back to historical evidence. In his formulation of types of prophecy on the basis of the Biblical text, or of the distinction between Oriental and Occidental cities, or of types of capitalist enterprise, or of feudalism, or again of the relation between priestly and ruling elites, he demonstrated what he meant by this approach. The first part of Wirtschaft und Gesellschaft is a compendium of concepts; the second is a descriptive and comparative treatment of the social conditions and consequences of economic behavior. Economic behavior is the ostensible focus of attention, but the thematic core is the establishment of categories for the analysis of action, as is suggested by the initial definitions. Weber pointed out that although much action in society is characterized by almost unconscious conformity, there is nevertheless a rudimentary consciousness of meaning even in such conventional behavior. Weber drew attention to the difference between this minimally meaningful conventional action and innovative action, although he insisted that it is essential to consider such individual inspiration in its social setting. It was characteristic of him to combine sharp distinctions with an awareness that in society analytically distinct features are often concretely joined. In the text of his book even the words of the title appear in modified forms suggesting processes. The three levels have to do, respectively, with the components of material interest, feelings of affinity, and authority in social relationships. First of all, Weber was concerned with processes of group formation based on material interest. Second, Weber analyzed processes of group formation based on feelings of affinity. These groups are all formed on the basis of shared beliefs in what is honorable and proper. They come to have common styles of life, and these are buttressed, in turn, by segregating restrictions on hospitality and intermarriage. Such restrictions are often also the bases of economic

monopolies and of military organization, that is, of organizations based on material interest. At a third level Weber identified social relationships based on the exercise of authority. Reinterpreting the distinction between society and the state, Weber differentiated between those groups based on common interest or affinity and those based on hierarchic organization and a shared belief in a legitimate order of authority. Types of authority Weber believed that the exercise of authority is a universal phenomenon and that there are three types of domination that characterize authority relationships: These types indicate the relationships between a supreme ruler e. Similarly, too much arbitrariness can undermine the authority of the sacred tradition that justifies the dominion of the traditional ruler. And for the rule of law to endure, it is essential that there be a balance of the conflicting imperatives of formal and substantive legal rationality. Religion and economic behavior. Broadly speaking, three approaches characterize this extensive literature: In his world-historical, comparative studies, Weber made use of bench-mark concepts, called ideal types, which deliberately simplify and exaggerate the evidence; examples are his formulation of the theological doctrines of Luther and Calvin, his typology of domination or of urban communities, and so on. At the world-historical level, which was of primary interest to Weber, this method produces useful major distinctions, such as those between patrimonialism and feudalism, between Occidental and Oriental cities, between Confucian and Puritan religious beliefs, between ethical and exemplary prophecy, and many others. Accordingly, he saw his task as first the formulation of ideal types on the basis of comparative historical evidence, and then the analysis of the subject under investigation in terms of its deviation from, or approximation to, these concepts [seetypologies]. Yet this second step poses difficulties which he did not resolve; they have been discussed by Schweitzer and by Lazarsfeld and Oberschall Weber never dealt satisfactorily with the question of how the ideal-typical implications of such a doctrine as predestination, which are compelling for the true believer, are internalized by ordinary believers, with all their vacillations and compromises. In his comparative sociology of religion he did emphasize that theological doctrines always accommodate themselves to the exigencies of daily life, but his attention was focused on the overall tendencies distinguishing one civilization from another rather than on the extent to which the accommodations of theology and popular practice might tend to diminish these distinctions. Studies have been conducted relating the macroscopic level at which it is useful to stress differences and the microscopic level more closely, and examining functional equivalents of the Protestant ethic in other civilizations.

2: Introduction to Africa

Bantu Bureaucracy: A Study of Integration and Conflict in the Political Institutions of an East African People by Lloyd A. Fallers. Hardcover published for the East African Institute of Social Research by W. Heffer & Sons Ltd., Cambridge.

Here he pinpointed a major difference between the political scientist who concentrates on a limited range of institutions which he has defined as political and the anthropologist who attempts to make comparisons using data derived from multipurpose institutions and who expects to include in his formulation all elements relevant to the attainment of the various ends which he has defined as political. Where political scientists have analyzed political institutions, anthropologists have sought to distinguish political groupings or polities and have analyzed the means whereby these groupings attained their public purposes. During this period, anthropologists developed a terminology appropriate to the wide variety of political systems with which they dealt. They clarified the characteristics that distinguished different systems and used these as the bases of typologies useful in comparative work. Inevitably they dealt with descriptions of political groups and political roles as these ideally functioned. If the period from to was dominated by the synchronic study of political structures in a state of assumed equilibrium and by the creation of typologies, the period after showed an increasing interest in the development of a theory that could deal with change, faction, party, and political maneuver. This shift was signaled in by the appearance of Edmund R. It became still more explicit in when Fredrik Barth attempted to apply game theory to the analysis of political organization among the Pathans and again emphasized the search for personal advantage a; b. Smith followed the same general trend in his Government in Zazzau , which concentrated upon political maneuvering by various contestants for power within a Hausa state. Smith is perhaps the first anthropologist to introduce an analytical distinction between government and politics which is operationally useful. As long as anthropologists dealt primarily with models of ideal political structures, this distinction could be ignored, and the terms were used interchangeably. With the move to the study of competition for political power, it became vitally important to distinguish the implementation of political decisions and the carrying out of administrative routine from the struggle for control of decision-making positions. In harmony with the intellectual climate of his period, Maine attempted to deduce evolutionary stages through which developed political systems had passed. His primary distinction, between societies organized in kinship terms and those organized on a territorial basis, still has some influence. He argued that in ancient societies only kinship existed as a reason for â€¦holding together in political union. The history of political ideas begins, in fact, with the assumption that kinship in blood is the sole possible ground of community in political functions nor is there any of those subversions of feeling, which we term emphatically revolutions, so startling and so complete as the change which is accomplished when some other principleâ€"such as that for instance, of local contiguity â€"establishes itself for the first time as the basis of common political action. This classification still has some currency among political philosophers of other disciplines and among some anthropologists, despite the repeated demonstrations that even very simple societies have a territorial base and that kinship is only one of a number of conventions that may be used for describing territorial relationships. Some indeed have gone beyond Maine and accepted the kinship convention as evidence that territorial groupings are actual kinship groups. Lowie , however, had early shown the importance of associations both as institutions of political integration and as organs of government in various tribal societies. Later, Radcliffe-Brown , p. Schapera returned to the attack in in his study of South African political systems, Government and Politics in Tribal Societies. The importance of territorial organization runs like a theme throughout his book. The truth appears to be that people who have much the same degree of technical and economic development may vary in the way in which they conceptualize their political relationships, which are always territorial in nature. Some express them in kinship idiom; others use some other model. The differences, whatever they are, that distinguish highly developed political systems from simpler systems do not rest upon so easily formulated a dichotomy as kinship versus territoriality. In the late nineteenth and early twentieth centuries, ethnographic accounts of American Indians provided much of the data for the formulation and testing of anthropological hypotheses, but ethnographers had little to say about

American Indian political systems, which could only be reconstructed from the memories of a demoralized conquered people confined on reservations under alien rule. Lowie was perhaps the only American anthropologist of the period who made any notable contribution to political anthropology on the basis of research among American Indians. His book The Origin of the State was most influential in stimulating research in regions other than America. The general lack of concern for political formulations based on American ethnography is reflected in the contents of a notable collection of essays published as Social Anthropology of North American Tribes Only one essay, by John Provinse , was primarily concerned with problems of a political nature. The development of Australian and Melanesian ethnography in the early twentieth century strongly influenced studies of kinship, religion, and social structure in general but did not stimulate research on political problems. American Indian, Australian, and Melanesian societies tended to be small in scale and without sharply differentiated political institutions; political and social organizations were seen as one and the same. This cleared the way for a study of political action as well as political structures, but Malinowski himself contributed little directly to the development of political studies. The definitive evaluation of his influence on social science Firth includes no chapter on political studies. He had an abundance of field data on the subject, recently analyzed by Uberoi in his Politics of the Kula Ring , but no relevant theoretical framework which would have allowed him to bring his observations together in a systematic fashion. Political anthropology received its real impetus when students trained by Malinowski and Radcliffe-Brown encountered still functioning large-scale political units when they began to work in Africa in the s. As Fortes has pointed out, they were forced to study government, whereas their predecessors, who had dealt with small-scale societies, had studied social control , p. In Africa they encountered polities organized in centralized states having differentiated political institutions of a type which linked them with the kingdoms, principalities, and republics of Europe rather than with the undifferentiated, loosely organized groupings previously studied by anthropologists. Well-defined political offices, a hierarchy of authority and communication, and the explicit control of organized force were familiar features and could be handled in terms of the political theories of the day. The problem of political definitionâ€"the need to develop a minimal formula to isolate political from other forms of actionâ€"became apparent only when they sought to compare their data with that being produced by anthropologists working in a very different type of society. Populations comparable in size to those found in centralized states and with much the same level of technical and economic development existed in loose associations without any observable form of centralized authority or indeed without specialized political offices. Large populations could unite in common action and on occasion could identify themselves as a common polity, though on other occasions they stressed their independence and mutual antagonism. Their organization as it appeared in action was situational rather than maintained by the continuous existence of an administrative structure. Standard definitions of government or political organization provided no place for such systems, yet the anthropologists knew they were faced with an order, which they identified with political order comparable to that maintained within the more organized polities. It became necessary to develop a definition which would include both types of polities, and this involved isolating the essentials of political organization. Political science had no convenient framework for dealing with such systems, and it was the challenge they posed to the workers from the s to the early s which provided the major stimulus toward the development of a field of political anthropology. Fortes and Evans-Pritchard proposed a preliminary classification of political systems into three types: It was soon pointed out that they had treated stateless systems as synonymous with segmentary lineage systems, which represented only one of several methods for organizing noncentralized systems. Segmentary lineage systems remained a focal point of research until the early s, when Fallers and others who had been influenced by the political sociology of Max Weber began to examine the nature of authority within traditional African states which were then part of the colonial system. Fallers in Bantu Bureaucracy drew attention to the clash of values produced by the introduction of bureaucratic institutions under colonial regimes and stimulated an increasing interest in the current political development of the new African nations. Prior to this time the dominant theoretical influence had stemmed from the school of Durkheim, which treated societies as moral systems and emphasized common values, integration, equilibrium, and continuity. The major purpose of any society was taken to be the

maintenance of existing order, and political action was assumed to represent action governed by this purpose. Even those like Gluckman, who sought to deal with conflict, tended to treat it as an integrative device serving to maintain existing systems of political relationships. Rebellions served to maintain the system, since they only involved competition among rivals for positions which remained unquestioned. Politics, Law and Ritual in Tribal Society Gluckman is a masterly summary of this approach which attempts to combine the insights of Durkheim with those of Simmel, whose sociology of conflict is becoming increasingly relevant to anthropological work. Conflict, no longer contained within and maintaining the system, is becoming a central interest of those concerned with political questions. The shift in interest within anthropology reflects a change in the type of data now available for observation. Colonial authorities used and maintained indigenous political institutions where these were adaptable, but as administrative institutions rather than as a means whereby competing interests and dissent could be expressed. Political dissent was not recognized as legitimate within the subordinate political units which most anthropologists studied. Anthropological studies dealing with national political parties and their impact upon local political events began to appear in the late s. In a period of contending interests, most studies deal with competition, with conflict, and with rapid change. The essays in Political Systems and the Distribution of Power Conference on New Approaches in Social Anthropology â€¦ represent this interest in the study of political maneuver in systems whose stability is no longer a given. A Study of Pathan Organization. Easton, David Political Anthropology. Biennial Review of Anthropology []: A Century of Political Evolution. An Evaluation of the Work of Bronislaw Malinowski. American Anthropologist New Series Fortes, Meyer; and Evanspritchard, E. A Study of Kachin Social Structure. London School of Economics and Political Science. Lowie, Robert The Origin of the State. Dutton; London and Toronto: Edited by Fred Eggan. In Meyer Fortes and E. Evans-Pritchard editors , African Political Systems. Published for the International African Institute. Social Anthropology of North American Tribes. Singh Politics of the Kula Ring: An Analysis of the Findings of Bronislaw Malinowski. The object of these inquiries is to formulate general statements and hypotheses about the nature and conditions of political processes and their relations to other social phenomena. Political organization has been defined structurally by reference to institutions that regulate the use of force Radcliffe-Brown ; Weber ; Almond and functionally with reference to social cooperation and leadership Schapera ; Mair Political organization can be described in terms of the processes of decision making found in a given population Easton ; ; Macridis Thus political organization is restricted to social units having these characteristics. However, in some societies, the political community is indeterminate. In different contexts, different subdivisions of the whole take collective action for the purposes for which they are autonomous; so that if such action is the criterion of a political community, there are series of overlapping political communities. However, since these aggregates persist, they presumably have some adequate methods for regulating their internal and external affairs. They must be able to restrict disruptive violence and take some kind of action in common. Definitions of political organization that cannot accommodate such phenomena are likely to be inadequate in other respects as well. We must therefore seek a more appropriate analytic framework. Except for an obscure distinction between political and politically oriented action, Weber seemed content not to pursue the question further; however, power and authority differ sharply in their nature, although they often overlap in their distribution; and if they are the elements of political organization, it is necessary to distinguish them and to study their interrelations with special care. Power is the capacity to take autonomous action in the face of resistance from persons, groups, rules, or material conditions. As such it is manifested directly as pressure against resistance, that is, by contraposition and confrontation. Although power may be latent and indirectly applied, it may gradually assume the character of authority if it is regularly effective. There are many historical cases of regimes based on conquest or usurpation that have later acquired authority through general acceptance. Power without authority remains uninstitutionalized, labile, and relative. Because it is instrumental and conditional, its effectiveness is uncertain. Authority, being institutionalized, is fixed in its scope, character, and distribution. It enjoins observance on obligatory and normative grounds rather than instrumental ones.

3: Bureaucracy and Race

Bantu Bureaucracy: A Study of Integration and Conflict in the Political Institutions of an East African www.enganchecubano.com Lloyd A. Fallers. Cambridge: Heffer & Sons for the East African Institute of Social Research, n.d. Pp. xiv + 30 s.

The African Genius, Boston: The Ethnographic Survey of Africa. The Peoples of Africa. Its People and Their Cultures Today. Its People and Their Culture History. Oliver, Roland, and Michael Crowder, eds. The Cambridge Encyclopedia of Africa. Ottenberg, Simon, and Phoebe Ottenberg n. Cultures and Societies of Africa. The Prehistory of Africa. Berkeley and Los Angeles: University of California Press. The People of Africa. The Peopling of Africa. The Dawn of African History. The Middle Age of African History. A Short History of Africa. Kingdoms of the Savanna. University of Wisconsin Press. The Children of Woot: A History of the Kuba People. Asante in the Nineteenth Century. Bohannan, Paul, and George Dalton, eds. Seven Tribes of British Central Africa. Fortes, Meyer, and E. Order and Rebellion in Tribal Africa. Oxford University Press Swazi. African Systems of Kinship and Marriage, London: Land, Labor, and Diet among the Bemba. Cos mofogy and Action in African Societies. Beattie, John, and John Middleton, eds. Spirit Mediumship and Society in Africa. Biebuyck, Daniel, and K. Wombs and Alien Spirits. Drewal, Henry, and John Pemberton Nine Centuries of African Art and Thought. Witchcraft, Oracles, and Magic among the Azande. Fortes, Meyer, and Germaine Dieterlen, eds. African Systems of Thought. The Languages of Africa. Patterns of Thought in Africa and the West. Karp, Ivan, and C. Explorations in African Thought. Islam in Tropical Africa. The Religion of the Dinka. Religion and Society in Central Africa: The BaKongo of Lower Zaire. University of Chicago Press. African Religions and Philosophy. Middleton, John, and E. Witchcraft and Sorcery in East Africa. The Invention of Africa. The Idea of Africa. Translated into English as Bantu Philosophy, The Influence of Islam upon Africa. The Forest of Symbols. The Drums of Affliction.

4: Busoga - Wikipedia

*Bantu Bureaucracy [L A Fallers] on www.enganchecubano.com *FREE* shipping on qualifying offers. An anthropological study of African local government and the problems involved when western bureaucratic institutions are introduced into a tribal society.*

It is believed that the people in southern Busoga originally came from Buganda and in the early 14th Century overwhelmed the original inhabitants, the Nilotic Luo who came from the north, and the Teso who came from the north-east. The written form of Soga is only as recent as the arrival of the Arab and European traders and missionaries. It first appeared in print in the second half of the nineteenth century. Soga is used in some primary schools in Busoga as pupils begin to learn English, an official language of Uganda. It is also taught in secondary schools and is offered as a course subject in tertiary institutions such as Busoga University and Makerere University. Dialects[edit] Linguistically, the Soga are part of the Bantu peoples. Soga has several dialects dating to the intermingling of people during the early migration period of the 17th and 18th centuries. There were so many dialects that it was difficult to reach agreement on the correct way to spell or pronounce certain words. Thus Busoga was divided into two dialect zones. Across the northern zone, the dialects Lulamogi and Lupakoyo were spoken. Lupakoyo closely resembled Nyoro. It had a close belt of Runyoro associated dialects running east from Bunyoro , across the northern region of Buganda , across northern Busoga and through Bugwere , which is east of Busoga. In the southern part of Busoga a dialect known as Lutenga was traditionally spoken which resembled Luganda. It has done research on the Lusoga language and published literature in Lusoga. Others are available in bookshops throughout Busoga and in major bookstores in Kampala and other parts of the country. Some of the more accomplished Lusoga publications include a Lusoga Bible , grammar books, riddles, proverbs, several story books and dictionaries e. A limited online version is available at Lusoga - English Dictionary. Some useful basic grammar and vocabulary[edit] In common with other tonal Bantu languages , Lusoga has a noun class system in which prefixes on nouns mark membership of one of the noun genders. Pronouns, adjectives, and verbs reflect the noun gender of the nominal they refer to. Some examples of noun classes: Possessive Prefixes[edit] In the Bantu languages around the Lake Victoria region in Uganda , nouns are reflected mainly by changing prefixes: Self Standing pronouns[edit].

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Having reached his goal the source of the Nile , he turned northward and followed the river downstream without exploring Busoga. He records, however, being told that Usoga Swahili for Busoga was an island it is bordered on all four sides by water. Demographics[edit] During the 19th century, one of the main routes along which Europeans travelled from the coast to Buganda passed through southern Busoga. Macdonald and Bishop Tucket noted that Busoga had plentiful food and was densely populated. However, between â€"99 and â€"01 the first cases of sleeping sickness were reported. In , orders were issued to evacuate the region. Despite attempts to clear the area, the epidemic continued until As a result, most of the densely populated parts of Busoga with an original population of over , were depopulated within ten years. Lubas Palace at Bukaleba and the European fruit mission collapsed, and survivors were relocated to other parts of Busoga. During the s and s, some evacuees who survived the epidemic began to return to their original land. In a new outbreak appeared in the area, and only in did resettlement promoted by the government begin again. The result of the epidemic was that southern Busoga, its most densely populated area, was virtually uninhabited. Other areas affected by sleeping sickness, including eastern Bukooli and Busiki , were depopulated as well. Famines also triggered substantial population movements. Parts of northeastern Busoga and the adjacent Bukandi district across the Mpologoma River experienced famines in â€", , , , and Populations in these areas shrank; many people were killed by the famines, and survivors moved to other areas for safety. The effects of these movements were apparent in the growth in population of central and peri-urban Busoga. Many Basoga left Busoga during this period for other districts. Early independent Uganda and Uganda under Amin During the pre-colonial era, people left their traditional lands and state structures disappeared. A number of clans and chiefdoms were decimated by famine and epidemics, and people migrated to Busoga with the traditions and cultures of other lands. The town became an agri-industrial centre with factories, cottage industries and a well-developed infrastructure. People from rural Busoga came to work in the factories and in domestic work. Among the newcomers were Asian families. Services such as piped water, electricity, roads, hospitals and schools were improved to serve the growing population. Farmers were assured of markets in the towns, grew cash and food crops such as cotton, coffee, bananas, potatoes, cassava , fruits and vegetables. Subsistence farming diminished, with the population turning to economic production demanded by the Europeans. By the time of independence in , Busoga was one of the most prosperous regions in Uganda. History of Uganda â€"present Around the turn of the 16th century, the Baisengobi clan from Bunyoro gained power. Mukama, who enjoyed hunting, was taken with the land. He engaged in metalworking: These areas later became administrative and cultural centers in Busoga. When Mukama did not return, his sons regarded themselves as the legitimate rulers of their respective areas. They presided over their dominions, employing governing methods and cultural rituals similar to those in Bunyoro. This political and cultural arrangement in Busoga continued until the late 19th century, when the colonialists persuaded its rulers to organize a federation. The federation was governed by a Lukiiko. Before although Busoga was called a "kingdom", unlike its western neighbor Buganda it had no central ruler. That year, a king was installed at the behest of the British. Before this, the Basoga were organized in semi-autonomous chiefdoms influenced by Bunyoro and then Buganda. The Bugandan king, the Kabaka , had a centuries-long lineage. In Busoga some of the chiefs were appointed by the Kabaka, and may have been descendants of favored Baganda chiefs who were given authority to rule land in Busoga. Others belonged to landowning families in Busoga who were self-appointed rulers of large areas. Strife amongst the chiefs and clans continued, with most Basoga retaining an affiliation to their chief, clan or dialect, and the Lukiiko collapsed. Meanwhile, the colonial rulers were grooming Bugabulan ruler Yosia Nadiope one of the first Basoga students at Kings College Budo , in as the first permanent ruler of the Busoga Federation. However, in Nadiope died of malaria. With British support and his administrative and educational background, Wako was a suitable candidate for the post. In , the chiefs of Busoga resolved in the Lukiiko to

elect Wako president of Busoga. Gideon Obodha of Kigulu another contender for the post was unfamiliar with the British system, and William Wilberforce Nadiope Kadhumbula of Bugabula was an infant whose regent Mwami Mutekanga was ineligible as a mukoopi a commoner. In , the title of Isebantu Kyabazinga was created and Wako took the throne. When Wako retired the Busoga Lukiiko resolved that the Kyabazinga should be elected from the five lineages of Baise Ngobi Ababiito , hereditary rulers traditionally believed to have been the five sons of the Omukama of Bunyoro who migrated to Busoga from Bunyoro. This method of election was used for subsequent elections, beginning in when Owekitibwa Chief William Wilberforce Nadiope Kadhumbula of Bugabula was elected. He served for two terms of three years each, followed by Henry Wako Muloki who also served two terms. In , the title Inhebantu of Busoga was introduced for the wife of the Kyabazinga or Isebantu. When monarchies were abolished in , the Kyabazinga was dethroned. Idi Amin expelled the Asians from Uganda in , and Jinja suffered socially and economically. The government of Yoweri Museveni has tried to encourage them to return. The Asian influence remains, particularly in architecture and street names. In , the government restored monarchies in Uganda. Unlike most monarchs, the Kyabazinga has no heir or crown prince but is succeeded by a chief elected by the Lukiiko and the Royal Council. Past Kyabazingas[edit] Three past Kyabazingas have presided over the federated state of Busoga since Kadhumbula waged an emizindula war on theft and ended a British practice in the fight against smallpox kawumpuli where residents were required to publicly supply rat tails for counting to prove that they had killed the rats. His opposition brought him into conflict with the British; he was exiled to Bunyoro, later leading the Basoga into the Second World War. Kadhumbula built infrastructure such as roads, hospitals and government centres, and mobilised the Basoga for agriculture. Balangira High School later became Busoga College. Political structure[edit] The Busoga Royal Council is composed of the 11 traditional leaders of Busoga:

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