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TRIBALISM AS A PROBLEM IN UGANDA TODAY IN

RELATION TO UBUNTU PHILOSOPHY

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A long essay submitted in partial fulfilment of the requirements for the
ecclesiastical degree of baccalaureate in philosophy

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Declaration

I declare that this long essay is my original work achieved through personal reading, research and critical reflection. It is submitted in partial fulfillment of the three years bachelors in philosophy. It has never been submitted to any college or university for academic credit. All sources have been cited in full and acknowledged.

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Dedication

I dedicate this work to all people in Uganda who strive to put much effort in the eradication of Tribalism by living a practical moral life in line with the spirit of Ubuntu.

Acknowledgement

I thank the Almighty God who has always helped and guided me in this work. I also take this opportunity to sincerely appreciate my parents Mr. Mwesigye Isidore and Mrs. Mwesigye Resty who have always encouraged me to push a head in my vocation. My special gratitude goes to my congregation, superiors, formatters and all the Vincentian Priests who have provided me with the possible, necessary and conducive environment to do this research. Special thanks go to my supervisor Sr Dr Oliver Babirye Najjuma LSOF who helped me in modifying this topic, making urgent and necessary corrections and for her support and availability whenever I used to consult her. I also thank Rev Dr George William Byarugaba, Rev Bro Joseph Gitau VC and Rev Sr Maria Assumpta Nambaziira SMI for their prayers, advice, support and positive criticisms in this work I really sincerely appreciate their effort and presence in my life. It is at this time that I cannot forget to appreciate my fellow Vincentian Brothers who have rendered a helping hand in accomplishing this work may the good Lord the source of all blessings reward them. At this juncture I thank all people behind this work, all those I consulted during my research from the bottom of my heart I respect the responses whenever and whatever I inquired from them may the Almighty God guard, protect and bless you abundantly with everyone who will read this work.

Abbreviations/Acronyms

PIASCY: Presidential Initiative Aid's Strategy for the communication to the youth.

NGO'S: Non-Government Organization.

NRM: National Resistance Movement.

K.Y: Kabaka Yekka (only the king).

DP: Democratic Party.

UPDF: Uganda people's defense forces.

NUP: National unity platform.

UPC: Uganda Peoples' Congress.

A.E.E: Africa Evangelical Enterprise.

FDC: Forum for Democratic Change.

RDC: Resident District Commissioner.

U.N.L.F: Uganda National Liberation Force.

T P D Fs: Tanzania People's Defense Forces.

M.C: Military Commission.

U.P.M: Uganda Patriotic Movement.

N.R.A: National Resistance Army.

Operational Definitions

Tribalism: This is the state of being organized by, or advocating for tribes or tribal life styles.¹ Tribalism has been explained in a perspective that human evolution has primarily occurred in small groups, as opposed to mass societies, and people naturally maintain social network. Tribalism can also be defined as a way of thinking or behaving in which people are loyal to their social groups above all else or even a type of discrimination or animosity based upon group difference. It can also be defined as the state where by people show division within themselves or UN wanted in-differences according to their tribes.

Nepotism: The practice among those in power that shows influence or favoring relatives or friends.

Morality: The branch of philosophy that deals with the distinction between the good and the bad, right and wrong or virtue and vice.

Independence: The freedom from control, influence, support aid et-cetera.

Under development: This is the situation where by the country has not yet reached the standards of growth in herself. Signs of under development can be poor technology, poor infrastructure, poor medical facilities, poor standards in education and systems et-cetera.

Regional balance: The state where the government shows no partiality in regions and the people staying there in terms of giving chances and other lucrative jobs to be offered to people.

¹ <https://en.org/TribalismDefinition/>.

Corruption: The dishonest conduct by those in power, typically involving bribe.

Dictatorship: The practice where by in the government or social situation one person makes all rules and decisions without the input from anyone else.

Favoritism: The practice of giving UN fair preferential treatment to one person or group at the expense of another.

Discrimination: the treatment of a person or a particular group of people differently, especially in a worse way which the other is treated because of skin, colour, tribe, gender, sexuality, et-cetera.²

Sectarianism: A very strong support for the religious or political group that one is a member which can cause problem between different groups.

Gossiping: The act of talking about some who is not present. This can be about a person's character, behavior, or any way of life about him/her, in most cases gossiping is understood well when the conversation about somebody is negative.³

Partition. This is the act done to divide the country into two or more countries.

² A S Hornby *Oxford Advanced Learner's Dictionary of current English* Oxford University Press 1948 Pg. 425

³ Allan Larcy *a dictionary of philosophy* 3rd edition 1997

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Abstract

This study will engage in the discussions about Tribalism as a problem in Uganda today in relation to Ubuntu Philosophy and it will acknowledge there is a lot of division in colour, language, place of origin in the country et-cetera. These things have been common in Uganda since there are different regions and the speaking of different language almost in each region to say western region has been famously nicknamed for, as only known through names tied up to ethnicity and territory within the region. Central is also known for her Luganda then followed by Eastern and Northern regions coming at the back also known for their languages, uniqueness and identity. It will also show how and why we need moral leaders in Ugandan society who can be able to strike the balance and ready to become servant leaders to serve every person in the society without showing partiality. It is intended in the reflection about how tribalism is a problem in schools, places of work, communities and political fields and to make matters worse it has reached the smallest villages because the citizens are against each other in the country. We cannot relate Tribalism to Irrational Animals but we can only relate it to Man who is a rational animal and who lives in the society as a social being. Therefore, Philosophy has explained man as someone characterized with a unique character which makes man different from any other beings and that is none other than the power of rationality and in this sense, man is capable of reason and has potentiality to confront many areas of research and at the end of it all man should come up with the best selection of that which can keep him moving. In relation to Tribalism in Uganda here comes a controversial figure who comes in with Ubuntu philosophy which helps us to understand the relevance of African humanism and that is none other than John Mbiti.

CHAPTER ONE:

General Introduction

1.1 Ubuntu Philosophy and the Brief Background of John Mbiti

Ubuntu is the Kiswahili word which means African Humanism and other words related to it are, Humaneness or Human. This term goes deep to explain the essence of a person. Ubuntu as an African philosophy has existed along history and many African scholars have talked about it and the notable examples being Arch Bishop Desmond Tutu of South Africa Kwame Nkrumah of Ghana, Julius Kambarage Nyerere of Tanganyika the present-day Tanzania, Kenneth Kaunda of Zambia, Frantz Fanon and James Ogude but the prominent figure behind Ubuntu is John Mbiti and he is well known for his famous quotation well understood as “I am because we are and because we are therefore, I am”. Ubuntu is African Metaphysics on how Africans used to do their things and the reason behind this intention is that whatever we are to do as African we are to be moral beings, the term Ubuntu is often used to refer to various means in different context.⁴ Mainly two explanations stand up to explain this term one is Ubuntu being human it could mean simply being a human. The essential character to explain this is humaneness and that qualifies Ubuntu to become African humanism therefore everybody has Ubuntu and this term can be used refer to every human being.

⁴ James Ogude and Unifier Dyer *Ubuntu and the Everyday* ds, African world press 2019 New Jersey 08638 2019 Pg. 66

1.1.1 The Person of John Mbiti

John Mbiti was born on 30/November/1931 in Mulango Kenya. He studied in Alma Mater Barrington College and in the University of Cambridge. He is well known for his contributions in the education sector where by he is well-known and remembered that he his contributions in the education sector where by he is well-known and remembered that he wrote his thesis on Christian Eschatology in relation to the Evangelization of Tribal Africa in 1963 more to that he is a well-respected Man in academics because of his contribution especially in African context where by his discipline in philosophy explains it due to his works. He is also remembered for his research and writings about African Theology and communitarianism for which this has helped Africa as a continent. John Mbiti taught in Makerere University in the country of Uganda, Bossey Ecumenical institute and at the University of Bern. He is well noted for his notable works of African religion and Philosophy. Many scholars have come out to appreciate the works of John Mbiti of which he is also remembered as a person who influenced Ifanyi Menkiti and Jesse Mugambi. Having seen his contribution in research, we can term him as a man who left a legacy in the world and specifically on African soil where by his writings have been used to promote many positive practical helpful things for example African awareness in many areas and in a special way the field of education. John Mbiti has died on 5/October/2019.

We cannot forget that the works of John Mbiti have been used to promote African values of which this is an important area that most of Africans would run for until they achieve the meaning of African values in the society and this would be right and a just act to

objectively put it out that the world will always celebrate his existence up to endless ages to come. Having seen the contributions of John Mbiti, this brings us to the attention of a special work he much contributed to its development and this is Ubuntu Philosophy and this is used to explain African Humanism, it also entails how Africans used to treasure things that kept Morality which is the branch of philosophy that deals with the knowledge of differentiating between the good things to be done and the bad things to be eliminated and Tribalism is among the bad things to be eradicated and above all it helps in bringing awareness about the Merits of these values, why they are to be respected and how to maintain them.

This paper is to deal philosophically with Tribalism as a problem in Uganda today in relation to Ubuntu philosophy and as far as the research about this project is concerned, I will treat this academic research by including four chapters where by chapter one is the proposal and here the ideas about Ubuntu Philosophy in line with the views of John Mbiti will be given much respect and importance to bring in the face of African humanism that will shade much light for us to know that this is the great concept in Ugandan society. Then chapter two will be treated in such way that it will bring clear the causes of Tribalism in the society and how Ugandan citizens can be open minded and be aware of how to fight it, so this will deal with the causes and the solutions and it will include the content and the conclusion which will support the topic, I will treat chapter three with the need for moral leaders in the society where by it will show that we need leaders who can unite people to overcome the problem of Tribalism, there will be a list of those controversial figures who have promoted the discipline of morality through their political

contributions in the names of Kwame Nkrumah, Kenneth Kaunda, Frantz Fanon and Mahatma Gandhi and lastly chapter four will talk about the politics of Uganda which will include a history and how the leaders are key figures in fighting problems in the society and above all it will show how the leadership should be practiced and this will include the elucidation of the difference between politics of identity and the politics of interest.

This work includes an introduction and the conclusion for each chapter. General conclusion is also included at the end of this work which is followed by bibliography where I have cited all the sources.

1.2 Background of the Study

Tribalism is defined as the state of being organized by, or advocating for, tribes or tribal life styles. From the viewpoint that humans have now evolved to occur in small groups, as opposed to mass societies, and people naturally maintain a social network. In popular culture this concept of Tribalism may also be referred to a way of thinking or behaving in which people are loyal to their social group above all else, or derogatorily a type of discrimination or animosity based upon group difference.⁵ Tribalism is the behavior or attitude based on being loyal to a tribe or a group.

It was when I was on my journey to a certain place sitting in a vehicle, in front of me were two people having a conversation of which they were talking to a person who was not present otherwise what we can term as gossiping, their discussions were all about blaming that person and they even confirmed that it was because of the tribe she comes

⁵ Leonie Hey and Suzanne Holloway *Oxford Advanced Learner's Dictionary* international student's edition

from that made her behaviors to be un pleasing and they concluded that all her tribe mates do behave the same way, in their conversation they strictly said that they will never forgive her or even anybody of that tribe and never will they be happy of a person who progress if he/she comes from the same tribe and to make matters worse was to hear that all their effort will be imparted in opposing any of that tribe and above all to make all the would be possible to put down anyone of that tribe if opportunity comes, to strive for the fall of any body of that tribe and never to support or trust anyone of that tribe. This made me to keep everything in the mind and to continue reflecting and to make research to know where the problem was arising from. After a long time of observation, I came to an understanding when in another travel I found a pair of people conversing and their talks started as if they were friends only to observe that in a few periods or interval they quarreled and one person argued that the character reflected where that person comes from and above all it was the character of the whole tribe of that person which he termed as tribe of bad manners, disrespect and hatred of high level. This made me to move from step of judgmental mind to seek for required understanding and the reasons behind all these. And having asked several experienced people and above all people of different walks of life both young and the aged, I came to an understanding that the main problem was Tribalism. When I was in school I used to see how my fellow students were suffering because of issues arising from different reasons and when I tried to talk to different students facing the problems and those who were well known to be the causers of the same problem, I came to an awareness that most students had a wilderness mentality originating from their background back at home because of Tribalism which has become a thorny

issue in the remotest areas of Uganda so to say nurture has versed nature hence affecting human nature. After completing my studies, I got an opportunity to get a job where I worked with people of different tribes and the main daily discussion I encountered as an extension worker was the complaints about the tribes which have dominated the positions of white collar jobs due to favoritism and this gave me an impression that people are already heartbroken because of this disease of Tribalism that become a thorny issue in Uganda.

1.3 Statement of the Problem

This study puts it out that Tribalism has caused hatred among people in Uganda arising from inner wounds that the people are bearing in their mind and hearts. This therefore indicates that the problem of mistrust, suspicious mind and revenge are resulting from people being unaware that love, a helping hand, brotherhood and immediate response to people who need our attention are among the things to be given to the neighbor of which if not done then the sign of Tribalism comes out. Tribalism has caused bullying and teasing in schools, work places and in different communities leading to very many people dropping out from schools, resigning from work because of rejection and murder cases resulting from hating one another. What cannot be forgotten is how people are left out during interviews for jobs and others are fired without sounding reasons in the country and this sums up the reality on how Tribalism can lead into UN employment hence under development in any society.

1.4 Objectives of the Study

1. To investigate the root causes of Tribalism in Uganda.
2. To analyze the need for moral leaders in the society and the application of their

views in fighting Tribalism in Uganda.

3. To explore Ugandan Politics at glance in relation to the struggle for the fight against Tribalism as a problem in the society today.

1.5 Research Questions

- 1) What are the root causes of Tribalism in Uganda?
- 2) What are the reasons why Uganda need moral leaders and the application of their views in fighting Tribalism in Uganda?
- 3) What is the level of Ugandan politics at glance in relation to the struggle for the fight against Tribalism as a problem in the society today?

1.6 Scope and Limitations of the Study

This study intends to concentrate on Tribalism as a problem in Uganda today in relation to Ubuntu Philosophy and the relevance of people's engagement in curbing it. Since philosophy is so wide, we will deal particularly on African thoughts however also the ideas of other non-African controversial leaders exemplified by Mahatma Gandhi the father of the nation of India and Confucianism a prominent Chinese Philosophy will be used. We will consider in details the ideas of John Mbiti, Julius Nyerere, Kwame Nkrumah, Kenneth Kaunda and Frantz Fanon whose ideas will be embraced. It will also include a well-arranged conclusion that will at the end of it all show us how Uganda can be the best place to stay with the help of Ubuntu spirit if Tribalism is taken on a serious note to be eradicated. I will use Library books written by different people, Articles, newspaper sources with credible, accepted and relevant information and internet sources for my references.

1.7 Justification of the Research

In the currently changing world, it is better to discuss about Tribalism and the main challenges it caused in the past ages, what it is causing in Uganda today in relation to the present times and above all that it will cause in the coming future then only there will be an awareness in the people to know fully the reasons that should be taken as a delicate issue and something to run away from. It is the duty of the government leaders to discuss in their forum and meetings about the negative outcomes of Tribalism and how it has caused betrayal between the people of the same colour of blood. Leaders should live what they say but not changing their minds after being voted, for this has been seen where by the proposed programs or manifesto have not been full filled that's why the famous saying of opposition leaders in Uganda will always be talked about that Tribalism was among the first three problems to deal with yet up to now it is among the first three things not solved. Citizens should also be educated on how brotherhood is crucial as Julius Kambarage Nyerere put it out that brother hood is to embrace the whole human society.⁶ We need apologists who can stand firm to defend the country in other wards we need people of a patriotic character in that there can be a difference and people may become open minded that all of we need one another and that an opportunity of one person can for sure change the whole society in Uganda if this is achieved then Uganda will be the best place to stay and everyone will feel he/ she is the citizen of the nation. There should be a maintenance of the values of culture so to say this should be emphasized. It is also a

⁶ Maurice M. Makumba *Introduction to African Philosophy* Pauline's Publications Africa Daughters of St Paul Franciscan Kolbe Press Limuru Kenya 2007 Pg. 140

responsibility of parents to teach their children in other wards the elders should the youngsters and instill in them the desire to love others. The teachings of the church through her leaders by words and actions shall play an important role in combating the current disease of Tribalism that has negatively affected many Ugandans without their awareness. School owners and leaders should organize talks by inviting experienced personnel to teach the students straight away from nursery, primary, secondary or tertiary colleges up to the level of universities about the problematic problems of Tribalism. Both government and NGOs should organize meetings to teach their workers on how oneness and unity can play an important role in reducing this problem. Many books should be published in collaboration with ministry of education and sports in Uganda and then distributing them in schools for learners to get enough knowledge on how to love and treasure the goodness of unity a good example can be PIASCY which has helped learners to get proper information from teachers about sex education and this will help those who are learned to act under their levels of education hence bringing in the meaning of people who live by word and example and this will help in opening up the mind of the illiterate after seeing their children striving for oneness in the country and Uganda will be a better place to live. We need leadership system which favors all the regions such that everyone can get opportunity to express his talent of leadership and jobs in a lovely manner.⁷ The world being a global village now, people should value the meaning of morality so we need good educators in this field such that people can live a moral standard of life and that of the country, a prominent figure behind this idea is the Ndolwa East Member of

⁷ #bobiwine#uganda#people power

Parliament Hon David Bahati who puts out that Uganda is an independent country and it is not meant to discriminate anyone but to train the children against the law that can harms them⁸ A country like Uganda need leaders faithful to what they promise to the citizens and this has been the problem as for this point and this relates not only to Uganda but also to most of African countries and some have noted that a common characteristic has affected African continent to say that leaders do not want to give out powers peacefully and this has contributed to the outbreak of Tribalism. There were only few instances in the pre multiparty period when presidents stepped down voluntarily, and it was only after they had held the office for twenty years⁹ one could count them on hand, Gen Olusegun Obasanjo in Nigeria (1979), Ahmado Ahidjo in Cameroon (1982), Julius Nyerere in Tanzania (1985) and Leopold Senghor in Senegal (1980). This teaches us that in the current situation we need servant leaders so they can stay in power only to serve people and give chance to others but not to stay in power to serve their own interests of those who vote them and finally the leaders should be able to voluntarily step down at the end of the term of their offices regarding the law that governs the countries through the constitution.

In this respect Confucius brings to our attention the four main principals as far as leadership, morality and staying in the society is concerned more to that if these are followed it will help in the successful fight against Tribalism in Uganda. Respect for

⁸ <https://youtu.be/jsmNdouCe8y>

⁹ John W. Harbeson and Donald Rothchild, *Africa in the Politics, reforming Political order* Westview Press 2009 Pg. 140

Authority, beneficence, non-maleficence and justice¹⁰ for Confucius his political contribution is well known for his theory emphasized on conflict resolution through mediation rather than through application of abstract rules to establish right and wrong order to social harmony and the belief that the state was the moral guardian of the people was reflected in several institutions.¹¹ In relation to what Uganda and other countries are passing through our leaders should be able to be the mediators between people and this will be of great help by stopping them from tearing apart with in themselves.

1.8 Literature Review

T. R. Batten in his contribution about the problem of African development, he talks about the idea that seems to be a long-ago story but in real sense it is objectively known these words are appealing up to today and they remain important in the sector of teaching people about being with an open mind and being aware of what is taking place on the ground in another sense so to mean that what is taking place in the society. In the tropical Africa, of former days before economic and social conditions were altered by the white Man, African education, like Agriculture was suited to the needs of the people in the society¹². This teaches us that Africa had a stable use of materials present in the countries but then there comes in people in the mask of helping but in real sense it is actually the intention of divide and rule. So can see that the awareness is needed for the citizens to know they can use the resources by themselves and for African usage. Formal teaching should be improved in that the young must be given good foundation on how to manage

¹⁰ <https://jme.bmj.com/content>

¹¹ <https://afe.easia.columbia.edu/specialchina/1000bce-c...>

¹² T.R. Batten *Problems of African development* University of London Oxford University Press 1966 Chapter IV Pg. 26

the society and must be given the best foundation on tribal skills. The society comprises people and their property therefore Uganda as country, people need to be open minded by keeping well what they have received from the highest supreme being in no one should come to misuse the resources for it brings division among people hence causing Tribalism.

John Mbiti stands as an example and best role model in Africa by the fact that he got his education and he has used it to share knowledge with people thus getting our points self-explanatory that there is a high and great meaning in the concept of African humanism no wonder this will remain the heart of Africa. If the society is stable with leaders of highest character, rules that governs the state or society should be given a chief position for securing order and maintain existing social relationships. This remain true of the Law in a tribal society before partition and its primary object has been well defined as the desire to maintain social balance and its remedies are intended to restore back any disturbance of that balance. In relation to Uganda, there are laws needed which will help the citizens for example, foreign entry into the country can be raised to see the purpose why a member of another country would stay for a long period and for what reason. This will reduce the tribal crush resulting from the problems of suspicious mind as far as land grubbing is concerned and this would automatically cause division among the people.

Hopgood in his work termed as Africa from Independence to tomorrow, speaks about stability which he relates with the problem of stress in rural areas of African continent. He says that throughout the lives of Africans there has always been attacks of the heavily and impressive number of natural problems that classifies as enemies and he brings it in

the angle of sickness and what he baptizes as ill health/ none- health. For him, he saw that the stress of West African countries and the country of Sudan has been primarily and mainly brought in due to chronicle diseases.¹³, there is a great need for improvement in education and health sector and this is what we can learn from John Mbiti who contributed much in education sector by teaching in different colleges including Makerere University in Uganda.

Uganda is an independent country of which she can do well since she is gifted with natural resources that can be maintained well. The Fresh waters of Uganda from Lake Victoria are known for producing several species of fish that have supplied most parts of Uganda where this lake has its channels examples given are the famous Lambu landing site in Masaka, Kijanebalola in Rakia and other pleasing parts of central Uganda, Mabira Forest in Mukono district has been known for its continuous ever green vegetation that has attracted tourists, Northern Uganda has been endowed with fresh waters of Karuma falls that has helped in the attraction of tourists as well due to the attractive animals in and around the area. For eastern Uganda has always enjoyed good climatic conditions in the areas of Mbale, Busoga, and Kapchorwa et-cetera highly loved for leading production of Maize. But Western Uganda has very good natural places an example given is Mt Ruwenzori that has attracted many foreigners due its highest pick of Maragarita. As western Uganda in Kabale district has always been known for her continuous fresh water falls that serve water almost from the beginning up to the end of the district and another prominent example to be give n is the hot springs of Kabale district and Kaseese district

¹³ David Hapgood *Africa from Independence to Tomorrow* Athens New York Press 1965 Pg. 30

that have always been important to the people in the areas. Rukunjiri district is also known for her good place that attracts many to say Ibanga in Kisiizi of which it has helped in generating Hydroelectricity power around the locality. The essence of these examples about natural features in Uganda is that they can generate income that can benefit people by improving in the health sector and education as well and this will make people to feel at home within the country hence the purpose of the motto will be realized For God and My country.

Martin Meredith in his revised and updated history of the continent since independence (Fate of Africa) he talks about the first dance of freedom. He says that, the founding fathers of the first generation of Nationalists leaders namely, Kwame Nkrumah, Nasser, Senghor, Houphouet-Boigny, Sekou Toure, Keita, Olympio, Kenyatta, Nyerere, Kenneth Kaunda, and Banda all these personalities enjoyed the great prestige of high honor.¹⁴ The above leaders are respected as leaders and doctors of high excellence and many people have termed them as philosopher kings due to their helpful outstanding ideologies so this means that the words of the pre-Socratic ancient philosopher Plato remain flesh in relation to this context. For Plato the society needs a philosopher king to keep that order and development of the services. As John Mbiti has remained a significant figure in his service in the African society as a philosopher that means Uganda needs the lovers of wisdom to serve the citizens and they should always strive to put the country at unity but not what Martin Meredith call House divided but they should be able to lead us to Brother

¹⁴ Revised and edited by Martin Meredith *The fate of Africa A history of the continent since independence* public affairs New York 2005, 2006, 2011 Pg. 162 (Shall be referred to)

hood hence Tribalism will be eradicated in Uganda. Martin Meredith brings to our attention a notable example that the hopes Nigeria would serve as a strong hold of democracy in Africa came to an abrupt halt on 15/Jan/1966¹⁵he gives us what happened by putting out that some coordinated actions happened where by a group of young army officers organized themselves to wipe away the top officials of the political leaders. In the capital of Lagos they had to make everything possible until they seized the federal Prime Minister Sir Abubakar Tafawa Balewa and took him outside the city and executed him they continued in Kaduna after the gun battle and shot dead the premier of the northern region, the Sardauna of Sokoto in Ibadan they also killed the premier of the Western region Chief Ladoke Akintola another un forgettable scene is that the Wealthy federal finance minister Chief Festus Okotie- Eboh someone who was known as a corrupt politician was also dragged screaming from his house and he was driven away to be murdered and above all senior army officers were also killed.¹⁶ For all these that happened that means that the society of Nigeria needed the concept of Brotherhood why as the dreams and expectations of independence faded, Julius Nyerere's socialist experiment in Tanganyika the present Tanzania stood out as a beacon of hope that Africa might yet find a root to the new society that the nationalist leaders once enjoyed. That gives out an awareness that the society should treasure the ideologies of the past leaders to bring peace that can be done by giving honor and respect to the fathers of the nations and the patience and the skills they used to bring the nations to independence. In Uganda, the memory about Sir Apollo Milton Obote should always keep a prick of conscious to

¹⁵ Martin Meredith Pg. 193

¹⁶ Martin Meredith Pg.193

all Ugandans for this will bring peace, unity and togetherness as a country to celebrate the memories of the past achievements.

Robert I. Rotberg and Ali A. Mazrui in their work *Protest and Power in Black Africa* they bring to our attention the Nyabingi cult of south western Uganda by Elizabeth Hopkin. The Cult of Nyabingi was one of the numbers of possession cult found throughout the interlacustrine region legendary celebrated by heroes called Emandwa.¹⁷ and there were cultural practices to be respected and followed the selection of leaders who would make everything possible to make sure that norms are kept intact, special service to Nyabingi and special respect to emandwa. Africa has the unique way of doing practices highly kept and respected in any country or society and keeping cultural norms is key to the dignity of an African. Respect for the ancestors was also among the top reasons to be followed strictly and failure to do so one would fear and remain restless until he/she fulfills the duty and above all the imitation of heroic leaders in the line of family tree was among the most important thing to always be remembered for the greater success of the society. All these were done with the good intention of being people of Morality. In relation to John Mbiti's Philosophical contributions, Morality is key to an African person and if it comes to leader ship it is said that without Morality work loses its meaning.

James Ogude and Unifier Dyer in their contribution about the everyday and pursuit of happiness, they put it out that the everyday is reached and characterized by things as simple as loving others as if it was one's personal family.¹⁸ In their contribution on this

¹⁷ Edited by Robert I. Rotberg and Ali A. Mazrui *Protest and Power in Black Africa* New York Oxford University Press 1970 Pg. 258 and 259

¹⁸ James Ogude and Unifier Dyer *Ubuntu and the everyday* African world press Trenton, New Jersey

concept they say that in the family there are expressions like I will see you later, children telling their parents that see you later Daddy, have a nice day Mummy.¹⁹ Having seen that, leaders play an important role in the eradication of Tribalism in the society, if the leader is in the office of service, he/she should see the citizens as is it was his/ her own family remembering that these are people with basic needs. A heart of concern like that of the family is expected to be showed to the people for they play an important role in the achievements of leaders therefore a time to show sympathy, generosity, care, concern, timely help, empathetic heart and other qualities of a good leader can play a big role in uniting people and that would help them to have no difficulty in the society for it would also bring oneness.

A comparison is also made here to see what happened in the apartheid of South Africa, the long lived of the missed and the missing or those presumed to have been found dead one outstanding and un fortunate understanding is that no one could count their day or any day many individuals left their homes and vanished without witness. There are common complaints in Uganda about many said to have died and many are in prison that why a point of concern has been raised that in Uganda those who speak about the demerits of Tribalism are condemned yet those who practice it are left UN touched as if UN noticed. There should be a spirit of mercy, Justice and understanding so that there should be no one whose life is taken for granted.

Julius Kambarage Nyerere in his contribution on the concept of African humanism puts

08638 2019 Pg. 57 (Shall be referred to)

¹⁹ James Ogude and Unifier Dyer Pg. 57

it out that a society is defined well by the spirit of Brotherhood.²⁰ *Ujamaa* (brotherhood) is characterized by a Tanzanian understanding of *Ndugu* (Brother) in the extended family. Uganda is an extended family and one among the things that can keep her moving is the spirit of Brotherhood only that the thorny issue remain that civilians are not aware therefore in the same way how the father of the nation of Tanganyika the present day Tanzania came up to contemplate high and taught people this notion, it's also needed in Uganda and this will do well if the leaders come up to show their effort in teaching people so the generosity of leaders to educate people on how to keep unity in the society will do bravely in fighting Tribalism in Uganda.

Brotherhood is characterized by sharing and taking care of one another, in relation to leadership since leaders are learned people it shall do well if they organize educational seminars to train people how to become patriots in their country which has the motto For God and my country. A country cannot get her definition without people living in it, as leaders cannot get what defines them as leaders without the citizens in the society therefore whatever brings unity, peace, security, togetherness, oneness, morality, revival of cultural practices in African context, wishing good for all and prosperity for all the people in a country if there is any excellence in those things let them be thought of and Uganda will be the best place ever to stay as it has been defined as the pearl of Africa. It is the spirit of generosity that should lead a member of parliament to raise the issues of his/her constituency knowing that any positive outcome helps the people in the society

²⁰ Maurice M. Makumba *Introduction to African Philosophy* Pauline's Publications Africa Daughters of St Paul Franciscan Kolbe Press Limuru Kenya 2007 Pg. 140

without partiality regardless of language and tribe and all accidents that man has been endowed with by the supreme being that has put man into existence. For Julius Nyerere's view about Brotherhood, all people should feel they belong to a particular group and should be protected and fed living no one a side that's what even an ancient philosophical school of epicureanism led by Epicurus taught the youth of Athens regarding the concept of happiness that everyone should feel he/she is the citizen of the world. Like democracy, socialism is an attitude of the mind and Brotherhood propels us to make everyone to call the other as Brother. Through socialism we achieve human dignity even in the small circle of being together, Brotherhood brings meaning in life and with this concept no one takes advantage of the sweats of the other rather there comes in a concept of being together and sharing.

Dayton W Roberts in his work about Africa a season for hope, presents to us the ideas of Rev Festo Kivengere of the Diocese of south kigezi C.O.U and team leader with A.E.E and here we find ourselves in the need to confront the following question as people living in the society.

1. In what sense is love the antithesis of fear?
2. How hopes relate to mission?
3. What is our most urgent duty to the poor?
4. What is the redemptive healing?

These brings to our awareness leadership goes hand in hand with considering the subjects as the neediest and the services offered to them should not show partiality and if it is worked upon then Uganda will have reached to the hopes of being healed from the disease of Tribalism.²¹ All the above points of reflection gives meaning to life and they have a concrete key note, they have remedy for the problem of Tribalism and in the society everybody is worthy to be considered capable and important above all every person should find meaning in life thus satisfying the question for man's search for meaning in life and this should be answered by the society or what we may call Brother hood.

1.9 Methodology

In this philosophical research I will use Phenomenology as the method of research. Phenomenology is understood as letting the thing we are talking about to speak by its self and the philosopher behind this method is Edmund Hurssel. For Edmund Hurssel, this method is easy and precise and logically organized in explaining the concept. It follows a particular analysis to bring well the meaning to what is being talked about. Philosophy is a totalizer so to say it encompasses different dimension in research, so I will talk about Tribalism as a problem in Uganda today in relation to the Ubuntu Philosophy. This brings in the awareness that this topic talks about Tribalism in relation to politics and morality in the Ugandan society and how these two aspects can be reconciled with the major help of Ubuntu philosophy to fight Tribalism in Uganda that's why it will be termed as political paper and a moral paper. Ubuntu Philosophy will be emphasized in line with the ideas of an African Philosopher John

²¹ Dayton Roberts *Africa A season for hope* Library of the catholic mission society Regal books Marc Publications Monrovia California U.S.A 1985 Pg. 20

Mbiti who is well known for advocating for African humanism. I will also use Confucius a Chinese philosopher and his contributions about morality will be implored here, however other moral and political philosophers like Aristotle, Plato, Immanuel Kant, St Augustine, and St Thomas Aquinas will be used. This method will allow us to discuss the crisis arising from Tribalism in Uganda and it will help us to find the thought that can be introduced to relieve the people from the persisting problems found in Uganda for example, hatred, mistrust, betrayal and UN wanted indifferences. This shall employ data from the primary sources of the published books, and internet sources, it shall involve four chapters with general conclusion.

1.10 Conclusion of Chapter One

The government in love for her people should fight against the causes of extrajudicial killings which arises from politics of identity to say tribe and religion so there should be politics of interest. To stop Tribalism in Uganda there should be prosperity for all, disciplined army and police aiming at keeping peace, law and order. Good education system to increase commercialization of Agriculture as the back born of Uganda. Health sector should serve all without partiality and more so people should get freedom to elect leaders at regular intervals and this will help in forming the good political future. Internal conflicts characterized by tribal issues should discouraged which actually has always contributed causing dis unity among the people. Ugandan leaders should be able to understand and sense the western influence which most of the time they have wished to impose it in African countries, so in this case Ugandan leaders should be able to stand on their own and being aware that Uganda is an independent state which can also stand on her own other than foreign aid which will spoil the identity of African culture. A country like Uganda has experienced the

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problem of unemployment and this has made people to hate the leaders in power where by other people from different countries more over none Africans have occupied the country for example China and India so the government should be able to balance how to deal with outsiders and the inside people.

CHAPTER TWO:

The Root Causes of Tribalism in Uganda

2.1 Introduction

In this chapter I will talk about the root causes of Tribalism in Uganda and it will involve the ways how people can impart much effort to fight against it with in the country and within themselves. It will include the reasons themselves that are said to be the root causes of this problem, then I will treat the things that Uganda can implore (solutions) to uproot this problem. All this brings awareness in the people to know how it is important to engage themselves and impart their personal effort to help themselves by accepting that Tribalism in Uganda has been there along history, it has also been among the thorny issues that citizens have struggled with and it has also been among the first things said in the manifesto to be dealt with because it was among the first targeted issues said to be eliminated completely but at the end of it all we can realize that there has always been a tough and slippery slope that Ugandans have passed through and finding it difficult to finish in fighting against this tribalism in the society. It is objectively accepted there are reasons that are said to be contributing to its persistence in the country and these have been termed as root causes.

2.2 Leadership System in Uganda

One among the reasons said to be making Tribalism to be persisting in Uganda is the leadership system. This system when viewed on the ground it looks to be pleasing but in actuality it doesn't because there has always been reports and complaints about favoritism brought about by region imbalance. Mr. Haggai Mastiko in his article the monster of Tribalism he says that west and central regions dominate juicy jobs and this has brought fear as the government caps a long period in power, the

story was told recently when in the government institutions the top leaders are said to be conducting meetings in the local language and bringing the official language once between the meetings. It follows with the analysis that the independent conducted a mini-survey about the top government appointments to determine the level of ethnic balance in government offices and the findings became an eye opener by finding that sectarianism was still alive and kicking in Uganda. It is pointed out that sectarianism was among the number three out of the things to be eradicated completely in Uganda but only to discover it was that almost nothing has been said about it.

The independent looked and found the Ugandans from west hold 181 top government jobs almost double what their colleagues from central are having that is (107), leaving only 68 and 69 jobs for those from north and east respectively. He gives us the awareness that the independent looked in the distribution of appointments of Ministers, permanent secretaries, Resident district commissioners, and their deputies, presidential advisors and the top management of the three security organs to say; the police, UPDF and Prisons.

The survey reveals that people from western Uganda are not only heads of institutions but also have large shares in most huge businesses in Uganda and the survey gives an awareness of these sources of the above the reasons so to say this survey is meant for the Ugandans to be open minded and know what goes because would be among the ways how to curb the problem of Tribalism sucking Uganda from time immemorial.

Kyagulanyi Ssentamu the leader of N.U.P in his speech about Tribalism in Uganda, he gives a view that, those who talk about tribalism are taken to be the problem but

leaving aside those who practice the signs that shows Tribalism. For him, great jobs and first opportunities are given to people of the same tribe and area which brings in regional imbalance. So he suggests that Uganda needs regional balance, truth and justice, Uganda is characterized by bad practices like arresting violently and torturing those who speak about the truth regarding areas failed to be delivered for example proper services to the people there fore for him, the mother of Tribalism is greedy which is the selfish desire for something especially wealth, power, or food and the father of Tribalism becomes Nepotism which is the practice among those with authority by favoring the relatives or friends especially by giving them jobs or authority of great importance and the view is that people should feel they are citizens of the country and those of skills should be able to be cosmopolitans in the country and it is their right to feel at home but they should not be tied in their home places through denying them chances to be in their regions.

2.3 Nurture VS Nature Hence Negatively Affecting Human Nature

Every person is born in a society where he/she is nurtured then when a person grows he/she goes to join a different place to say it may be school or any place of work depending on the walk of life that this person is having and at the end of it all the way we are brought up may either positively make us to treasure the goodness of the society or even negatively affect our personality hence forgetting the reality behind John Mbit's promotion of human values in the society. In relation to Tribalism in Uganda here comes a prominent figure Dr Martin Lwanga in his article to share with us the insights in Uganda that there has always been that tribe which we love to hate and he points out that this came when he understood about the death of a young man *Arnold Ayinebyona*. On reading one of the daily papers, he came to discover that the

father of that young man attributed the cause of death to Tribalism. That is where nurture and nature comes in a point to not that these contribute in the outbreak of tribalism in schools where by students may kill one another. Dr Martin Lwanga explains that Arnold went to Buddo for two years a school where Dr Martin Lwanga also studied from and he adds that for all the period he was there he made very many long-life friends actually Ugandans from all over only to find that by the time he went out of the school his nation has much been cut off often violently due to tribal lines. He continues to give an emphasis that ever since the creation of Uganda there has been that tribe which people love to hate. When we analyze the above issues the way people are brought up has contributed much in making Tribalism becoming a thorny issue in the flesh of Uganda so the concept of keeping African values should be emphasized to help the youngsters to come up responsibly for themselves and others.

2.4 Colonial Impact

When we analyze the reasons for the scramble for and partition of African countries by the foreign nations we come to an awareness that this process has an impact on African countries where by it comes with new things adopted and this makes people to practice them and this has caused aggression of some African leaders like fighting for power, desire to rule for ever and other negative effects in the society a point to note is that the Baganda in their Kingdom are people who were initially favored by the British colonies, having enjoyed the power led by the popular K.Y there came in the party known as D.P which became the anti- Baganda led by the party leader prime minister Milton Obote who did not hesitate to level them down

The Baganda thought a relief and organized a meeting called Lukiko which declared Buganda's independence in December 1961 and this did not please the rest of the

country people and it led to hundreds of Baganda to lose their lives. Dr Martin Lwanga continues to tell us about other tribal rebellions for example the one of Bakonzo in Kasese (western Uganda), in 2017 which led massively killing many people and created big holes in the leadership of the Bakonzo King Mr. Charles Wesley Mumbere Iremangoma. Another example is the war in Northern Uganda led by the label commander Joseph Konyi which become a problem up to today, all parties that have led Uganda we can see there has been a cooperation from one tribe to remove the other leader actually since Uganda started to be in government power. But we see that most leaders after entering into power they do not want to leave authority an example given is the N.R.M party ruling Uganda since 1986 and this has affected the country while influencing most people to think that they are not given chance to have privileges to become leaders and this is the reason they say that in Uganda there has always been that tribe which we love to hate. The colonial impact has caused some what a certain condition which can be understood to brought about due to some reasons to say, forgetfulness about the other neighbors who need the same privileges, leaders have failed to learn from other people who have come up to regret after their power has been taken away, corruption, favoritism, greed nepotism, dictatorship, and inequality among people and regions, and love of money characterized by intending to help but only cheating the people to be served.

2.5 Politics without Morality

Moral decay does not promote the country and all African values are built on the foundation of the essence of morality because this discipline helps the people not to enter into a tragedy of cultural forgetfulness. The whole discourse on politics comes

from the good relationship between an individual and community²². Ethical values should be given much priority in the country of Uganda this helps in uniting people in fighting one problem. There is a great need to follow ethics to secure human peace, freedom, dignity and this will make people to observe the search for life's meaning.

Niccolo Machiavelli a great philosopher is famously known for his great political contributions and some of his ideas have been imitated by most of the worldly leaders. For him, the nation need the leaders who are strong, rulers should develop a heart of deception and do whatever necessary even to abandon moral virtues for political survival. He adds that only the shrewdest and craftiest individual he believed could manage the precious art of government. As for African values, this cannot be followed because it would mean that a leader can do anything possible even if it was to be displeasing to the society if it keeps him in power and to make matters worse if the citizens are not aware and it will keep the leader flourishing but the civilians will suffer therefore the society need to embrace and to keep ethical principles and to give them priority.

Machiavelli adds that we should not apply the high law as proposed by Thomas Aquinas but cunningness if the leader can do and he adds that morality should give way if the leader is to succeed. The leader should pretend not to show the people he is corrupt this doctrine of Machiavellianism would make the civilians suffer and that mean that many opportunities would be denied them including well prepared education such that they may not be aware of the tricks that the government uses.

2.6 Solutions to Implore in Curbing Tribalism in Ugandan Society

²² Maurice M. Makumba Pg. 126

In this part we shall acknowledge that indeed Uganda need solutions for the above-mentioned causes, it would do well if the community come together in putting the efforts to silence these causes there should be a renewed interest in fighting Tribalism so that the society can be at peace and below are the means to use in fighting these issues.

2.6.1 Togetherness in the community

It's a community that nurtures a child, in the olden times everything was done to promote the values of the society regarding moral values in that everybody would participate in the promotion of human values. This is what Uganda as country need to strive for in bringing the idea of togetherness in the community. A society helps a person in the discovering the usefulness of life to promote the dignity and moral behaviors in a person. This means no one is left out, no person has got a lesser being rather African society considers a person and we cannot compare a person with other irrational beings because a person has the rationality as a special, unique and powerful faculty in him more so we need each other to grow in a community. For John Mbiti, he used a highest level of approaching reality what we may call a highest understanding otherwise we can term it as surpassing wisdom until he pluralized his quotation I am because we are and because we are therefore, I am and this summarizes the reason why we need togetherness.

2.6.2 Zero tolerance to Individualism

In relation to the fighting of tribalism in Uganda, people should escape the net of individualism in approaching things because there is a high risk of committing a fallacy of generalization by seeing one person's behavior and judge the whole tribe. This is the subjective and selfish way of approaching reality and people should know

there is a greater need of a helping hand of the society. A prominent philosopher Plato gives out the explanation of how people can be in a cave people may think that they are beholding reality yet for Plato they are seeing shadows, in this way individuals are tied up thinking they are observing the real but the fact remains that they are in the world of shadows. For someone who may fight pleasure in promoting Tribalism in the society he/she is in the cave. The way how to overcome this is by breaking the chains by stopping to rely on the senses but to desire understanding reality by the power of rationality. People in Uganda should make a pilgrimage and discover what makes them to be overshadowed by things that keep them in thoughts that leads them to this problem of Tribalism and if this is made possible then Uganda will reach the real way of doing things in togetherness, unity, love and concern for one another.

The clear contribution of Plato, he says this faculty is not given to everybody but it can be achieved by only to those who are trained to use reason. That why in this area the leaders are to come out to teach the people in different areas and different places. The term leadership is a broad term which means actually anyone who is in authority and not only those in authority but also to the elders and most experienced people in the society. Trainings should be given in many areas such that if it's a working place, workers may know well the values of the community and keep on moving together and serving people equally. Teaching becomes a responsibility that everyone should strive to promote moral values of the society.

2.6.3 Maintaining the tradition of the society

For John Mbiti, Traditional religions are not primarily for the individual but for his community of which he is part and the chapters of African religions are written

everywhere in the life of the community²³ and this gives us an understanding that the insights of John Mbiti that any practices which the society has are not for an individual rather for the whole community in the locality, still on the same note we are enlightened that any opportunity we have or which come across our way should benefit the community which a person belongs to.

In line with fighting Tribalism in Uganda, we need politicians who can share their gifts and talents to say leaders should share opportunities and this action that will help the country and in return it will make people to develop a special love, care, concern and respect for both themselves and the leaders who positively influence them and this will constantly help Uganda in fighting Tribalism. African values have been handed down by the forefathers and each generation takes them with modifications suitable to its own historical situations and need.²⁴ This means we need prudent successors who can respect the wisdom of the ancestors who played an important role as philosopher kings in teaching what African values are and above all it should be handled with a lot of respect with highest virtues.

John Mbiti gives much priority to African Values because they promote a unity platform of one people, one party, one society, one community and one country and with Uganda an authentic response to this problem is highly needed. An authentic response to the African situation must wake up from the suggestion that today's African society arte communalistic in the same way as the traditional society were²⁵ and this is the view that one of the great personality the first president of independent

²³ John S Mbiti *African religions and Philosophy* Eastern African Educational Publishers Nairobi. Kampala. Dar es Salam Sunlitho Ltd 1969 Pg.2 (Shall be refered to)

²⁴ John S Mbiti Pg.3

²⁵ Maurice M. Makumba *Introduction to African Philosophy* Paulines Publications Africa Daughters of St Paul Franciscan Kolbe Press Limuru Kenya 2007Pg. 139 (Shall be refered to)

Ghana in 1957 Kwame Nkrumah maintained and it will help Uganda and Africa.

2.7 Conclusion of Chapter Two

In the society the citizens have the right to security, education, infrastructure, food, health facilities and many other privileges in that the citizens are worthy to feel loved in the society. For John Locke, men are by nature free and equal and no one should be exploited by those in authority but everybody has rights to liberty, property et-cetera. The government is expected to promote the rights of all people otherwise it should be replaced by the one that can do well.

St Thomas Aquinas defended natural law by putting it out that this law was printed in the hearts of an individual by the divine intellect and we must follow it as rational beings because at the end of it all the good will be rewarded and the evil will be punished and that is what morality is all about. John Locke supported this idea and he says no one is above the law but all are equal in front of the law and should be judged not considering any class or by looking at the different walk of life viewpoint but we are supposed to be treated equally by the constitutional law.

In relation to Uganda's case study in line with the idea to fight Tribalism is concerning, it will work well if the rules are set to be put into practice by serving all the people equally and this will for sure make the people to overcome the judgmental mind and giving out continuous complaints about favoritism and other un pleasing practices usually about and at the end if the leaders come in to render their helping hand to ensure that there is unity in the country, then Uganda will be the best place to stay and the best to step in forever.

CHAPTER THREE:

A Need for Moral Leaders in a Society Today, and the Application of their views in fighting Tribalism in Uganda

3.0 Introduction

I will treat this chapter by bringing in the speculations why today's society is in great need for moral leaders and this goes hand in hand with defining what morality and leadership as key terms entails. I will talk about the relationship between morality and leadership and how they are connected in relation to tribalism as a problem in Uganda. This will follow the historical excurses in leadership and the prominent figures will include African leaders like Kwame Nkrumah and Kenneth Kaunda finally this will follow those figures outside Africa and these are none other than Frantz Fanon of France and Mahatma Gandhi the father of the nation of India.

3.1 Morality Defined

The word morality is derived from the Latin word *mores* which connotes the customs or the ways of conduct in a community.²⁶ Morality is understood by its objective definition as the branch of philosophy that deals with the knowledge to differentiate between bad and good or virtue and vice. Morality and prudence go hand in hand in that a prudent person gets the awareness of what to do, when to do, why to do and how to do and morality is commonly used in daily living of people and their form of language. When one encounters those who use the term morality, he/she may find expressions like morality in the family, morality in a community. Morality in Africa

²⁶ Constance Bansikiza *Restoring moral formation in Africa* AMECEA Gaba publications Pg. 1 (Shall be referred to)

or in the basic people known for socializing with others.²⁷ Once again we find a great need to fix here and defend the works of our prominent African philosopher well advantageous figure John Mbiti with his ideas of Ubuntu philosophy by the fact that socialization goes hand in hand with community experience and this defines well and brings much meaning in the heart of Uganda and above all Africa as a continent and not only the continent but as a society that should find meaning in the concept of Unity.

3.1.1 Leadership Defined

Leadership as a term, it has been defined along the history in different societies and it is related to activity or responsibility given to a person who rules/ who governs. In African understanding leadership is work with responsibility this responsibility demands one to become a prominent figure, a great personality before the subject, a practical example and above all a moral leader.

For Charles L Kammer III, morality demands a systematic reflection that an individual should do and this can be achieved through self-inquiry about some questions and those that are presented to us are; what should we do in particular circumstances?

How should we shape our community and what should we be as persons of character?²⁸ We have now understood that for a person to grow he/she must have the support and the company of the community. This comes in well when reflect on important questions and above all have responses as peoples knowing which problem to confront. In this case it's Tribalism in Uganda; therefore, the philosophical ideas

²⁷ Constance Bansikiza Pg. 2

²⁸ Charles L Kammer III *An Introduction on Ethics and Liberation* Orbis books Maryknoll New York 10545 1991 Pg. 12

of John Mbiti are of much merits to help the society to move ahead in unity, oneness and prosperity for all.

3.1.2 Relationship between Leadership and Morality

When we contemplate on the relationship between morality and leadership, a leader has got the first chance to help the society since he/she is entrusted to the citizens that means a moral leader must ask the above question as presented by Charles L Kammer III to fulfill the character of a servant leader in the society. Morality should perform the function of making people to feel free with in themselves and this demands the person as an individual to question his/her inner self on which kind of a person want to be and but the essence of morality is to help the society and in relation to the Ugandan leaders will play an important role in fighting tribalism termed as an immoral act.

Africa is not in a vacuum, she is not an illusion rather a true, physical, living and existing continent and it has personalities who have lived a life of great moral leadership and practical life.

3.2 Some Historical Excurses in Leadership and the Application of Their Views to Fight Tribalism in Uganda

3.2.1 The Person of Kwame Nkrumah and the Relevance of His Views

Kwame Nkrumah is said to have been born in the year 1909 and he became the first president of the independent Ghana in 1957 and is well remembered as the great figure who believed that he had a mission to do for the land of African continent in resemblance of what Marx, Engels, Lenin had done for Europe and Mao Tse-tung in China. For him the main important aspect in his life was to see himself as the hero of a free and independent Africa and in this case, he advocates for Africa built on

socialism of consciencism above all he educated that the efforts to be imparted in building socialism in Ghana should be also be one in Africa and his words are remembered when he addressed the people who had gathered at Polo ground to celebrate the birth of Ghana as a nation.

3.2.1.1 Relevance of his Views

For him, a new Africa can fight her own battle and to show that, the black man has capability to manage her own affairs. He added that, young as Africa was there was a need to demonstrate to the world, and to the other nations they were to show that there is a preparation to lay their own foundation, to seriously and tirelessly create their own African personality and identity. Kwame Nkrumah believed Africa could not develop or even achieve the goal meant to be reached if she was still depending on capitalism and in solution to this problem this issue he emphasized that Africa would do well in protecting the freedom by freeing herself from the grip of economic imperialism.²⁹ He advocated for the people's awareness through having that consciousness to know what is taking place on the ground, in relation to tribalism in Ugandan societies unless citizens realize that tribalism is a problem they will not come to the understanding of African values and human dignity.

We need to be conscience of our African culture otherwise we are to be devoid of our culture and this would be a beginning of a greatest fall of Africa and it is noticed that in our societies we have been corrupted by the Islamic Eurocentric ideologies but we need to go back to our African Traditional life. For him, consciencism is the only way that can liberate Africa therefore we must embrace it and he adds that consciencism,

²⁹ Maurice M. Makumba *An Introduction to African Philosophy past and present* Pauline's Publications Africa Franciscan Kolbe Press Limuru Nairobi Kenya 2007 Pg. 136 and 137 (Shall be referred to)

Brotherhood, and humanism work together so as Africans we need to take the spirit of these ideologies in relation to the struggle to liberate the society and this deals with considering how valuable our society is to be understood.

3.2.2 The Person of Kenneth Kaunda and the relevance of his views

Kenneth Kaunda was born in Zambia in the year 1924, he is well known for having participated in the politics of Zambia to say in the fight for independence and he became the first president of Zambia in 1964. He is well remembered for his notable work which he had special interest in and these are; A humanism in Africa (1966), Humanism in Zambia and its implication in 1967, letter of my children (1973) and Kaunda on Violence (1980).³⁰For him African humanism is the gift to the culture of the world. He adds that Africa got independence not because of a continent of greatest power but the only standing answer is because Africa had a superior moral position. The moral principle have helped Africa to triumph over European powers and because as an independent continent proved capable of moving ahead on her own.³¹

3.2.2.1 Relevance of his views

Kenneth Kaunda cannot be forgotten in the mind of Zambians due to his passionate beliefs that the drive towards human realization is God's centered. In the philosophical view, man must understand there is a supreme Being responsible for his existence and this gives us an awareness that like my life, the life of the other is authored and valued by the cause of existence, therefore man must fulfill, i.e., to take care the life of other people and to love them and that bring well the meaning of

³⁰ Maurice M. Makumba Pg. 142

³¹ Maurice M. Makumba Pg. 143

African humanism.

Like other notable leaders, both Africans and non-Africans, Kaunda spoke violence and he is known for having been a supporter of Gandhi on non-violence, and this transforms into the support of armed struggle for liberation of African continent from the chains of European colonialism and imperialism. He adds that violence is never morally justifiable and explains that it can be given only room for further understanding if it is done to the oppressor and for him such a reaction is forgivable only in the eyes of divine essence.

3.2.3 Frantz Fanon

Frantz Fanon was born in 1925 in Martinique. His first education was done in Martinique and he later continued in France. He is well known for his skills in medicine and psychiatry.³² He served in French army which helped him to come to awareness about North Africa. He is well known for having worked in the hospital in Algeria and later he joined the rebels in 1954 with an intention to fight for Algeria's liberation. He is believed to have died in 1961 at 36 years. He experienced racism in Europe, Africa and France at large and this is the reason that his efforts about violence resistance should be understood.

3.2.3.1 Relevance of his Views

He saw the European conception about demeaning the Negros. For him decolonization is violent because it acts as meeting point of two parties which have the main motto of opposing each other by nature and above all it is violent because it seeks the situation first created by violence. Colonization is too violent because it is

³² Frantz Fanon, *The Wretched of the Earth* Grove press, Inc. New York United States of America, 1968 Pg. 1

intended to change the owner of the land and uproot him from his culture; thus, planting new intention about the culture of the colonizer and so does decolonization. For Fanon violence seeks to put a society upside down making the first to be the last and the last to be the first. Fanon is also known for advocating the violence assistance and his ideas remain fresh day by day.

3.2.4 Mahatma Gandhi

Mahatma Gandhi is well remembered as the father of the nation of India who contributed much in politics in relation to morality. Faced with India he is talked about as the most loved because of his effort in bringing oneness, togetherness, care for others, seeing value whereby for him the life of the other matters and he is a person whom many qualities of a good leader can be attributed to. One outstanding aspect that makes Gandhi to remain a controversial leader and one of the best examples to be thought of in the land of India and the whole world at large is the concept on non-violence and the seven social sins outlined as Wealth without work, pleasure without conscience, knowledge without character, science without humanity, religion without sacrifice, politics without principles and commerce without morality.

This concept can be translated as zero tolerance to non-violence and for him there should be peace and harmony and no one may put the life of others to complete silence rather we are all born to celebrate life as a gift endowed to us so to say everybody may live he was a true charismatic, moral and practical leader so to say a humanist. He is remembered for having stayed in South Africa where he is said to have contributed in the life of Nelson Mandela and Gandhi himself.

A moral leader does not show boundaries and through this morality silences tribalism 39

in a society no wonder an outstanding famous quotation has not stopped being heard from the lips of many who take it as a slogan that together we can and this raises the question of reflection that; Is the concept of John Mbiti I think therefore we are and I am because we are not fitting here? It does. This concept appeared newly and flesh in the mind of people when on 05/09/2022 the supreme court of Kenya declared a transparency of the IEBC results in Kenya done on 09/08/2022. President elect of Kenya H.E William Samoei Ruto addressed the audience by ensuring no one will be intimidated, prosecuted, or even done anything UN pleasing despite the political issues said to be taking place in the country. But the outgoing president H.E Uhuru Kenyatta addressed the nation and, in his speech, he attracted all who were following his declaration he was looking forward to seeing how Kenya would experience a peaceful transition and an assurance was given that the preparations were in progress. This means that the country remains at peace and harmony with economic businesses of people being protected and continuing to flourish and make a comparison between different African countries with Uganda and having seen how different countries are doing this will help in the inner realization hence acting upon the things needed to show application in fighting Tribalism in Uganda.

3.3 Merits of Morality in the Society

We have articulated the philosophical analysis on the essence of morality in relation to leadership in the society and we can reach to an understanding there must be much merits that need our attention as people who treasure the goodness of the society today why it is advantageous for us to contemplate about the merits of morality in

this exercise of man's research about for Tribalism as a problem in Uganda today.

3.3.1 Morality Brings Unity and Concern for One Another in the Society

There is a moral frame work well understood to people since childhood and it consists of principles and ethical values demands us to appear as communal but not as individualso we should transcend and reach the level that sees an ideal depending on the society and this brings unity and concern for one another as a community where most this is achieved through living a strict moral way of life and nowadays we have a great lesson to understand that a person cannot grasp the ethical problems that affect the society rather we must enter into a united and concerned dialogue with the culture and the reality remains in one speculations about morality is that it has been understood that African practices can be well determined by the community.³³ In a real and pleasing sense, it brings more meaning when we explain morality in a communal viewpoint and moral life is normative it involves objective thoughts where by it serves everyone in a locality. It has principles to be followed and these principles unite the society but not to divide it. It brings problem sharing and solving as a society and in this case the world becomes a global village where by in no minute the whole people understand what is happeningto different corners of the neighbor.³⁴ An example given is the times that the news were spread around the corners of the world characterized by a sign of a brush fire that a new incurable deadly virus has been discovered. This made people to revive their behaviors and the ways of living as for unity and here the novo corona virus (COVID19) was a scourge of God due to immoral behaviors and this brought up the countries together in sharing the use of vaccines this was a moral act that everyone liked thus we can assuredly say that morality

³³ Benezet Bujo *The ethical dimensions of community, The African model and the dialogue between North and South* Pauline's Publications Africa Kolbe press Limuru Nairobi, Kenya translation by Cecilia Namulondo 1997 Pg. 182

³⁴ J.N.K Mugambi and A. Nasimiyu-Wasike *Moral and ethical Issues in African Christianity A challenge for African Christianity* Action Publishers Nairobi 1999 Pg. 20

brings unity and concern for the society.

3.3.2 Communal Development

This development should be seen in different ways to say; economically, socially, culturally et-cetera. All these can be seen in a moral community this means that morality improves a person and a person defines a community where he/ she comes from. The understanding of Tribalism in African context is that some character can be viewed when people group themselves especially in gatherings like football, music festivals, and marriage only in a particular tribe. That means the development will always be seen in a particular society without sharing with the neighbor and when morality is viewed as something that benefits the society, a country will be liberated from some subjective positions like capitalism, dictatorship, racism and the means for development will flourish in the whole world. A community that is immoral will be affected by the ideal of inter- tribal conflicts resulting from being multiethnic with a national outlook this community is plagued by under development and first stagnation in many dimensions of life.

3.3.3 Morality Fosters the Spirit of Respect to the Culture

This may need us to ask ourselves is there specifically something called African culture? The question about this specificity comes in because the concept of man's search for meaning in life makes man to question what he is and where he is. African culture or Africa ethical community has got no boundaries rather it is open to all cultural norms and practices in line regarding moral principles and promotion of one's dignity as rational beings so we can see that the question of morality has played an important role in life and the moral principles are to be kept intact in line with fostering the spirit of people to respect the culture of the society. In the previous writings we saw controversial figures who have helped Africa and the whole world at large to keep flourishing and this gives us an assignment to always contemplate about and this is how an African youngster or anyone else on how to respect African culture and values. This can be done through respect for language and using it well publicly as our ancestors did, thinking about good and helpful ideologies and keeping well the one we inherited from our ancestors, keeping with respect the olden practical norms to say taking care of the community, fostering again with love the practice of initiation, respect for any walk of life that one may choose marriage or religious life and to choose them with highest maturity with an open minded personality, seeking for guidance and cancelling above all not only in times of crisis but also when the signs to bring danger are sensed and well even before any bad sign appears all these come with well-organized moral behaviors therefore morality is the discipline that promotes respect for culture.

3.3.4 Morality Defines Human Values

Human rights have been noted as point of discussion worldwide and this is addressed due to search for the ideal meaning of the existence of a human, if the concept is defined then it gains meaning and it can act as a point of reference for many. Here human values have become a point of reference due to the contribution of the discipline of morality and this can contribute to our help as we confront the problem of struggle for and fight against Tribalism.

Hon David Bahati the member of parliament of Ndolwa East constituency Kabale district in Uganda, tabled his views in his speech understood as an anti-gay contribution by putting out that morality promotes family values and the already established set culture and for him scientific evidence has come out that homosexuality is not linked to any sin it is a bad behavior like others and it does not support procreation. He adds these acts are threats to traditional culture and it would make the society to be spoiled above all having faced a highest number of criticisms he replies and makes it clear that his explanations have nothing to do with politics, they have been supported by both the people from the ruling party and those of opposition side and more so by both religions to say, Christians and Muslims.

So, we can notice that the view presented here are objectively accepted and they finalize that morality seeks to define human values.

3.4 Conclusion of Chapter Three

Many times, have been there when Africa has been battling with the mind on how to go about the influences of western countries and an outstanding example ever in the ears and lips of Africans has been the problem of U.S.A influencing them to accept and legalize the same sex marriage; the practice of homosexuality. In 2020 the president of the democratic republic of Uganda H.E Gen Yoweri Kaguta Museveni

Tibuhabwe cleared the air when he firmly decided and signed the anti- gay bill and announced the information that made people to confirm that for Uganda they have declared to hell with homosexuality. Though for Hussein Barack Obama reacted and said that the action taken by Uganda would affect the relationship between the two countries, H.E Museveni maintained his firm resolution and hit back that Obama's lecture was a display of contempt and this was supported by many citizens who saw that the attempts of the west was to the behaviors of imposing their views and way of life to others.

For *Asasio Muhindo* one citizen from western Uganda he says that it is God's order and wish that people should produce and procreate and many citizens added that you cannot stand in Africa and say that homosexuality is good rather it should remain a private matter in the western countries but not imposing it on others. On the same note Hon David Bahati comes in to comment again and makes it clear that Uganda is an independent country it is not to discriminate anyone but it trains children against the law that can harm them he maintained that evil has always existed and that does not mean that people should stop fighting against it rather they should ignite the force fleshly and these immoral acts were not to be tolerated in Uganda. This decision made people to unite and stand together in opposing the issue that means morality can do well in fighting Tribalism since it brings people from different regions to be under one umbrella of peace and harmony.

In the same manner, the president of the republic of Kenya H.E Uhuru Kenyatta showed his complete antagonistic decision with President Obama on the same view and Uhuru's argument was that African culture has values and more so there is agent 45 need to address for example infrastructure development, education, health sector and

others rather than thinking about homosexuality and he confirmed that it will never be allowed in Kenya.

For the former president of Zambia H.E Edgar Lungu says that even animals cannot practice therefore as we must prove that we are rational animals and this immoral act can never be tolerated. He says that Zambia better remain in poverty and she can survive without foreign aid he concluded that no any amount of money could make him to change his mind. In this perspective the moral leaders will play much role in uniting people and helping them to choose the best thing and therefore this helps in fighting Tribalism in any society.

CHAPTER FOUR:

Ugandan Politics at Glance in Relation to the Struggle for the Fight against Tribalism in Ugandan Society

4.1 Introduction

Uganda is a democratic country and it is an independent country capable of confronting and managing her internal matters more or less engaging no outsider baptized as those who come with their subjective lectures full of colonial interests in the mask of foreign aid no wonder president Museveni puts it out that foreign aid is one among the problems of Uganda. A democratic country has her constitution, leadership system and can enact laws on her own making in that keeping law and order can be fulfilled, that means Uganda has the full capacity as an independent country to arrange her social, economic, political and cultural structure and above all to make sure that all these structures fulfill the meaning of African values and the dignity of people in the society. Uganda as a country has history to recall and to learn from that is why it can be understood that in the eyes of Ugandans, some have seen this history as the source of some un pleasant and un interesting experiences where as others have seen it as the source of some interesting and pleasant experiences. In our daily living we may face bad elements that we can record in life and that comes in because we are part of the society which has many experiences,³⁵ we need to live in our society and feel comfortable with in it and above all we need to be pragmatic leaders in any space

³⁵ Elizabeth Kanyogonya, *Yoweri Kaguta Museveni What is Africa's Problem?* University of Minnesota press Minneapolis 1944 Pg. 3

and time we may find ourselves.³⁶ In this chapter it is crucial to talk about the Ugandan politics and to know the stand point in relation to it as far as the struggle for the fight against Tribalism in the Ugandan society and here we shall talk about the history of presidential leadership which will lead us to the question of Transition and we will come to our notification that the main problem may not be the interest of people to see the government leadership being changed rather in the heart of every Ugandan there should be a thirst for moral and practical leaders in the society and if they have these qualities then Uganda will become the best land that makes her citizens to always enjoy the stay. We will treat the difference between the politics of identity and the politics of interests above all in this chapter we must come to an understanding on how leaders will help when they whole heartedly engage themselves in the fight against any problem in a country it's a need to put Tribalism to silence.

4.2 Brief History of Presidential Leadership in Uganda Up to Date

Sir Edward Mutesa II led Uganda as the president from 1962 up to 1966 whereby from 1966 up to 1971 Dr Apollo Milton Obote took over then followed by Yusufu Kironde Lule who led Uganda from 13th April 1971 up to 20th June 1979 whose regime is approximated to two months of service as the president of Uganda. Godfrey Lukongwe Binayisa enjoyed the presidential sit from 1979 up to 1980 followed by a historical Paul Muwanga who led the country from 12th May 1980 up to 22th May 1980 who regime has been numbered as that one of ten days in power though other political analysts have named it to be that of two weeks then Dr Milton Obote came in for the second time to serve the country as the president and this have made the analysts to mention him as Obote I and Obote II so the well-known Obote II served

³⁶ President Museveni's swearing in January 29th 1986

from 1980 up to 1985 followed by Tito Okello Lutwa from 1985 up to 1986 and finally the heroic Yoweri Kaguta Museveni took over the power in 1986 to date.³⁷

4.3 The Question of Kingship and Chiefdoms in Uganda

Uganda has been gifted with the kingdoms and chiefdoms within and they are well known for having their rulers as kings and chiefs under those territories which helps them to organize themselves politically, socially, economically, morally and culturally in the society above all in relation to Africa all these should be done to make citizens realize that they have reached to the full realization of life's meaning and personal dignity and not only personal but also communal.

4.3.1 Kingdoms in Uganda

On the side of kingdoms, the prominent examples are the Buganda kingdom that dominates the parts of central Uganda led by the Kabaka and his deputy known by his title as Katikiro, Toro kingdom follows with her king who is known as Omukama and then Busoga Kingdom follows with her leader who is titled as Kyabazinga. Ankole kingdom also follows, this kingdom has originated from the Chwezi empire after its disintegration in the 15th century that prompted Ruhinda Rwa Nyunaki the well-known son of Wamala the last king of Bacwezi to form Nkore, the present day Ankole kingdom that means the Bahinda clan who are well known and respected as the rulers of Ankole are the descendants of Ruhinda.³⁸ Ankole kingdom is known for her Omukama Absent and this comes after the fall of this kingdom that left Ankole society to remain without a king so to say that there are some factors that are analyzed and taken to be the reasons the Ankole kingdom fall and these are listed as several

³⁷ Saint Kaggwa Martyrs, Pilgrimages and Safaris *List of Uganda since 1962*, dated 17th/09/2022

³⁸ Article written by Dr John Jean Barya *Let us just forget Ankole Kingdom* 15th/December/2011(Shall be referred to)

political, social and economic factors also it is historically understood that the continuous and constant clan rebellions contributed to the weakening of the kingdom hence leading to its decline above all there are raids known to have come from Bunyoro Kingdom well listed to have contributed on the weakening of Ankole kingdom.³⁹ Regarding this area of speculation we come to an awareness that as of now the Ankole kingdom is under the governance of the government of the democratic republic of Uganda led by the president of the country himself and they must obey the constitution but we will come to our understanding that all the kingdoms though they have been given the rights to form rules that govern the kingdom, the final authority is in the office of the president whom they all obey and follow his advice because they are obliged to follow the constitution of the republic of Uganda.

4.3.2 Chiefdoms in Uganda

Uganda as a country is also endowed with gift of leadership of Chiefdoms and some of the prominent examples that can be brought out are the Bamasaaba Chiefdom also known as Bugisu and this is said to be neighboring Kenya. It is well understood and put out that in 2011 the Bamasaaba or Bagisu formed their cultural institution well understood as *Inzu ya Masaaba* and it was made to be led by their leaders known as *Umukuka* and the Bamasaaba leadership is attained in a such a way that leader is supposed to be chosen from the fifty clans that originated from the three sons of Masaaba who is highly esteemed, respected and known as the first Mugisu. This follows the Bugwere chiefdom that is known for having been formed through the cooperation of eighty-six clan heads that brought up an institution called *Obwa Ikumbaania bwa Bagwere* and lastly comes the Teso chiefdom which is also known

³⁹ Dr John Jean Barya 15th/December/2011

as Iteso being a Nilotic group in Eastern Uganda and their headquarters are in Soroti. In the olden times we reflect back nine Iteso clans with each having a leader known as *Aplon Ka Ateker* and these leaders were elected by others in a ceremony called *Airukorin*. Having seen these ideas in relation to Uganda as a country by all means we have accepted and teach other people that if the politics of Uganda at glance is embraced then it will bear fruits and this will give an awareness to our leaders the realization that there is a need to educate the citizens on living the practical discipline of unity in diversity and this will help in refuting the problem of Tribalism.

4.4 The Problem of Transition within the Ugandan Society as a Country

Philosophy has defined the term problem in another way, philosophy as a discipline of research does not explain a problem as something to depict a situation to signify misfortune, moment of sorrow or an experience of something unpleasing as linguistics would take it rather in philosophy a problem is being investigated upon. In philosophy a problem can be any area of research that raises an argument and leaves room for discussion the term transition has become a problem to be researched upon in relation to the leadership of Uganda and above all relating it to the fight against Tribalism. Everybody would understand the term transition as the process that involves the willing full transfer of power from one leader of state to the other and this takes place regarding the constitution of the state. Transition takes place mainly if the general elections have been conducted and proved free and fair with no sign of rigging and this prompts an outgoing leader to hand over the authority to the incoming some states due to the respect of the constitution that governs the people in a universal way, transition takes place if the term limit of the leader ceases to be which demand him to willfully handover authority peacefully

It is well known that Uganda gained her independence on 09th/October/1962 being relieved from the hand of the British protectorate since 1894. It is understood this British protectorate was put together from some organized Kingdoms and chieftaincies that had staged itself around the lake regions of central part of Africa. On the day of independence, Dr Apollo Milton Obote became the first prime minister and head of the government coming under the Uganda people's congress and that marked the history of Uganda to see her leader being the first as the head and thus making Dr Apollo Milton Obote to be the father of the nation of Uganda.

On the same note, it is understood this leaning U.P.C gained her power using the unholy alliance with the K.Y and this came in when the U.P.C had earlier failed to win the general elections which made it to have a great need for strong partnership to avoid another defeat.

In the year 1963, Sir Edward Mutesa Luwangula II of Buganda was elected as ceremonial president of Uganda thus strengthening the relationship of U.P.C and K.Y but a challenge came in when this political relationship lasted for a short period on the note that Sir Apollo Milton Obote, Mutesa and those who supported each person had different thoughts which led to antagonistic decisions in the agenda. In 1964, Sir Apollo Milton Obote announced a bill in the parliament which provided a referendum for his desire to have a belonging on the counties of Buganda kingdom. Sir Edward Mutes found himself in a position to sign the acts regarding the lost counties and Obote is known for having put the constitution of 1962 to silence (suspension) in the time dated 17th/02/1966 and this made him to take over all the powers of the state and it is of no doubt this gave rise to the 1966 crisis. On 15th/April/1966 a parliament is remembered to have been surrounded by troops and here Obote that the constitution

was to be voted and it was to be done that very day without debate and finally Obote informed the MPs to find the copy in their pigeonholes. This followed the abolishment of the federal constitution status of kingdoms and this led to the prime minister's office to be managed with the office of the president and all the powers were vested in Obote and this made Uganda to be declared a republic and this means it was of no doubt that Kabaka and his kingdom well managed at Mengo palace had to refuse the embracing of the pigeon constitution but continuing to advocate for the 1962 version. On 24th /May/1966 Kabaka's palace was stormed by the Uganda Army done under the command of Gen Idi Amin Dada though the order was given by Obote so the Kabaka had to find his way to escape narrowly and found himself in Britain in an exile where he has died in the same country. And in the year 1967, Obote put to naught all monarchs and he made parliament to be the constituent assembly and then later all the political parties were leveled down and left U.P.C alone where by this led Uganda to become a country of one- party state this led Gen Idi Amin Dada to be an anti- Obote and planned to over throw him on 25th /January/1971 and it was also this period which lasted for eight years that triggered the expulsion of all Asians most pointed out were the Indians. Amidst all that condition, the republic of Uganda faced problems of tremendous suffering in the economic sector, poor management, Insecurity, and loss of lives nearly approximately to three hundred thousand due to extra judicial killings during the regime of Gen Amin Dada⁴⁰ and this will lead us to the discussions about the fall of Amin with the idea about the U.N.L.F and Obote II.

⁴⁰ Article written by the Uganda High Commission Ottawa Canada *Brief Political History of Uganda Independence through the 1960s*

4.4.1 The Ideas About the Fall of Amin, the U.N.L. F and Obote II Discussed

In the month of April 1979, there came in a combined force of Ugandan exiles under the help of U.N.L. F and T.P.D. Fs with the aim to overthrow Gen Amin's government which came into success and the then President of the republic of Tanzania Julius Nyerere conducted a Moshi conference that brought in the group with the common good to overthrow Amin. After that, Ugandan government was led by Prof Yusuf Lule, Godfrey Binayisa and followed by Paul Muwanga known for organizing the December 1980 elections that announced U.P.C as winners but considered as the party that rigged the elections but it led Obote to become the president of Uganda and for another time Uganda is said to have faced the problems of Insecurity and in this it is estimated that five hundred thousand people lost their lives in five years of Obote as a ruler. Yoweri Kaguta Museveni who by that time the president of U.P.M and Vice Chair Man of the M.C showed his inner ideas that signed a protest the 1980 elections and launched a struggle with an intention to liberate the Ugandans and on 06th / February/1981 with only Twenty Six compatriots went for a war in the name of the National Resistance Army and they made sure their achievements were fulfilled until they advanced near Kampala and cut the country off which made Obote to find negotiations and the military Junta of Gen Bazilio and Tito Okello Lutwa replaced the one of Obote but on 20th /February/1986 this military Junta was put to silence making the whole country to be in the hands of N.R.A. This brought in relief and happiness to the Ugandans and the known oppressed Ugandans were at peace then Yoweri Kaguta Museveni was sworn in as the president of the republic of Uganda and he found himself in building Uganda and to do this it demanded him to scratch from nothing so here he had to start with promulgation of the new constitution in 1995 and this made the creation of rights for people especially the marginalized groups like women, youth, the differently abled and all workers were given a special respect, the military gained representation in the parliament.

4.4.2 Reconciliation Between how Leadership History in Uganda can Change the Society

Uganda has been led by different personalities on the presidential level. On the same note, it has the political system of arrangement in kingdoms and chiefdoms. This completes our thirst about the key role that the field of politics can play in promotion of inter-tribal dialogue and oneness. It is good to talk about this history for it will help us to know the stand point of Uganda. Leaders are considered to be men and women of practical knowledge and every day that passes, their actions live a history in the society. Citizens have right to judge the acts of the people they elect and by observing the history, they can understand the legacy left by the leaders therefore, in relation to fighting Tribalism in Uganda the above historical reflection about leadership will appear relevant, new and useful every day. In the society if the views of leaders reflect unity this will create oneness to the people. On the other hand, if the views reflect contrary to what the spirit of unity teaches this divides people hence the outburst of different problems in this case it is Tribalism. Every leader should consider that good politics contributes much in the promotion of human dignity, oneness, unity, peace and stability within the people living in the society.

4.4.3 Ubuntu as One Among the Main Means to Transform Uganda

Having seen problem of transition we, need to remember an outstanding inquiry. What does the state need? Uganda as a country, the problem is not whether there has been a transition or not but what we need is not only a mere transition but it should be a peaceful transition that reflects the spirit of Ubuntu and if this is achieved then the state gains stability, peace, prosperity flourishes. The state needs philosopher kings who can embrace practical wisdom in governing it, who can use their educational skills to

improve the locality and be there for the service of all.⁴¹ And this will lead to the progress of high standards in Uganda seen as that which has occurred due to the influence of favorable changes in the country due good to systems of governance.⁴²

4.4.4 Politics of Identity VS Politics of Interest

A good leader should embrace the politics of interest and this will help the citizens to realize the goals being achieved in life because politics of interest deals with the response to people's needs in life to say what we can call rights for example the right to education, shelter, security, medical care, food, infrastructure bet-cetera. The fundamental function of education is to help the ordinary individual feel comfortable with his or her usefulness in the environment and to have happiness to himself and to ensure that the citizen use his abilities for the progress of the community.⁴³ Leaders should be able to intervene in times of great and urgent demand in that they should be ready to help the citizens and educate and encourage them to embrace hard work and to sense problem realization and solving politics of identity is wrong, futile, dangerous and not practical.

4.5 Relevance of Ubuntu in Fighting Tribalism

4.5.1 Question of Unity and Equality

Here comes a controversial area of speculation known as the relevance of Ubuntu in fighting Tribalism and it helps us to understanding well another un avoidable area of philosophical speculation known as why Ubuntu. Undoubtedly the area of unity is emphasized through the spirit of Ubuntu.⁴⁴ On the other hand the question of equality

⁴¹ John M Cooper, *Plato Complete works* Hacket Publishing Company Indianapolis /Cambridge United states of America 1997 Pg. 16

⁴² Francis M. Deng/ I. William Zartman *Conflict resolution in Africa*, the Bookings Institution/ Washington, D.C. 1775 Massachusetts, N.W. The Library of Congress Cataloging- in- publication data 1939 Pg. 19.

⁴³ Olufemi Taiwo *How Colonialism Preempted Modernity In Africa* Indiana University Press 601 North Morton Street Bloomington U.S.A and Indianapolis 2010 Pg. 146.

⁴⁴ Harry A. Gailey *Africa Troubled Continent* Robert E. Publishing company San Jose State

is explained well here when we come to be taught that, all people are equal before the law in all spheres of political, economic, social and cultural life and every other aspect and shall enjoy equal protection of the law.⁴⁵ Ubuntu spirit fosters political stability in a way that people are ruled under one umbrella and this fosters the spirit of Love for one another.

4.5.2 Ubuntu emphasizes Sharing

This can be related to Ujama perspective which binds people together sharing the same communal tasks through togetherness and hard work, it is among the areas that if they are taken on a big note in relation to Ubuntu indeed it will help in the eradication of Tribalism.

4.5.3 Ubuntu spirit help in sensing the dangers that may threaten culture

It is noted that keenly if we are, we can sense the bidding values in the content that Christian ethics gives us.⁴⁶ So Ubuntu helps in promoting ethical values which helps in bringing people together and indeed if people have a good thing that brings them together then it becomes difficult for them to hate one another but they will always stand together, encourage one another, support one another and defend one another hence eliminating the problem of Tribalism.

4.6 Conclusion of Chapter Four

In this Chapter we have seen the Ugandan politics at glance in relation to the struggle for the fight against Tribalism in Ugandan society. This gives everyone the knowledge about what Uganda is and above all what the society is to be in terms of

University Malabar Florida 1983 Pg. 123

⁴⁵ The constitution of the republic of Uganda, *Protection and promotion of fundamental and other human rights and freedoms* Chapter four article number 1 as at 15th February 2006 Pg. 39

⁴⁶ Dick Allen Rader *Christian Ethics in an African Context A Focus on Urban Zambia* Peter Lang publishing New York San Francisco Bern Frankfurt am Main Paris London 1991 Pg. 1

political issues. When the politics of the state are stable then also the social, economic, cultural and daily living comes to stability. This is what every state and the people contained therein would yearn for. Governance of the state is made well when one respects the constitution and do away with legal positivism and this is what every state especially Uganda should always yearn and strive to achieve. It is emphasized that people are to be taught that our own identity can be realized through the way we treat and live with others.⁴⁷ In relation to the issue of fighting Tribalism in Uganda the society should not seem hopeless in finding the meaning of life due to some influences.⁴⁸ This paper intends to show that there is a responsibility in the government leaders to educate the citizens by the use of their political ideologies shown in the manifestos so that people can be open minded and understand how to live in the society in oneness and togetherness.

⁴⁷ Jason Marsh et-al *Are we born racist? New insights from Neuroscience and positive psychology* Beacon press Boston Massachusetts 2010 Pg. 136

⁴⁸ Paul Kenyon, *Dictatorland The men who stole Africa* Head of Zeus Ltd first floor East Hardwick Street Great Britain 2018 Pg. 1

GENERAL CONCLUSION

St Augustine a philosopher Bishop is known for Christianizing Platonic Philosophy by bringing in the concept of the City of God and the City of Man. For him the city of Man should do everything reflecting the City of God and in relation to leadership, God has given Man the power and authority to govern the Universe that is why we have leaders who govern the states but in whatever they do should be to reflect the city of God who divinely illumines them. He concretely emphasized this notion by saying that in the universe the world of humanity should imitate the world of divinity. This is where the question of moral responsibility becomes a point of reflection. A leader should remember that there can be moments of praise and blame therefore he should work hard to reflect and be able to relate his work to the supreme being the source of all good and he will be praised by his subjects.⁴⁹

Ubuntu spirit will do us well in response to the question of Tribalism as a problem in Uganda. Relating this to leadership, it will help in conquering the forces that leads to poor managerial skills which arises from poor use of Authority by misuse of offices which brings in some negative activities like dictatorship, aggression and capitalism. All these separate people in the society and it may bring in some UN desirable consequences. ⁵⁰All these to be put to silence we need the practical observation and respect of Ubuntu and this will make Uganda a best land to city hence harmony, peace and unity in diversity.

⁴⁹ Eugene Schlossberger, *Moral responsibility and Persons* Temple University Press Philadelphia United States of America 1992 Pg. 97.

⁵⁰ Dick Allen Rader *Christian Ethics in an African Context A Focus on Urban Zambia* Peter Lang publishing New York San Francisco Bern Frankfurt am Main Paris London 1991 Pg. 65

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