A PUBLIC OPEN SPACE TYPOLOGY FOR KAMPALA

the development of form through studying traditional open space

By

Adule Chris

A Practicum Submitted in Partial Fulfillment
of the Requirements for the Degree of
Master of Landscape Architecture

Department of Landscape Architecture
University of Manitoba
Winnipeg, Manitoba

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A Thesis/Practicum submitted to the Faculty of Graduate Studies of The University of Manitoba in partial fulfillment of the requirements of the degree of Master of Landscape Architecture

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Dedicated to my lovely late parents

Odua (1939 - 1990)

Babiine (1945 - 2000)

AWADIFO

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To my dear siblings
Karungi. Aluma. Ashaba. Ayebare. Adule
whose encouragement. faith. pride and support
never faltered
THANK YOU

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will always remain dear to me
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Introduction

All this and much more.

Slowly and slowly disappears;

Slowly and slowly iron appears,

Lays a siege on the roof

And takes prisoner the pot and the gourd.

The plate, the cup, the lamp.

What's this but a change

To the new oblong house?

The round mud hut is no more

Joseph Waiguru (poet)

Introduction

1. Introduction

Today's major open spaces (urban parks) in Kampala, Uganda were designed at the beginning of the last century by two British urban planners: Prof. A. P. Simpson and Mr. E. A. Miriams. They based their design principles on British planning techniques without considerable reference to local traditional design principles. This approach did not recognize the importance of pre-colonial open space typologies. In addition, the factors that made these spaces unique and organic are fast disappearing. Present day urban public open spaces in Uganda display similar characteristics of many urban public open spaces in western cities. These include poor management, low levels of policing and limited maintenance. In short, wasted opportunities.

This study explores:

- the evolution of communal open space in Ugandan settlements;
- the factors that determined the shape, character and functionality of pre-colonial -- open spaces in Ugandan settlements;
- the demise of pre-colonial open space and the emergence of British-derived forms of open space
- design principles for open spaces in order to develop a set of guidelines for designing a contemporary Ugandan open space typology
- application of the findings to a selected site

For the purposes of this study, the term open space is defined as the outdoor space that is created by people for their use in daily activities like entertainment, relaxation and movement of people through the city particularly on foot.

2. A Brief Outline on Uganda

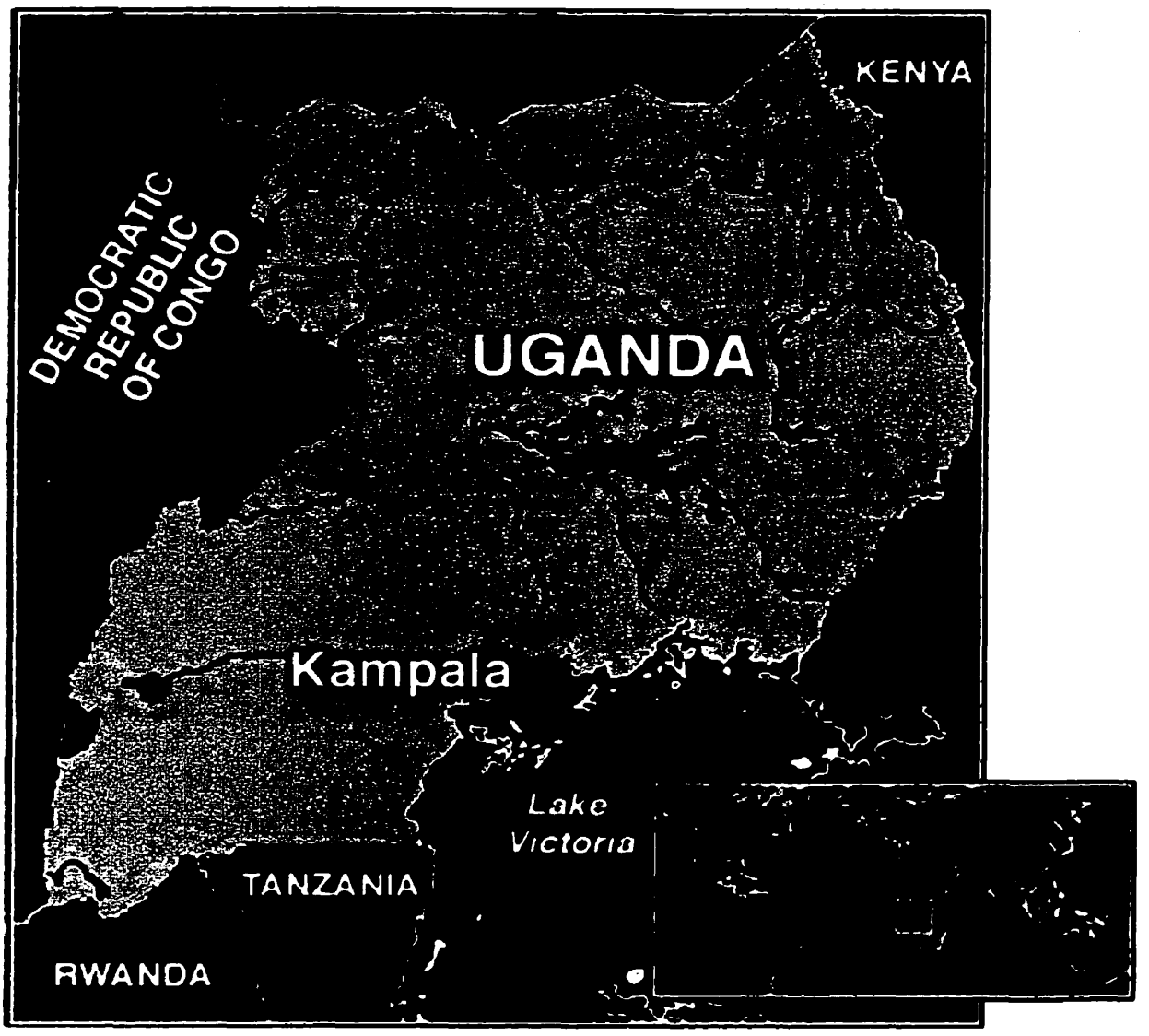


Fig. 1 Map of Uganda

Uganda (Area, 241,139 square kilometres) republic, E Africa is a member of the Commonwealth of Nations and is bounded on the North by Sudan, on the East by Kenya,on the South by Tanzania and Rwanda, and on the West by Congo (Zaire).

Land and Resources

The area of Uganda includes Lakes George and Kyoga; parts of Lakes Victoria, Edward, and Albert; and the Nile River from its outlet at Lake Victoria to Nimule on the Sudan frontier. The land surface is remarkably diversified, with elevated plains, vast forests, low swamps, arid depressions, and snowcapped peaks, the highest of which is Margherita (5119 m) in the Ruwenzori group in the southwest. Much of the south is forested, and most of the north is covered with savanna.

Climate

Despite its location on the equator, Uganda has a mild, equable climate, mainly because of its relatively high altitude. The temperature ranges from about 15.6° to 29.4° C (about 60° to 85° F). The mean annual rainfall varies from some 760 mm in the NE to about 1520 mm near Lake Victoria.

Natural Resources

Uganda's most important natural resource is its rich soil, which provides the basis for the diverse agricultural economy of the country. In addition, Uganda has exploitable deposits of gold, copper, tin, and tungsten and ample waterpower resources for producing hydroelectricity.

Plants and Animals

Uganda has a wide variety of plant life, from the mvuli tree and elephant grass of the Uganda plateau to the dry thorn scrub, acacia, and euphorbia of the southwest. The country also provides a habitat for many animals, some of which are protected in national parks. The chimpanzee inhabits the rain forests, and the elephant, rhinoceros, eland, hartebeest, lion, and leopard are found in the grasslands.

Population

Almost all the inhabitants are black Africans. About two-thirds of the people speak a Bantu language; they live in the south half of the country and include the Ganda, Soga, Nyoro, Nkole, and Toro ethnic groups. Most of the remaining people speak a Nilotic language; they live in the north and include the Acholi, Lango, and Karamojong ethnic groups.

Population Characteristics

The population of Uganda (1991) was 16,582,674 giving the country an overall population density of about 74 persons per sq. km. with an urbanized population of less than 12% in the early 1990s.

Principal Cities

Uganda's capital and largest city is Kampala (pop. 1991 prelim. 773,463), located near Lake Victoria. Other large towns include Jinja (60,979), Mbale (53,634), Masaka (49,070), Gulu (42,841), and Entebbe (41,638).

Language and Religion

English, the official language and Swahili, a language of commerce, are widely spoken. Many indigenous languages are also used. About two-thirds of Uganda's inhabitants are Christian, and approximately 16% are Muslim. The rest follow traditional religions.

Education

The British educational system has been influential in Uganda, and missionary schools have played an important role in educating the people. In the late 1980s about 2.6 million pupils attended some 7900 primary schools in Uganda, and some 263,500

students were enrolled in more than 900 secondary, technical, and teacher-training schools. Uganda's leading institutions of higher education are Makerere University (1922) and Uganda Polytechnic Kyambogo (1954) both located in Kampala.

Economy

The Ugandan economy is largely dependent on agriculture. A good deal of the farming is at the subsistence level. The principal cash crops, cotton and coffee, are dependent on a fluctuating world market. Uganda lacks access to a seaport and has few mineral resources. In addition, political considerations have sharply curtailed economic cooperation with its East African neighbors, Kenya and Tanzania. Unsettled internal political affairs in the 1970s and '80s hurt Uganda's economy as well, as did drought conditions in the north beginning in the late 1970s. The gross national product in the early 1990s was estimated at $3 billion, or about $170 per capita.

Mining

Ugandan mines produce tungsten, tin, gold, and salt. Phosphate rock and beryl are also found. Copper production declined drastically in the 1980s.

Manufacturing

Much of the manufacturing industry of Uganda is centered in the Jinja-Kampala-Tororo area and is related to the processing of the country's agricultural output. Such basic goods as textiles, shirts, footwear, processed food, beer, soft drinks, and matches are produced. Manufacturing accounts for only about 4% of the gross domestic product.

Currency and Banking

The unit of currency is the new Uganda shilling (1820 shillings equal U.S.$1; 2001), issued by the Bank of Uganda, which was founded in 1966. Several foreign banks

operate in Uganda, in addition to domestic state banks. The Kampala Stock Exchange was founded in 1990.

Foreign Trade

The cost of Uganda's imports generally exceeds the value of its exports. In the early 1990s annual exports earned about $151.2 million and imports cost about $421.9 million. The leading export by far is coffee; cotton and tea also are of some importance. Leading imports include transportation equipment, petroleum, primary and fabricated metal, machinery, paper and paper products, food, and cotton textiles. Major trade partners include Kenya, Great Britain, Germany, the U.S., and Italy. Because of Uganda's lovely scenery, tourism was an important industry before the political turmoil of the 1970s and '80s curtailed visits by foreigners. Uganda, with Kenya and Tanzania, was a member of the East African Community, an organization designed to foster economic cooperation and development, until it was dissolved in 1977 after much conflict among its three members.

Transportation

Uganda has about 28,330 km of roads, some 28% of which are paved. The country is served by about 1240 km of operated railroad track and is linked by rail with the Indian Ocean via Kenya. Ships on Lake Victoria link Uganda with Kenyan and Tanzanian ports. The national air carrier is Uganda Airlines; the main international airport is at Entebbe.

Communications

The government operates Radio Uganda, which broadcasts in English, French, Arabic, and numerous African languages, and a national television system that serves an

estimated 187,000 receivers. Nearly 60,000 telephones are in use. The official government daily newspaper is *New Vision*, published in Kampala.

Government

Under a constitution adopted in 1995, Uganda is a presidential republic. The president is popularly elected to a 5-year term. Legislative authority is vested in a unicameral parliament of 276 members: of these, 214 are directly elected, with the remaining seats reserved for women, soldiers, young people, the disabled, and union members. A referendum in 2000 overwhelming rejected multiparty politics. Non partisan presidential elections were held in 2001. Uganda is divided for administrative purposes into 45 districts.

3. *The Pre-Colonial era (ancient times to 1890)*

3.1 Origins of open space

Since the beginning of humanity, basic needs have always been food for survival and shelter against environmental hazards. These two factors dictated social arrangements as determined by location and environment respectively. However, environment has had a dominant influence on human settlements throughout history.

Fig. 2 **Olduvai Gorge** (Ngorongoro Conservation Area, Tanzania), site of important hominid remains. Eric & David Hosking— Photo Researchers, Inc.

The earliest known human settlments were the sheltered open sites and caves of Hadar and Olduvai Gorge regions of East and Central Africa. The period was the Palaeolithic era (30,000B.C - 10,000B.C) when the habitants were hunters and gathers who used only stone tools. During this period, Fire was introduced and that development led to human spatial changes. Settlements layouts changed with the introduction of a crescent-shaped screen to protect the fire from wind (Junod, 1927).

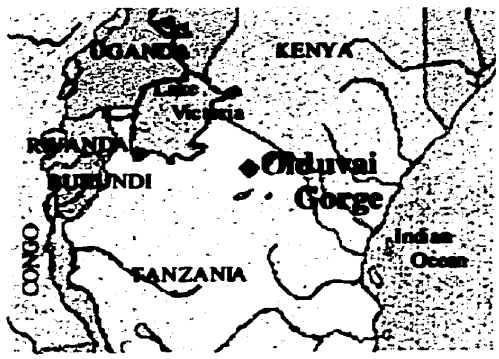


Fig. 3 **Map of Eastern Africa**

After harnessing fire, these nomadic societies left the caves and settled in permanent village. The developed cultivation and pastoral skills to increase

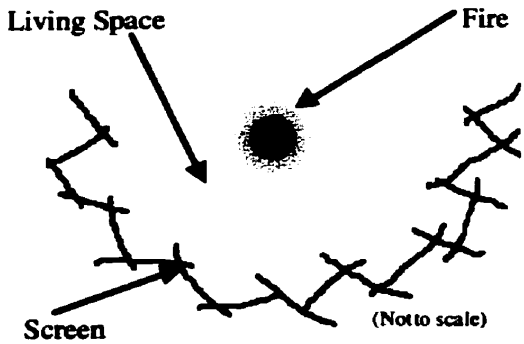


Fig. 4 **Palaeolithic Open Space** (Drawing by Adule)

and maintain their food supply. This development had a significant impact on the evolution of communal Open Spaces. The space around the fire became the new settlement for human beings and domesticated animals. This prompted the screen change in shape from crescent to a circular form (Junod, 1927). Through a circular layout, the inhabitants of the settlements would have equal access to the fire and more importantly:

> "*.... the circle of all closed geometric shapes in the plane, encompasses the greatest area within a given perimeter.*"[1]

Hence, a circular form was economical in that it could accommodate more people and animals for a given space. The form was also faster to erect and one most admirably suited to their prevailing level of technology (Zaslavsky, 1973).

By the Neolithic period (8,000 B.C - 3,000 B.C), human beings had began to live in circular village settings. The original circular fire screen developed into habitable settlements with huts built as part of it. With the fire as the focal point, the circular pattern made it possible for inhabitants to be equidistant from it. This preoccupation with circular form influenced the shape of enclosed settlements. They became relatively simple with a collection of circular huts within a circular fence. Consequently the space between the huts and the fire developed into a

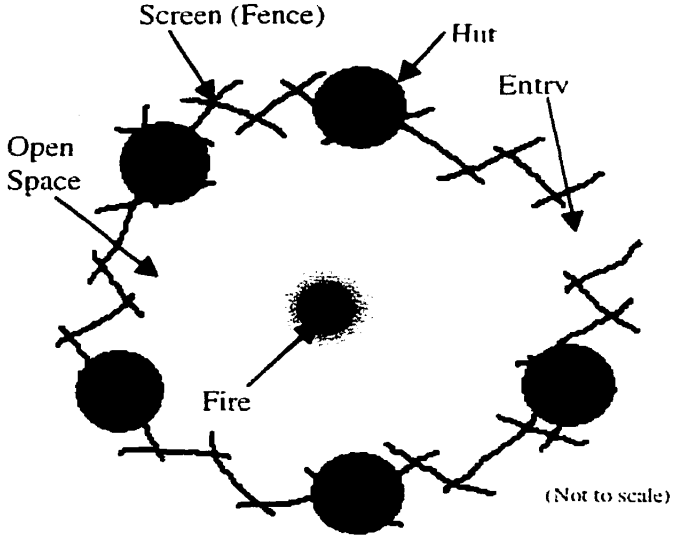


Fig.5 **Neolithic Circular Homestead layout**
(Drawing by Adule)

space where various human activities and social interactions like cooking and eating. It became an additional "room" and in most instances a central focal point that strengthened the notion that social activities occur in the open air. This space was by far the most important of all components in human settlement layouts. The hut became a secondary adjunct to this space. It accommodated human beings and/or stored grain or tools. The human settlement layout usually focused introverted onto the center and was symbolically interpreted as the heart of the settlement. This emphasized the importance of a central space more than any other features when considering the layout of human settlements.

---

[1] Pg. 154, Africa Counts, Claudia Zaslavsky

3.2. Open Space and Staple Diets

In the preceding paragraphs, we have seen how early human beings moved of the caves and occupied land most fitted to their traditional lifestyle and environment. In some cases, their lifestyle was modified or even changed as a result of geographical conditions. A clear example was the discovery of fire that eventually led to humans moving out of caves and to develop village-settings. Physical conditions such as rainfall, altitude, proximity to trees, water, or grassland determined whether the land was occupied by hunting or fishing communities, nomads or pastoralists. Food was an important basic need of these early human beings and most of the day's activities were centered around the food-pot. Its contents gave a clue about a group, tribe and/or community's whole way of life thereby helping to build up a clearer picture of their homes and surroundings spaces. These spaces were used for the benefit of their lifestyles including feeding habits, farming methods and pastoral activities (Trowell & Wachsmann, 1953). Hence, the type of food and method of feeding played a significant role in the way Open Space was used in human communities and in particular pre-colonial Ugandan settlement patterns. The food-pot contents cut across all tribal and racial groupings of Ugandan communities and was based on the three main staple foods namely grain (cereal), plantain (bananas) and milk.

(i) Cereal Belt (Grain-eaters)

Grain-eating peoples - the Nilotics groups - are mainly found in the region of northern Uganda (*see appendix*). The region's rainfall is unreliable thereby making the habitants practice a farming style based on the cultivation of cereals. Cereals are resilient

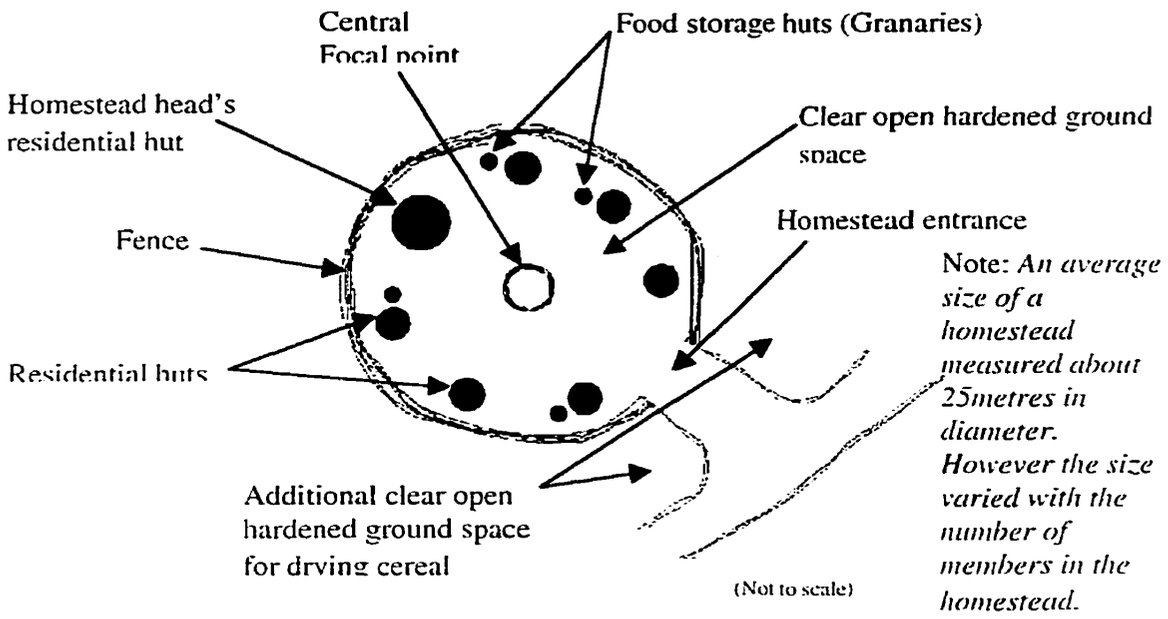


Fig.6 **Plan of a Nilotic (grain-eater) homestead** (Drawing by Adule)

to inconsistent rainfall patterns. An important distinguishing feature of this community settlement is the provision of a flat hardened dry open space surface either within or outside the enclosed compound. The space is used to winnow and then spread the harvest - usually cereal and leguminous crops (peas and beans) which is their main staple food. The dried cereals are usually stored for future food consumption. Bundles of rushes are also dried in this space and later on used to make household items like mats and baskets. The "outside" open space is also used as a meeting place for any passer-by to chat with members of the community. However, entering the enclosed compound was considered a formal private visit. This implied that anyone who entered that space without formal invitation was considered an intruder and a threat to security, unless s/he was a trusted friend. This was a clear indication that there was a graduated use of space in the homestead and the use depended on social ranking, family relationship and gender. The whole village layout consisted of huts that were usually surrounded by a high protective

hedge of thorny finger euphorbia (*Euphorbia tirucalli*) and small garden plots around the homesteads.

Fig.7 **Food Preparation** (Pg.122. The Iteso – J.C.D Lawerence)

Fig.8 **Peasant Homestead** (Pg.122. The Iteso – J.C.D Lawerence)

Note:- The courtyard is surrounded by dwelling and grain storage huts. In Fig.4, some wooden chairs are visible on the right hand side of the photo. It's an indication that the space is used for social activities too. Another element that is noticeable is the roof overhangs that usually extends to about 1.5 meters. The main function of the overhang is to offer shade at any time of the day.

Plantain Belt (Banana-eaters)

Plantain was and still is the most important subsistence crop of the Bantu group found in the south, central and western regions of Uganda. Unlike cereal crops, which are seasonal, plantain grows year round. The special feature about plantain is that it is cut and consumed fresh hence large spaces for drying, preparing food or storage facilities not required. However, the plantation had to be maintained throughout the year in order to maintain a constant supply of food. The plantain gardens are usually large in size so as to maintain a constant supply for the people however, there isn't any documented data on what was considered sufficient size for a healthy living. The residential huts were nestled snugly in the shade of the banana gardens without any formal hedging and away from the hot tropical sun. However, an open space was always set up in front of the huts for various social activities like dancing.

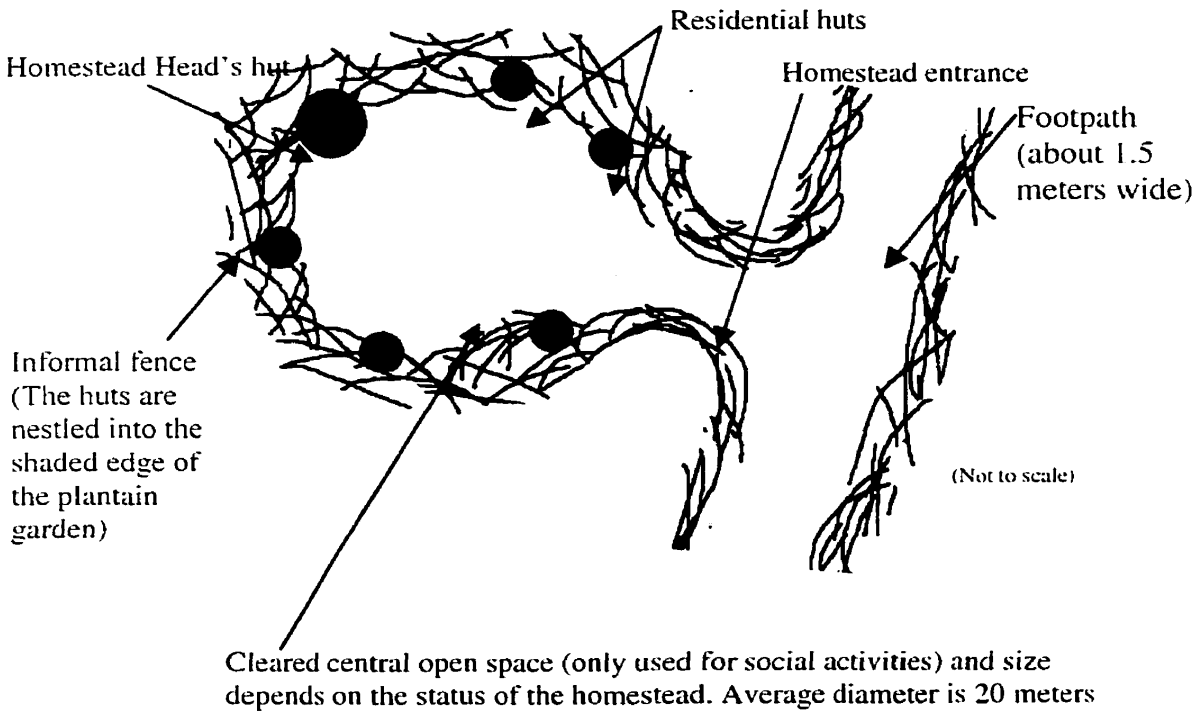


Fig.9 **Plan of a Bantu (plantain-eater) homestead** (Drawing by Adule)

Fig.10 **Homestead of a plantain eater** (Pg.29 Itinerant Townsmen – D.Jacob)

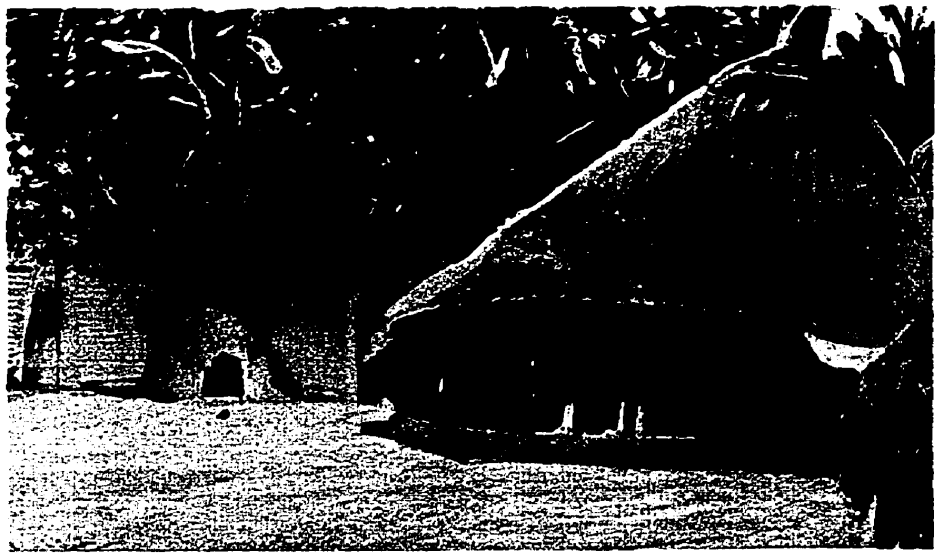


Fig.11 **A chief's homestead with a courtyard.** (Pg.657 Uganda Protectorate – Harry Johnston)

Pastoral Belt (Cattle-keepers)

These communities - mainly Hima and Karamoja - are found in the North-Eastern and South-western regions of Uganda with drought-like conditions. The prospects of any form of arable agriculture were limited. The form of settlement is usually compact and simple with the *Kraal* as the center of the pastoral lifestyle. The huts are arranged in a circle leaving the centre free as an open space in which the cattle are assembled over night. Since pastoral groups were nomadic in their lifestyle, they could settle wherever they considered that the pasturage and general conditions were most advantageous to the wellbeing of their herd. These Pastoral communities built *Kraals* with large open spaces in the center for keeping animals (cows, goats and sheep) surrounded by a strong hedge to protect them from wild animals during the night. Nonetheless, their huts were temporary makeshift since the animals (cows, goats and sheep) were their most important assets and their owners therefore sought to make them safe and comfortable.

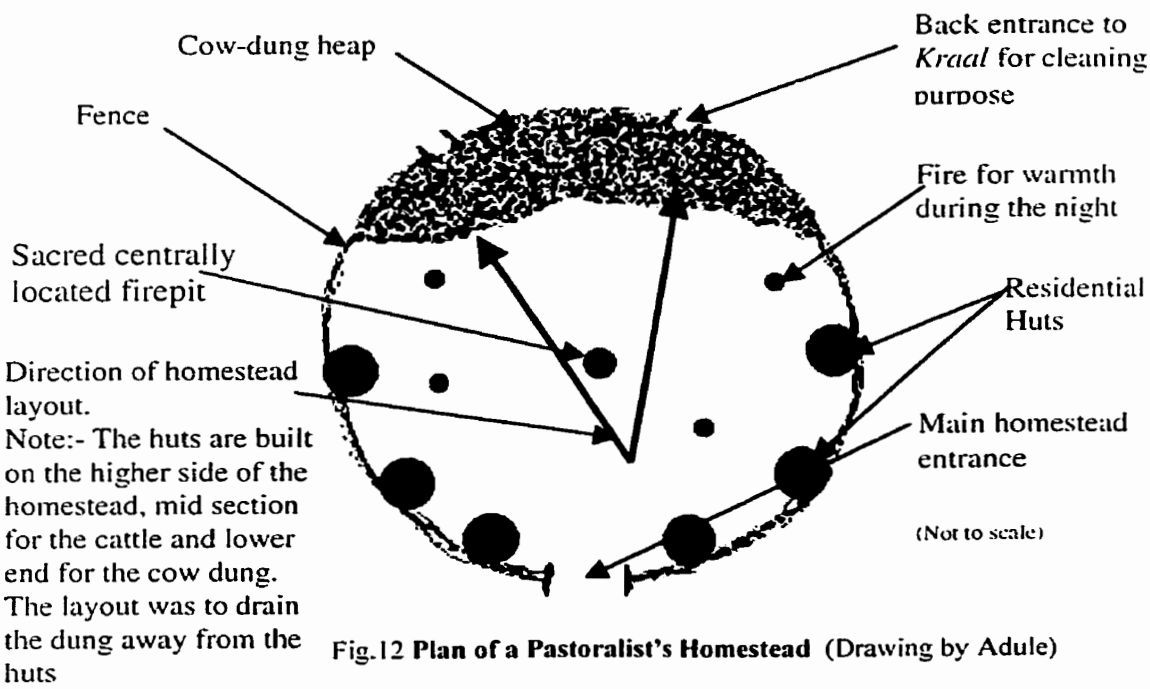


Fig.12 **Plan of a Pastoralist's Homestead** (Drawing by Adule)

Kraals were characterised by:

- a sacred fire located in the centre of the kraal that burned day and night used mainly for light and warmth;

- a cleared open space where the cows waited after being milked before being herded off to graze. Milk was the main food among the pastoralist people.

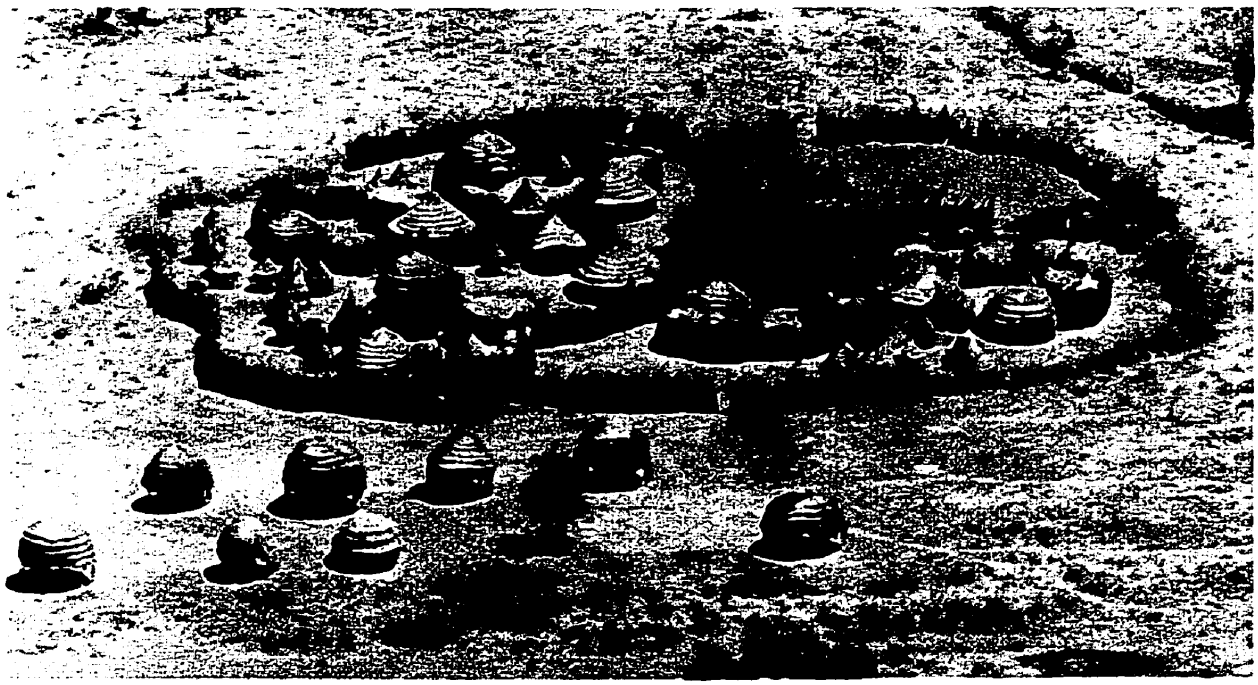


Fig.13 **A Pastoralist's Homestead Settlement**
(Page 32, Karimonjong Politics – N.Dyson-Hudson)

3.3. Open spaces in Bugandan Culture

A popular misconception about African natives is that they lacked the cultural and social sophistication to build functional communities (Conrad, 1902). Most early foreigners viewed natives of Pre-colonial Uganda as living in isolated, unstructured bush communities with little or no understanding of design or for appreciation of aesthetics in community organization. They were considered primitive, undeveloped and non-human in their ways of life and the assumption was whatever little "order" that existed was largely a result of alien (European or Asian) inspiration (Stanley, 1890). The social organization of these settlement patterns reflected the environment and technology. Broadly, the social unit that formed a settlement unit was the family or more often, perhaps, the extended family, clan or tribe. To quote Junod:

> *"As a rule, a village is but a family composed of a head man, the father, his wives, his children, and the old folk who depend upon him. In some cases, his younger brothers lived with him, sometimes a son-in-law, or even a stranger, and all these inmates compose the village."*[2]

Hence, throughout the history of human settlement in Uganda, the natives established themselves as a group of people rather than a location or traditional township. The villages usually expressed a unified social structure but relatively impermanent buildings. This meant that the dwellers could retort quickly to changing circumstances such as drought or flooding. Their social structure generated a cooperative attitude that

[2] Page 219, The Life of a South African Tribe, vol.1, *Junod, H.A.*

facilitated communal action. Villages and houses were built around societies with careful planning that considered the environmental conditions of the area.

The human settlement layouts were usually in a horseshoe shape with the entrance at the open end. Located directly opposite the entrance within the homestead stood the seat and/or residence of the homestead head. As for the larger settlements, chiefs ruled with the aid of advisers and guards. The homestead consisted of a large entrance, guards, unmarried children and younger brothers on either side and at the back the headman and his wives. Age (experience) and status of any homestead member determined their physical residential locations and social manifestations. In addition, life in the community was deeply ruled by ritual ceremony, spirituality, tribal customs and a rich social contact network.

Unlike Speke (1862) and Stanley (1875), the first colonialists who sought conquest, Arab traders reached the interior of Uganda in the 1830s. They found several African kingdoms with well-developed political institutions dating back several centuries. The most important kingdom was Buganda in central Uganda with settlement communities that were organized with definite patterns and order. Its people were referred to as Baganda (the singular form is Muganda) with Luganda as their language, and Kiganda customs as their practise. Sometimes the generic term Ganda is used for all the above (especially by foreign scholars).

Buganda Homestead

The Buganda had the highest stage of development in building design among the Inter-lacustrine Bantu *(see appendix)*. In his book, *The Baganda*, Apolo Kagwa described

the King *(Kabaka)*'s palace *(Lubiri)* as the most elaborate and highly developed areas in Buganda. The oval shaped *Lubiri* enclosure measured a mile in length and half-a-mile in width. The interior was divided into large blocks of houses with luxuriant gardens and open spaces with wide roads between them. Bark-cloth fig trees (*Ficus natalensis*) lined the main entranceway to the palace. The trees were usually planted at the time when the *Kabaka*'s palace was being built. The palace layout always faced the east because it was believed that ancestors of the kings were supposed to have come from that direction. Consequently, the most important approach to the *Lubiri* was from the east (Geddie, 1883).

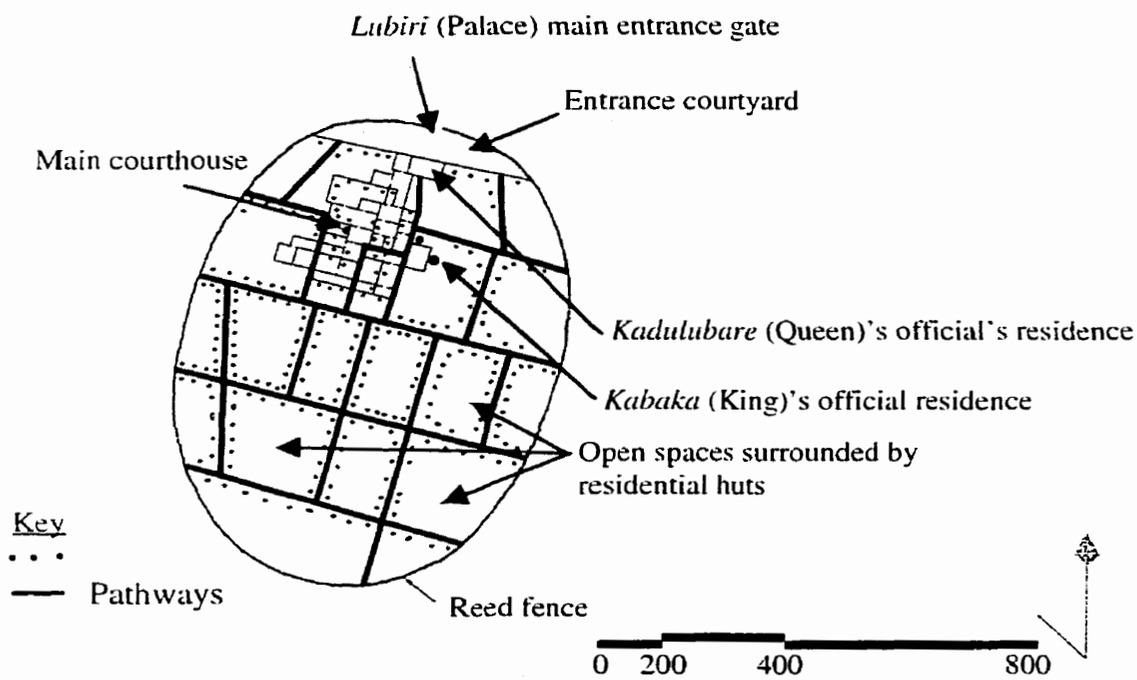
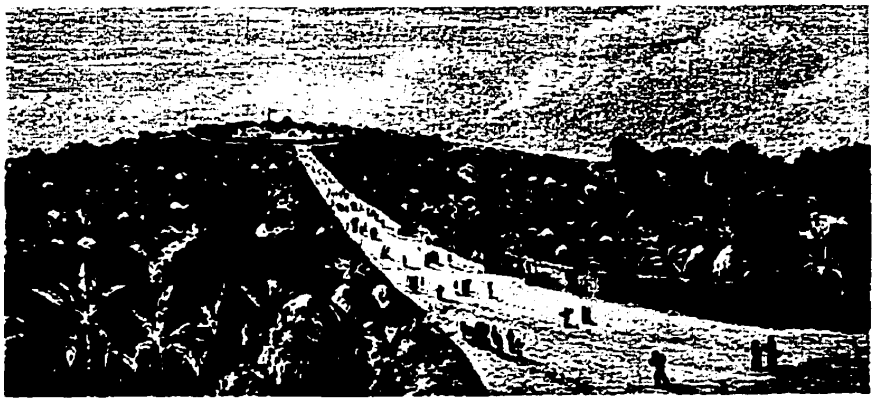


Fig.14 **Lubiri (Royal enclosure) Plan** drawn by Adule from Sir Apolo Kagwa's Plan (Page 525, The Baganda, John Roscoe

Around the *Lubiri*, the Baganda built their capital (*Kibuga*) that extended five to six miles in front and two miles on either side. Within the *Kibuga*, there were series of



The straight road leads to the *Lubiri* at the hilltop. The road is flanked by reed cane palisades with huts behind that are built within the banana plantations.

Fig.15 Drawing of Rubaga Hill, Kabaka Mutesa's Kibuga (capital)
Pg.393, Through the Dark Continent, Henry M.Stanley

villa residences surrounded by luxuriant gardens and open spaces similar to the houses within the palace enclosure. Some of the houses were located along these eighteen-meter wide roads that converged onto the *Lubiri* from the various districts of Buganda. The roads were always kept clean and well maintained by occupants of houses that were adjoined to them (Roscoe, 1911). In addition to houses, lush gardens lined the roads. Occasionally, an open square was formed by an interconnection of two broad roadways and this sometimes served as a market or meeting place. *Kibuga* roads were maintained by people whose enclosures adjoined them. The road system offered a sense of security for the users because most of the houses were orientated towards the road.

Notice the fenced homesteads and their courtyards that front the houses

Fig.16 View of Kabaka Mutesa's Lubiri on top of Rubaga Hill with various homesteads built along the hillside. (Pg.283, Journal of the Discovery of the source of the Nile, John H.Speke)

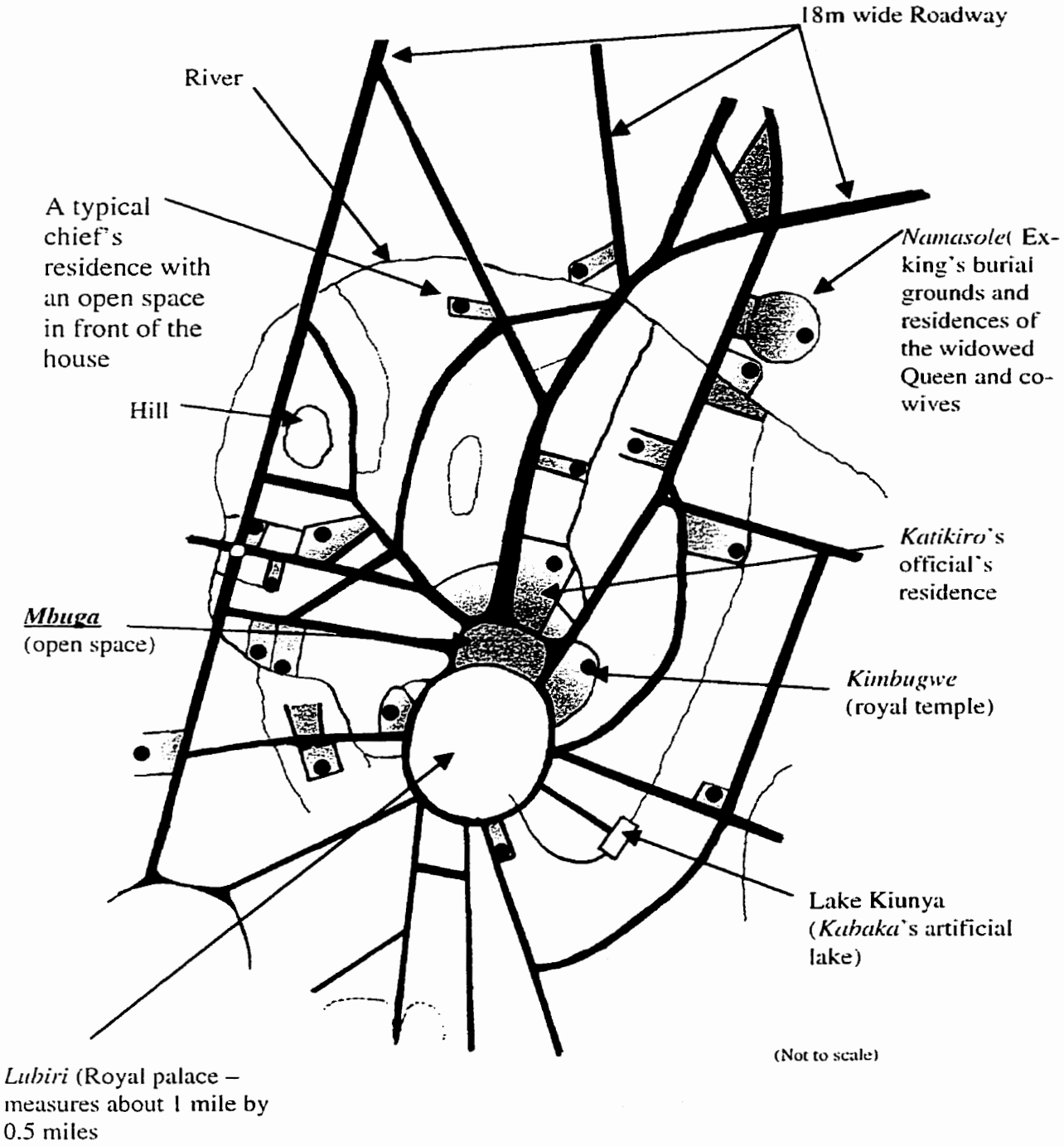


Fig.17 **Kibuga (Capital) Plan**
(Page 516, The Baganda, John Roscoe)
(Adule's drawing based on Sir Apolo Kagwa's Plan.)

The chief's residence was more like a small town than a village and was laid out exactly like the *Lubiri* though at a miniature scale. Another feature that was similar to the *Lubiri* was the reed-fence that surrounded the entire residence. The area covered approximately 183 square meters. Within the homestead, there was a wide-open space - courtyard (*Kisikati*) located in front of the main entrance. The *(Kisakati)* was kept clean and free of any vegetation except shade trees. Visitors to the residence moved through the *Kisikati*. Followers of the chief used the *Kisakati* as a social center. People spent much of their time socializing under shady trees and/or structures. It may also have been to some extent a guiding focal point for positioning neighbouring homestead sites. The house locations and sizes were based on the occupant's social rank although the layout plans were similar. It should be noted that:

> *"The open spaces in front of any main entrance were a feature of importance in Uganda; they were considered a necessary adjunct to the houses of people of rank; the chiefs followed this plan in their country-residences."* [3]

On average, the area of a homestead's open space was about 80 square meters with one edge bordering a village road or footpath while the remaining edge marked the boundary between the homestead and gardens. The main crops were bananas and coffee that grew tall enough to form an effective screen and shade with its leaves.

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[3] Page 202, Journal of the Discovery of the Source of the Nile, *John Hannington Speke*

The purpose of the open space outside the homestead boundaries was not purely aesthetic or status symbols. These spaces served as gardens, pasture fields for grazing

Note:- A gathering of a few people in an open space interacting. The residence is surrounded by a reed fence with plantain plantations behind.

Fig. 18 **Baraza (courtyard) and residence** of a member of the royal family. (Page 266. Journal of the Discovery of the Source of the Nile, John H. Speke

animals (goats and sheep) and as a barrier against vermin, reptiles and mosquitoes that thrived in areas of dense bush. This helped maintain a clean environment around the homes and the surroundings.

Village Household Qualities

The household was and still is the basic social unit in Ugandan communities. The common enclosed layout compound consisted of huts surrounded by a strong circular fence of vegetation with usually a fireplace in the centre and a single entranceway. The circular compound symbolized the unity of the household that was achieved through the use of the open central space. The activities in this space included social activities and

ceremonies, prayer meetings and animal safe custody. Usually a fire was located in the center.

Hence, pre-colonial Ugandan settlements were structured organically around the palace, religious shrine, meeting area, fire, resting shade and/or animal kraal as primary focal points. These traditional lifestyles and societal organizations where rapidly and deeply disturbed with the arrival of colonial powers in the 19th century.

4 The Colonial Period (1890 - 1962)

4.1. European arrival and influence

In 1862, British explorer John Hannington Speke, a member of the geographical society arrived in the *Lubiri*. The purpose of his trip was to try and locate the source of river Nile. His trip gave impetus to other Europeans to explore the interior of Africa and that began the penetration of European cultural influence to the central East African plateau. Speke found established communities living in the interior and exploiting the environment within the framework of their indigenous cultures. These societies possessed a highly advanced concept of aesthetic design melded with neatness and practicality. He found *Nsuku* (banana plantations) and *Misirye* (potatoes and maize) gardens that were located along hillsides and were usually 8.4 to 10 square meters (Roscoe, 1911).

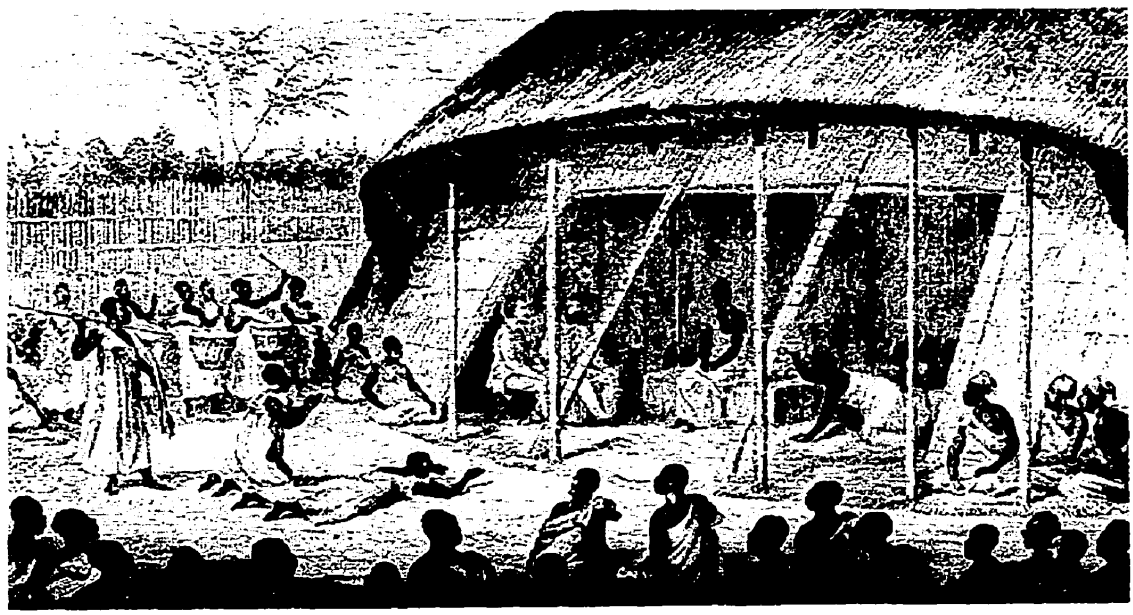

Fig.19 **Kabaka Mutesa hosting British explorers Grant and Speke in one of his courtyards** (Page 421, Journal of the Discovery of the Source of the Nile, John H. Speke

Each group of people occupying a portion of the land was considered to have a characteristic way of organizing space. These people functioned coherently as a whole unit in the habitat. However, the arrival of foreigners marked an introduction of foreign settlement patterns and methods of spatial organization. The impact of the alien settlement patterns and methods of organizing space upon those of the indigenous society led to mutual adaptation. This may have culminated in the formation of integrated patterns of settlement and functional organization. The lifestyle changed rapidly from that time under the impact of cultures from outside Africa and in 1890 Buganda and its environs had become a British Colony.

4.2. Demise of indigenous and development of colonial open spaces

The impact of British colonial and economic activity upon the subsistence policies of Bugandan communities changed Buganda's patterns of spatial organization. These newly introduced foreign cultural groups settled in their new homes to perform various activities like evangelism and education. This led to a mutual adjustment of the immigrant cultural groups and native society. The result was a distinctive settlement pattern that was formed in which clustered settlements had a functional role in the spatial organization of indigenous communities. This was an indication of the processes of their development in a multi-cultural colonial society. The foreigners, especially British colonial officers:

> *"... tend to recreate their own culture, modifying it to suit their local conditions, they divided their activities and loyalties between "home" and*

Uganda. ... Often transfers prevent the formation of a permanent attachment to any particular place in Uganda, but for this is substituted more general attachments formed through a variety of links to places and persons." [4]

This substantially influenced the development of the sites where Europeans lived and worked. The standards of housing and urban amenities in Kampala were developed on British standards - a necessity to lure for employment in "remote" posts (East African Studies No.4, 1955). This resulted in amenities known and prized "at home" such as single family houses and gardens, spacious lots and hedges, paved streets and shade trees. The development of European urban standards was not restricted to Kampala alone but occurred in many other towns and areas in Uganda.

Despite British planning, the layout homestead structure remained the same in Buganda. Culturally, the social organization of the Baganda seemed to be based on the hill arrangement. They believed that any important structure or activity had to be set up on the hilltop (*Mutala*) or area of high ground surrounded by valleys of swamp or forest. These areas did not invariably correspond to traditional administrative units but tended to focus community feelings. Even the Europeans became accustomed to the idea of settling on the *Mutala*. Each interest group was allocated a hill for their settlement and at the same time a base for their activities. Hence, the hills of Kibuli, Namirembe, Nsambya, Rubaga became ecclesiastical centers, while Nakasero hill became the administrative center of the British Protectorate in 1890. The two neighbouring hills of Mulago and Makerere became sites for the Uganda's main hospital and East Africa's first University in 1921 respectively.

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[4] Page 106, Jinja Transformed, East African Studies No.4 (East African Institute of social research)

This practice of designating *Mutalas* continued under the British Protectorate. until all the hills within a convenient distance were accounted for. Interestingly enough. despite the Baganda finding significance in hills for the site of those things important in

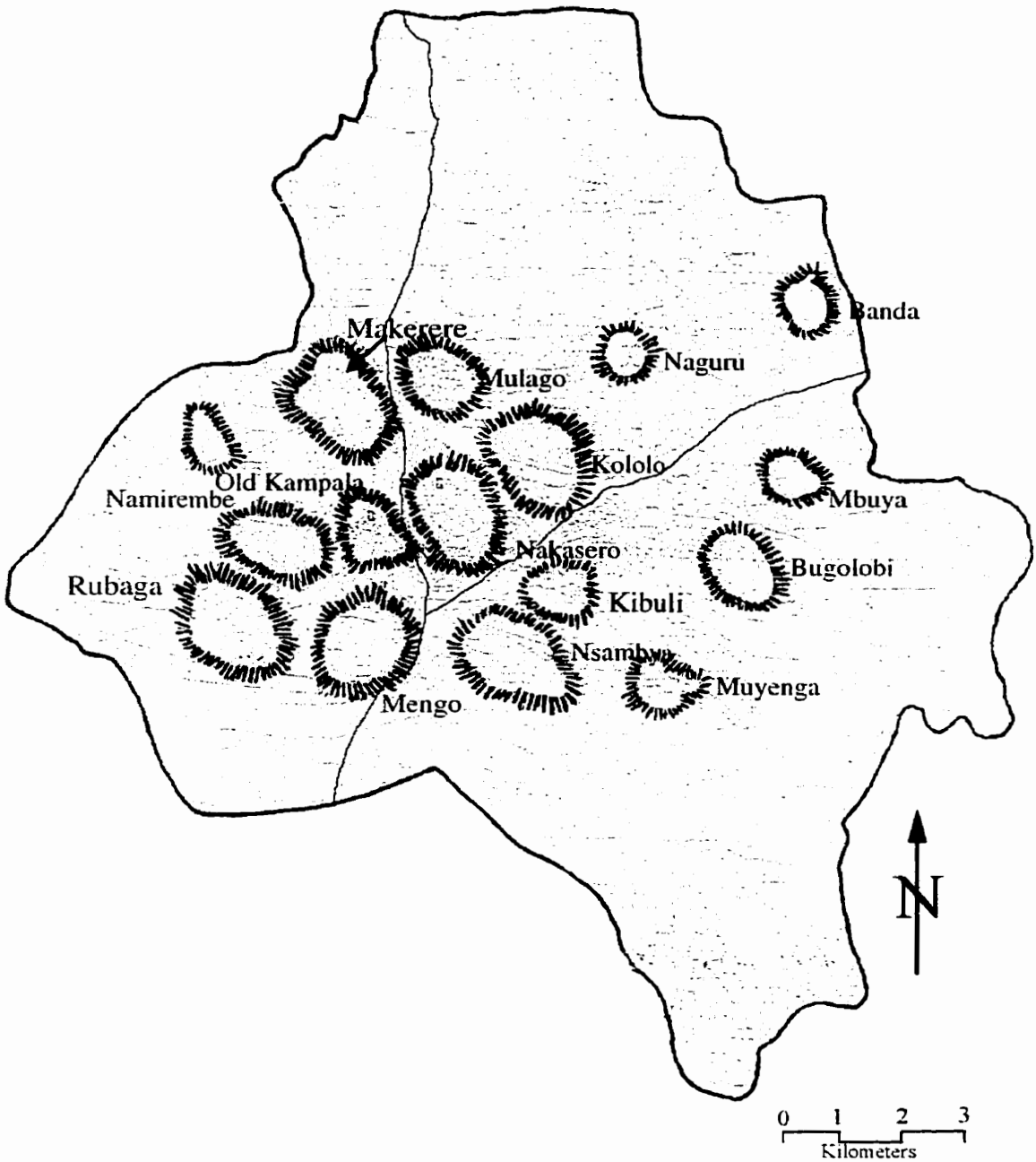

Fig.20 **Hills of Kampala**
(Drawing by Adule based on information from page 298. The City in Modern Africa, Miner)

their national life, it is unfortunate that no hill could be found for the new Parliamentary Building located in close to downtown Kampala. Perhaps this is not so coincidental, given Buganda's aversion to public representation in government.

Growing population settlement extended down the slopes as better health control incentives were applied such as draining of the swamps to control mosquito breeding while bringing the intervening valley bottoms into use for settlement. Eventually planning authorities began to appreciate the value of maintaining a network of open spaces as a permanent amenity (May, 1947). They decided that:-

> *"...built up areas would surround the hilly outcrops in the shape of belts. Meanwhile the valleys would be converted into natural green belts for Kampala."*[5]

The swampy valleys at the bottom of the hills became open spaces with a few crossings.

4.3. Growth of colonial open spaces

The plentiful open spaces in Uganda's capital are presently being encroached upon by urban cultivators, informal housing and developers, owe their existence to events that transpired early in the colonial period of the city's history. A brief chronicling of these events will highlight the specific factors that have set the stage for the development of open space.

Kampala experienced rapid growth from its beginning on Nakesero Hill in 1890. It was set up as the administrative centre of the colonial government under the command

[5] Page 5 Report on the Kampala Extension Scheme: Kololo-Naguru, 1947

of Captain Frederick Lugard. Kampala literally translated means "home of impalas" in Kiganda simply because it was the little hill where Impala grazed.

From the very beginning, its colonial administrators strove to provide it with ample open space, which now comprises quarter of the city area. There were three reasons why Kampala became generously endowed with open spaces. The most important reason was health, the second was the railway and the third was aesthetics in the British tradition. Each of these factors is examined here.

(i) Health, Sanitation, Administrative Expense and Racial Segregation

The fledgling capital of the colony was built on hills with valleys that were wet and provided habitat for various types of living creature. Shortly after the East African Protectorate was proclaimed in 1895, the British policy on colonial administration and the building of tropical settlements was profoundly changed as a result of Dr. Ronald Ross' discovery that the anopheles mosquito was the true vector of malaria. The initial policy of draining ponds was abandoned due to its obvious expense and uncertain effectiveness. Instead, the Colonial Office issued a directive to all tropical colonies requiring that:

> *"all new buildings, as far as practicable, and with due regard for expense, be located away from native quarters, clear of jungle, at a distance from stagnant waters, and where possible, on high ground"*[6]

[6] Pg.885-7, Colonial Office Documents, 1901

In 1901 British colonialists decided upon a policy of racial residential segregation in their tropical colonies. Colonists believed that since native people were already infected with malaria while British colonial officials from were not, there was a strong need to separate the two groups. After studying the situation in Freetown, Sierra Leone, the Colonial Office doctors went on to observe that:

> *"It is universally the practice in Tropical Africa to allow and even encourage native huts to be built close to European houses. These huts always contain numerous children with parasites and Anopheles with sporozoites ready for injection"*[7].

The assumption that natives were already infected with disease or were carriers of insects and parasites led Dr.William Prout to bluntly declare:

> *"We advocate segregation from the native"*[8]

Apart from malaria, sleeping sickness was another tropical disease that was of great concern to colonial officers. The colonial administration responded to increasing sleeping sickness deaths in Uganda in late 1906 by designating "Infected Areas" and making human occupation in those areas illegal. Bush clearing was carried out in the "Infected Areas" so as to allow human access through the tsetse-fly infested areas.

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[7] Pg.885-7, Colonial Office Documents, 1900
[8] 1903, British Foreign Office Documents

By 1910, there were six declared "Infected Areas" in Uganda with the Lake Victoria Infected Area the first and reportedly most virulent infected sleeping-sickness area in the country. This two-mile wide strip running the entire southern length of Uganda, along the Lake Victoria shore was important for regional trade and communication, and also as a source of drinking water. Taking these issues into account, sleeping-sickness control policies excluded strategically located "cleared" roads and lake landings through which disease control ordinances allowed limited access.

Part of the sleeping-sickness control scheme on Lake Victoria was that local labor would keep certain lake landing and landing roads fly-free by bush and papyrus clearing and tree thinning. In 1903, scientists found that tsetse flies avoided hot open spaces due to lack of vegetation cover. This led scientists like Dr.A.D.P.Hodges to design plans for the ordering of spaces. He recommended the clearing of essential ports and ferry landings about 185 meters back from the water and 800 meters in either direction along the shore. Hodges' lake shore clearing plan began on the waterfront with an 18 meter completely cleared "inner belt" and then extended back in belts of three gradually increasing width: 27 meters, to 46 meters, to 91 meters. Tsetse flies survived best in double-storey vegetation of low bush with tall trees growing out of it and with the space sufficiently lit by the sun. Hence every tree in the first belt that stood at 6m high or over was cut down so as to deprive the flies of the top storey shade. The second belt contained up to five trees per acre that were pruned to 4.5m from the ground. The third belt was pruned to 3m from the ground, and with up to fifteen trees per acre. Finally, the fourth belt had up to thirty trees per acre, with no pruning required. The result was a gradual

transition from open land to bush, from light to darkness and in principle, from health to infection.

These triangular clearings had a straight central road maximizing walking distance from bush to beach with the aim of leaving flies behind. The plans were based on geographical precision, and the prediction of human and fly movement. People were required to walk the 275 meters in a straight line through a tree shaded clear space between the lake and forest that was supposedly devoid of tsetse flies. They were required to operate along the cleared space area. The designated area showed forested areas for flies where people were prohibited, cleared space for people that flies would hopefully avoid, and some cleared areas where forest and water came closest together.

These carefully ordered plans did not seem to produce the required results. Sleeping sickness guards reported that residents were not keeping to the central path away from tsetse flies. A clear example was women fetching water who preferred to walk and rest in the shade or canoe crews who would off-load their cargo in cooler clearing edges. In 1911, Hodges decided to revise the plans to respond to residents' behavior by making allowances for shade in the central area near the access path. This was followed in 1912 with Kampala's first planning scheme. Unfortunately this plan was not sufficient to curb malaria.

In 1913, Professor F.M. Simpson was invited to prepare a new plan for Kampala. By 1915, Prof. Simpson made a visit to Kampala and recommended ethnic zoning with intervening green belts which neither locals or colonists were permitted to "encroach" upon. He cited malaria prevention as the primary reason for ethnic segregation. For

safety purposes, the colonial officials resolved that residential quarters of Europeans would be completely divided from native communities by: -

"at least a quarter of a mile"[1].

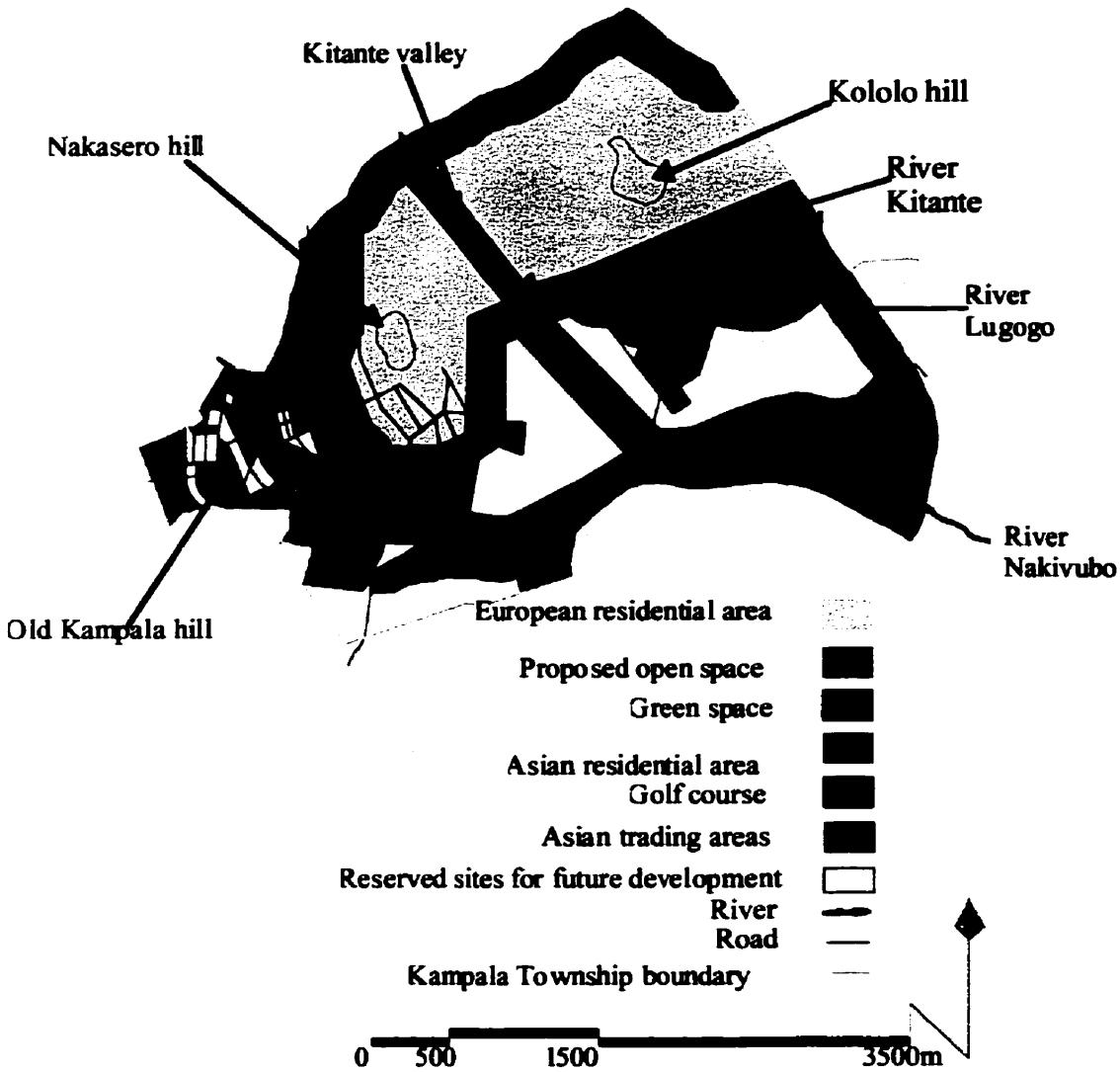

Fig.21 **Kampala 1919 Scheme**
(Prof. Simpson)

[1] Page 119 Colonial Office Document 879, 1915

Prof.Simpson regarded Nakasero as the 'European hill', with Kololo to the ENE as a future expansion. A golf course and European clubs were located around the middle southeastern flanks of Nakasero. However, the golf course was relocated to the drained Kitante Valley between the two hills (McMaster, 1966).

In order to separate residential zones along ethnic lines, a distance that was too far for a mosquito to traverse was computed to protect the health of the colonial officers. The fact that residential segregation was the primary method of prevention chosen, it was considered significant for creating an uninhabited space between the African and European.

In 1919, a new Planning Scheme based on Simpson's principles was approved for Kampala. It designated European, as well as Asian, trading centres and residential areas, and extended across the Kitante Valley into Kololo.

However, the plan did not cater to the fast growing Kampala population and by 1929, Kampala had expanded so quickly and in many ways so unsatisfactorily. This prompted the British colonial government to request renowned planning consultant and valuer A.E. Mirams to come to Uganda to prepare a report and plan for the expansion of Kampala and Jinja. He was requested to advice government in regard to the general layout of Kampala and Jinja with special reference to future expansion; the revision of existing rules of the township generally and the preparation of a Town Planning Ordinance. His plan was published in 1930 and remained in force until 1951. The plan introduced a planned civic center and at the same time, it extended the policy of residential, commercial and industrial areas segregation that was introduced by the 1919

scheme. During this period and into the early 1960s, the city grew rather haphazardly, but plentiful open spaces remained, carefully maintained by the European settlers as a "cordon sanitaire" between themselves and the non-white population.

In the early 1950s, colonial government health authorities advocated for open space planning. This led to more tracts of open space in the city being provided by the vigorous anti-malarial activities of the colonial administration. River valleys were reserved as open space because they were useful as drainage lines. A 3.5 meter minimum-width way-leaves along the banks of all streams and drainage lines were left free of buildings to permit spraying of mosquito larvae and clearing of the dense brush that harboured adult mosquitoes (Siberman & Anderson, 1948).

Meanwhile, colonial European residences, sporting clubs, and other facilities were constructed at low density, and surrounded by spacious and ornate gardens with lawns that are still features of upper-income areas of Kampala. A second reason for the wide spacing of European housing suggested by Frenkel and Western (1988, 219) pertained to the native domestic servants in the European residential suburbs. African and Asian "houseboys" living in servants' quarters on the European estates were sufficiently separated from each other that they did not constitute a viable pool of infected individuals.

Additional space in Kampala and other Ugandan towns was also found in the system of roads and rights of way. Main roads in the unplanned settlement of Kampala, even from the earliest years were extremely wide on directives from Governor Ainsworth who was chairman of the town committee. The roads were broad enough to permit the turning of a wagon pulled by a full span of oxen (Hake 1977, 27). However after Uganda

attained independence in 1962, the segregative policies of the former colonial administration were abandoned although the open spaces along the shores of Lake Victoria and in Kampala city were maintained as preventative zones against sleeping sickness and future recreational and development sites respectively.

(ii) The Railway Lands

In 1931, the Uganda railway finally reached Kampala from Kisumu (Kenya) under the responsibility of Sir George Whitehouse, the railway's chief engineer. He obtained authority from the Foreign Office to appropriate all land required for railway purposes, since development of the railway in Kenya had been made expensive by speculators who had bought up land in anticipation of its coming. The speculators charged extortionate prices for the land needed for the railways (Thornton White, Silberman et al.1948, 11). The railway appropriated land to the southeast side of Kampala close to Lake Victoria where marshalling yards and terminal facilities were laid out over a large area of flat land. Hence, the subsequent development of southeastern Kampala was very much subordinated to, and shaped by, the railways. Open spaces had to be provided on both sides of the line yards and stations for future expansions as evidenced around Nsambya railway yard. This frustrated any attempts to set up open spaces in the southeastern section of Kampala. Most of the railway facilities could not be relocated in the interest of planning. The railway was set close to the lake for proximity to water transport.

(iii) Open Space in the "City Beautiful"

The form and structure of Kampala is largely determined by the natural pattern of its flat-topped hills and wide shallow valleys. The topography lends a distinctive character to modern Kampala, where the hilltops provide settings for dominant structures, forts, cathedrals, the main mosque. The commercial and business areas are located on the pediments below the hills.. The drained valleys have more recently provided land for stadiums, playgrounds, railway warehouses, and the main industrial areas. In addition, the north shore of Lake Victoria, and the extensive papyrus swamps that line it also define Kampala. Due to its extensive open spaces, generous rainfall and lush vegetation, the city is often referred to as "the garden city of Africa."

4.4. Development of public open space in Kampala

In 1951 the colonial government unveiled a plan which had far-reaching effects on the development of Kampala. The plan involved the preservation of its abundant open spaces, and the allocation of vacant lands for the use by the informal sector as food gardens or temporary development structures. The colonial urban planners applaud the idea of large estates, pleasantly spacious suburbs, and plentiful public open space. However the railway was seen as an hindrance to Kampala's development since most railway facilities could not be relocated away from the city centre in the interests of open space planning.

The land use plan they produced featured many of the principles of the Garden City concept of Ebenezer Howard such as:

-the segregation of residential from commercial and industrial land.

-the use of the neighbourhood principle to separate purely local interaction from arterial traffic,

-the aesthetic as well as functional conversion of main roads into wide boulevards with grassed medians and generous verges,

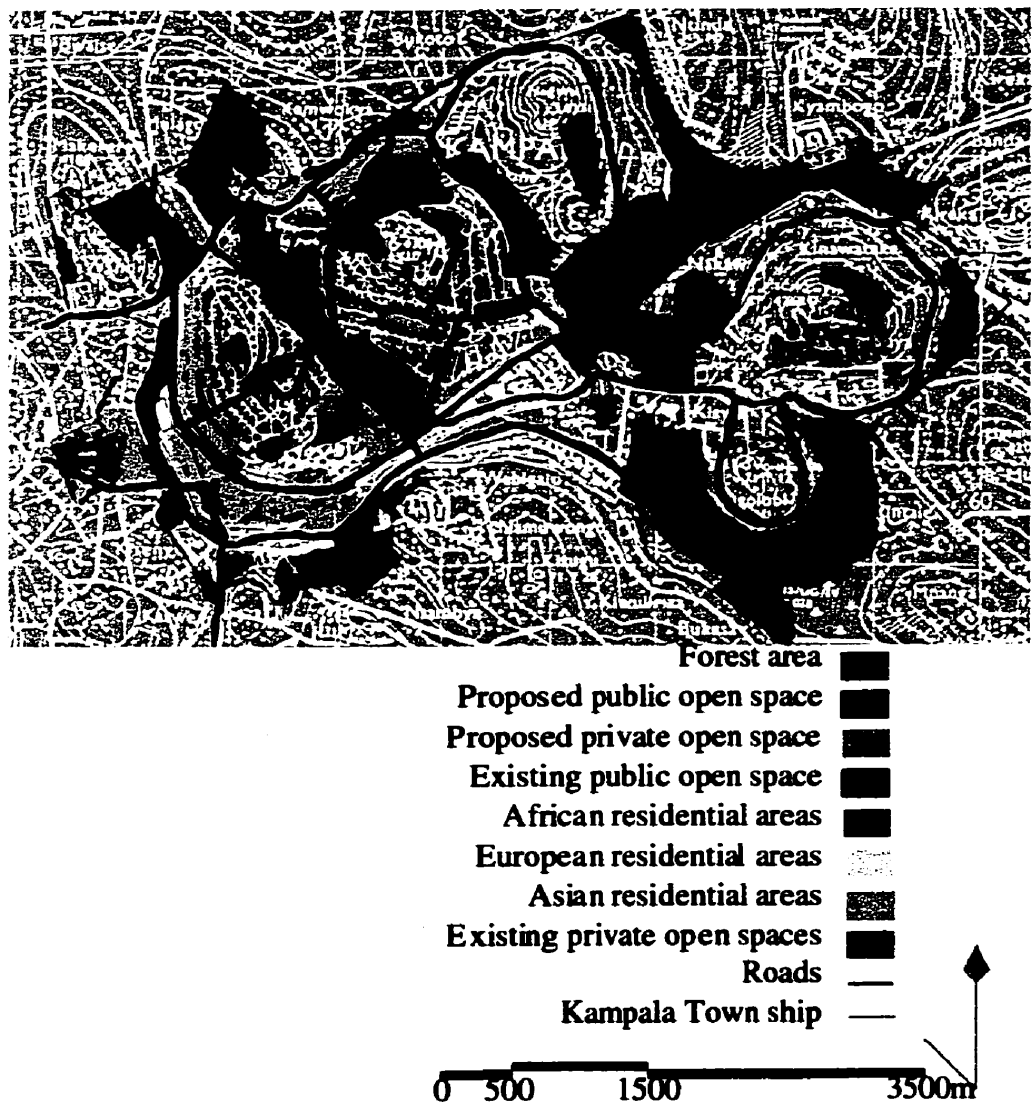

Fig.23 ***Kampala 1951 Planning Scheme***
(A. E. Miriams)

-landscaped traffic roundabouts, grassy way leaves along streams and other drainage lines through the city and

-large areas of parkland and forest reserve.

The plan followed earlier practices aimed at preserving a healthy environment for Europeans in the city.

The master plan was dominated by strips of parkland and open space averaging three hundred metres in width that transected the city along swampy channels and forest reserves bordering the city. The overall concept aimed at producing a green belt around the central business district, with green "avenues" radiating out to the municipal boundaries.

The mark of the 1951 master plan for Kampala can clearly be seen today in the layout of the city and its suburbs. During the decade between the publication of the plan and the attainment of Uganda's independence, many of the provisions of the plan were put into effect, particularly those relating to the preservation of open space and the development of wide boulevards and fine landscaped grounds around public buildings.

In particular, concomitant with this plan, much of the vacated railway land became part of park and recreational grounds that remains an attractive feature of Kampala to this day. This includes Railway Park, Nsambya sports grounds; landscaped roundabouts and spacious parklands. Inevitably, a number of open areas created or preserved under the plan have attracted a number informal sector activities over the last few years. There has been, in other words, an evolution towards 'formal' land uses in some parts of the city resulting in designated open

spaces and recreational areas within Kampala. These areas include the Golf Course. the Lugogo Sports Field. the Nakivubo Stadium and a few other sites. While Kampala appeared to accommodate a lot of open space, only 1.3 percent of its total area was considered as public open space. Staff at both the national Department of Forestry and the KCC's Parks Department have stated their concerns over the lack of designated open spaces recreation grounds.

5 Independent Uganda (1962 – Present)

5.1. Proposed Open Space Development Plan (1972)

5.1.1. Design Concepts

Open Space Facilities

Development Plan Report (1972) for Kampala City stated that

"it is exceedingly difficult to predict what the future pattern of outdoor leisure activities in Kampala will be."[10]

In the early 1970s, residential densities were so low in much of the city that most people could satisfy their informal outdoor leisure needs on land that was not officially zoned as open space. It was only for sports activities that Kampala dwellers had to use properly laid out facilities. However, thirty years later, things have dramatically changed for Kampala with a rapid rise in population and limited physical expansion of the city. The method adopted in the 1972 Structure Plan was based on standards developed for a highly urbanized country, namely Britain. The aim of the city urban planners and council officials was to modify those ideals to suit the likely circumstances of the future population of Kampala.

Proposals were made for the siting of the major open spaces in relation to land suitability and availability. When the land was availed, its proposed use determined the size. Most of the smaller open spaces were allocated to sites that were reserved for housing areas. It was hoped that the amounts of open space designated at that stage together with the proposed major open spaces would increase the provision of open

[10] Page 87, 227, *Kampala Development Plan 1972.*

space. These open spaces were categorized into three groups that catered for a full range of outdoor activities in the 1970s.

The first was amenity open spaces that provided areas where people quietly relaxed in the open air. It included a variety of different types of open space ranging from a formal town park, such as Independence Park (now renamed Sheraton Park), to small hilltop areas such as Kololo Summit Viewpoint (now a military post), or large informal parks such as Gaba beach on the lake shore. The standard proposed in the Standard Plan was for 4000-8000 square meters (1 to 2 acres) of amenity open space per 1,000 persons.

Second, small play spaces for young children were required in all parts of the urban area. In low-density residential areas, individual gardens or small amenity open spaces performed the same function. As for the medium and high-density residential areas, special provision was necessary for small children. It was proposed that 2000 square meters (0.5 acres) of play space per 1,000 people should be provided in all housing areas with a density of 75 or more persons per 10,000 square meters (30 persons per acre). Such play spaces were sited as close as possible to the houses that they served with the furthest point at 0.4 kilometres (0.25 miles) so that the young children did not have to travel far.

Finally, open spaces for sports were provided on the following basis(1972 Kampala Development Plan):

-Soccer	one pitch per 3000 persons
-Rugby	one pitch per 30,000 persons
-Field Hockey ..	one pitch per 30,000 persons

-Tennis .. .. one court per 60.000 persons

-Netball .. .. one court per 60.000 persons

Such sport facilities provision standard required an allocation of approximately 3000sq.m (0.8 acres) of land per 1.000 population. However if future demand for pitches/courts/fields did not precisely follow the anticipated pattern. it was perfectly possible to convert one type of pitch/court/field into another. For example. if rugby and hockey did not gain popularity. the pitch was easily used for soccer instead. As for other sports like wrestling. these were easily accommodated on any field.

It should be noted that these provisions for open spaces were mainly for public sporting activities. There were provisions for private facilities that required more expensive equipment for sports like tennis. cricket and swimming. Sites for private sports clubs were allocated in detailed plans in response to individual demands such as Kampala Club for lawn tennis.

Stadium Facilities

Apart from the provision of ordinary sports pitches. Kampala also has a need for improved stadium facilities where major sporting events attracting large crowds can take place. The existing facilities at Nakivubo Stadium. Lugogo Sports Ground and Sir Edward Mutesa Memorial Stadium at Wankulukuku are not up to international standard. Unfortunately. these facilities cannot be expanded due to their location and the development that has taken place around them. What City Council officials can do is to improve on their state by upgrading it to international standards. As for any large

capacity events, the Nelson Mandela Sports complex on the outskirts of Kampala is presently sufficient.

5.1.2. Design Deficiencies

Having established the future open space needs of Kampala, it was possible to determine the deficiencies of the existing open spaces to meet the future needs. At present, land is reserved for open space only within the areas covered by the old outline schemes for Kampala, Kawempe and Mengo. These old outline schemes were largely confined to the older established parts of the urban area, and they did not envisage the population of Kampala rising to the levels proposed in the new Structure Plan. Therefore, the existing Open Space proposals proved inadequate, both in terms of size and in terms of the areas that they serve.

In selecting additional major Open Spaces, the valley land was found suitable for sports fields and amenity Open Spaces due to their extensive flatness. These provided good sites for large scale provision of playing fields, although in many cases the land is at present rather swampy thus required drainage before it could be used for sports. Less flat areas, including the valley sides, became more attractively landscaped providing amenity Open Spaces.

5.1.3. Future Open Space Plans/Political upheavals

The 1972 Development Plan identified a number of places outside the present city boundary that would make very good amenity open spaces. In particular, Namalusu and Bulinguge Islands and the area around Kaazi can become very attractive public open

spaces. The report recommended undertaking further investigation to study the possibility of reserving these sites, so as to prevent any development which would prejudice their use as Open Space at some time in the future.

In addition to the valleys and lakeshore that were proposed as future open spaces, two other types of areas were identified as suitable sites. These included the hilltops with fine views overlooking the city and surrounding countryside, and sites with some particular historic or religious attraction, such as Kampala Old Fort or Natete/Busega Martyr's Memorial Grounds. Whenever possible, small areas of amenity open space had to be reserved for future consideration. Unfortunately, the Development Plan did not outline any details regarding the "small areas of amenity open spaces."

With completed structural proposals for the major public open spaces in Kampala, the next stop was to prepare detailed plans of these open spaces and where possible, they would contain any special attractions, such as craft villages or outdoor theatres. The Development Plan advocated for a set standard area ranging from 7,000 to 13,000 hectares (1.8 to 3.3 acres) for the open space per 1,000 persons. However, not all of the open space proposed in the Development Plan was required immediately. Hence, the city council officials let the city dwellers use the land temporarily for agriculture purpose till such time as it would be required as a public open space facility.

Unfortunately, after the 1972 Development Plan was published, Uganda declined into a state of political upheaval under the regime of President Idi Amin. The unstable political situation derailed most of the proposed planning for the city and hence, the 1972 Development Plan was never implemented. The various open space development projects stalled and where space within the city was reserved as a future open space

facility, the spaces were turned into gardens or used for unplanned developments. The city council did not seem to care and that attitude continued till the early 1990s. In 1994, Kampala City Council in conjunction with a number of government ministries and departments contracted John van Nostrand Associates Limited (Toronto, Canada) to produce a Kampala Urban Study Structure Plan. The structure plan did not cover much regarding open spaces however they were able to identify that 2.98% of the total city area of 55.94 square meters was considered as open space. This may sound as an improvement from the 1.3% reported in the 1972 Development Plan but in reality, the number of these open spaces were used as gardens. Some had been allocated wrongly to developers who built physical structures on the sites. Fortunately, the 1994 Kampala Urban Study Structure Plan states that 57.44% of the city area is considered undeveloped land/agricultural land (26, Kampala Urban Study Structure Plan, Part II). This means that there is sufficient land for future consideration of open space development. With proper planning, Kampala city council official can be able to implement the proposals outlined in both the 1972 Development Plan regarding open spaces and 1994 Kampala Urban Study Plan regarding recreational facilities.

5.2. Design lessons

5.2.1. Design Principles

The preceding chapters have shown that open spaces in Kampala developed through numerous phases. First, the colonial influence dominated by health, economy and British civic design traditions. Later, urban planning of low-density modern suburbs influenced these open spaces. However neither was distinctively Ugandan in nature and,

as a result, they were largely ineffective. This was due to a lack of cultural and functional qualities based on the traditional settings thereby rendering some open spaces inappropriate. For an open space to thrive in Kampala, it must develop around the following principles.

Anthropomorphic

Traditionally, pre-colonial human settlement layouts were organic in nature with most being anthropomorphic in design. Inhabitants regarded their settlement layouts as concrete expressions of their inner thoughts about humanity, nature and the cosmos. The way space was organized reflected values, lifestyles, status and social networks that are still noticeable in today's rural areas. Like all living organisms, component parts were inter-related with each (activity) situated within an area of optimum benefit to the whole layout (community). In situating communal open space, greater attention was paid to human relationships than to geometric design. This reflected the laws of nature and the forces of philosophical thought. However, the geometric design principles still applied through the development of a circular development shape. This shape was mathematically convenient simply because it offered the most area for a given perimeter. Symbolically, a circular compound represented household unity with the beneficial role of the family as an educative, adaptive, cooperative labor and welfare mechanism. This layout determined the nature of opportunities for social and economic association. This attention to human relationship over geometric considerations undoubtedly helped to minimize criminality, social disorientation and anomie. The *Kabaka*'s *Lubiri* was conceptually part of this circular design and local traditional architecture.

Orientation

Pre-colonial Ugandan communities tended to be structured organically around the palace, religious shrine, meeting place, fire, resting shade and/or animal kraal as main focal points. The communities were oriented towards a focal point and in most cases inwardly. Most communities had central open spaces that served as a meeting place or a palace where most circulation routes converged. The Bugandan palace (*Lubiri*) offered a striking illustration in the way communities were built around it with the circulation routes leading to and from it. The *Lubiri* was oriented with an east-facing frontage based on spiritual belief that ancestral powers came from that direction. Another example of village layout orientation was found among the Acholi of Northern Uganda. An *Abila* (central tree) often grew in the centre of the village and was used for shade during the heat of the day. It also served as a watchtower. Hunters used the same spot for sacrificial activities to the *Jok* (God) in a small hut that was located close to the *Abila*. It was also used for ceremonies connected with the birth of twins. In the cattle-keeping communities, the centre of the layout was the location of the cattle kraal.

Status

Space usage and organization within any human settlement always reflected status, values, and life styles. The residences of village chiefs and their subjects were situated at varying distances from the palace (main centre) based on rank and social status. Open space was seen as a medium in which to express relationships of a social, religious, ethnic, political or occupational nature. In addition to location, the size of any given layout especially the open space was used as a status-determining factor. Layouts were arranged on the basis of the social hierarchy. Even in the homestead layout, the

head's hut usually faced the main entrance with all the other huts arranged around it. This was a clear indication that there was a graduated use of space in the homestead that depended on social ranking, family relationships and gender.

Opportunities for interaction

In Ugandan open spaces, the geometry of the layout encouraged social and economic opportunities. For privacy, Ugandan compounds were usually converged onto a central open courtyard. The inner space provided a communal area for various social activities and celebrations. These spaces were gathering points that also served as points of human communication, where values, etiquette, historic traditions were periodically acted out and reaffirmed. These were great human stages upon which all social and political strata visibly expressed their identity and purpose. Street patterns in politically centralized communities like the *Kibuga* in Buganda tended to be radial, while in societies with more diffused authority they were winding labyrinths. However, all were streets for people and they exhibited a certain vitality, compassion and warmth.

Preservation

Ugandan open spaces were utilitarian, ornamental and humane. Not only did the space symbolize the relationships between humans and the cosmos but human's adaptation to the natural environment. Rather than conquer and destroy nature, the Ugandan builder revered and complemented it. These open spaces radiated a spirit of mutual aid and cooperation, of civility and gentility, of good manners and etiquette. There was a sensitive inter-relatedness to everything. It was that quality that made Ugandan open space and the structures within them works of art. Occupants were custodians of the land preserving it for their children.

5.2.2. Design qualities and guidelines

Designing open space to be more attuned to African and in particular Ugandan culture and tradition does not eliminate necessary requirements for modern Open Spaces. The aim is to design open spaces using appropriate principles of pre-colonial open spaces while reflecting today's conditions. This can be achieved through designing a space that is multi-functional in the same way that public open spaces were utilized in the past. In addition to being multi-functional, it must be very flexible and adaptable to change so as to attain a strong sense of heterogeneity. The space is to cater for people's needs and purpose while it is maintained as the hub of the community. However, we must consider other necessary design factors such as:

Safety

Security has always been essential for human lifestyle. Public open spaces must provide for security or they will not be successful. In event of any form of dispute, misunderstanding and wars, conflicting parties always find a form of refuge in some of these spaces. Disputes were settled in these spaces and frightened peoples always found refuge in these spaces. It was against the culture to inflict any form of harm against anyone in such spaces because they were respectfully considered centres of peace and goodwill. Today, such spaces might not provide that form of security but through ample lighting, these spaces can deter crimes at night. With availability of funding, evening patrols could be introduced.

Accessibility

Technologically, the world is becoming an advanced planet where every human being is led to believe that s/he is entitled to anything regardless of their ability. Hence,

today's designers are challenged to consider the interests and ability of everyone when designing buildings and their surroundings. Spaces that were only accessed by able people are now being converted into accessible areas. Full accessibility should be seen as a right for everyone and not for a select group of individuals. Not only should the space and building be safe, they should also be accessible.

Genius Loci/Context

The real strength and quality of a design lies in its ability to evoke a sense of place and a strong relationship with the surroundings. The quality of public open space is determined by how well they integrate with their natural and human-made surroundings. Through the use of various native materials, a designer must try to instill a sense of place so as to give the space its own unique character. Further more, its contextual qualities must be strong so that the space harmonizes with its surroundings. This is important to the creation of unified and well-integrated spaces.

Environmental concerns

Ugandan open spaces were ornamental and organic. They symbolized not only relationship between fellow humans and the cosmos but also human's adaptation to the natural environment. Rather than conquer between and destroy nature, the African builder revered and complemented it. Traditional open spaces radiated a spirit of mutual aid and cooperation, of civility and gentility, of good manners and etiquette. There was a sensitive inter-relatedness to everything; and it was that quality that made African open space and the structures within them, works of arts while respecting their relationship with the natural world.

Symbolism

In Uganda, symbols link the past to the present and people to the environment, of which they are part. In general African thought,

> *"the symbol does not bring together two realities, as the Greek origin of the term symbol (symballein = to throw together, to connect); it does not add anything, but makes the segment of reality so accessible that the connection with the whole does not get lost in the detail."*[11]

Symbols are mirrors of real life, mirrors of people in society and the cosmos. They make people aware of themselves, and of the world in which they are a part. Human beings are the source, origin and reference point of symbols.

> *"Everything can symbolise the body, and conversely the body can symbolise everything else"*[12].

Hence, symbols must relate to and stem from what is human. Simply – they represent a happening. Hence open space as a symbol will help Ugandans become aware of themselves and of the world in which they have a role to play.

Aesthetics Integrity

Upholding beauty and honesty was the aim of any African artist with community criticism playing an essential part of artistic traditions in many African cultures (Vogel,

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[11] Page 39, Theo Sundermeier, *The Individual and Community in African Traditional Religions*, 1998
[12] Page 146, M.Douglas, *Purity and Danger*, 1970

1986). In her report, Vogel further outlined the criteria for aesthetics integrity and these included the following principles:-

- visibility (even if this necessitates proportional distortion)
- straightness and smoothness (implying youth and good health)
- symmetry (indicating a non-natural pose or posture)
- hyper-mimesis (an emphasis on general resemblance rather than on exact representation)

6 Integrated approach to Open Space design

6.1. Design Process (Constitutional Square)

Site selection

The study of pre-colonial open space typology offers a few ideas that may be incorporated into the present-day landscape of open space in Kampala. However, as this research has shown, an attempt to restore a present-day site to a particular era in time seems to be disrespectful of today's concerns and issues. Hence this offers an opportunity to explore and study open space as it evolved over history, not only to recreate open spaces based on the principles of past landscapes, but also develop exuberant spaces. Its important to achieve a particular character with the open space demonstrating that such spaces are for humans to experience the tangible (physical) aspects of the site as well as the intangible (emotional). The blending of the past and present open space principles becomes the basis of the design that best illustrates the character of the space. However, illustrating these principles requires an analysis of the space. The space chosen for this study is Constitutional Square (commonly known as City Square) located right in the centre of Kampala City.

Historical background

Located right in the centre of Kampala, Uganda's Capital City is Constitutional Square one of the very few remaining natural open spaces in the city. The space can be coined as a public open space because of its scale and function. It measures 160 metres in length and 130 metres wide covering an area of 20800 square meters, about half the area of Washingston Square Park in New York City.

The history of Constitutional Square dates back to the1902 Uganda agreement that required the government to find a suitable location for its administrative offices. This was prompted by the lack of space to expand government offices at "The Fort", site of the government offices on Kampala Hill (now known as Old Kampala Hill. The south slope of Nakasero hill was selected as the new site for government offices and named Government Square because of the two roads that formed the boundary. Government ordered that no private building should be erected on Government Square, as it was contemplated that when funds were available, government would erect their offices on the site. Incidentally, Government Square was the first town-planning zone in Kampala in 1902.

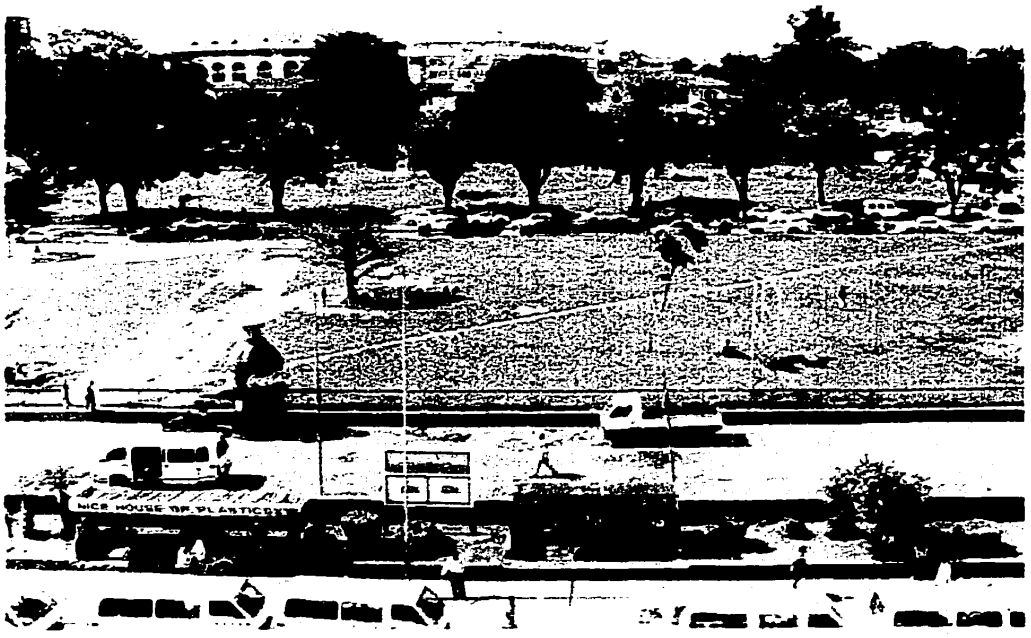


Fig.24 **Constitutional Square from a higher view point** (Photo by Adule)

In 1926, Mr. C. T. Mitchell of the Public Works Department (British Protectorate Government) designed and supervised the construction of the high court building on the north end of Government Square. However, due to lack of funds no buildings were

erected on the remaining space. This prompted A.E.Miriams in his 1930 report to advise that since the High Court was

> *"....of pleasing design and forms quite a fitting setting for the remainder of the Square which I propose should be retained as a public garden."*[13]

Mr. A. E. Miriams' recommendations were upheld and the space was reserved as a public open space.

At present, the space still stands as it did when Mr. A. E. Miriam first saw it in 1926. The major difference is that the high court building has been fenced off from the site for supposedly security reasons. Physically, the space slopes gradually dropping from the Northeast to the southwest side where the main entrance steps to the space are located. The elevation change in form of steps from the sidewalk is done as a separation from the street. The average gradient is about 9.5% from the highest point (1208m) where the High court is located to its lowest point (1188m) on Kampala road.

The space is nestled within an urban setting of Kampala Road the City's main road to the South west; the High Court, Uganda's highest Judicial Seat to the North east, Central Police Station, city's main police post to the North west and to the east, the city' s main financial district.

Fig.25 View of Constitutional Square from Kampala Road (Photo by Adule)

[13] Page 77, KAMPALA: Report on the Town Planning and Development, 1930

6.3. Site Analysis

(i)Parking lot

Located at the southwestern section of the space, its serves as a rest point for public transit vehicles that are not in service. Otherwise the parking spot is for vehicles that are used to bring people and goods to the open space during exhibitions or other formal gatherings. The lot also serves as a location for temporary kiosks for a few fast food sellers. During lunch hours, ladies usually set upfood stalls that sell hot steaming Ugandan dishes.

(ii) Washrooms

At both ends of the southwestern edge are two City-owned public washrooms

(iii) Monuments

There are two concrete monuments on the site though one had its plaque vandalized rendering it totally meaningless/ Themain monument is a dedication to the fallen heroes of the two world wars of 1914-1918 and 1939 - 1945. The second monument was vandalized and stands in the lower part of the site without any meaning or significance at all.
Its original plaque was removed and nobody seems to know or even remember what it read

Fig.26 War Monument
(Photo by Adule)

(iv) Ornamental flower beds

There are eight ornamental flower beds (four on each side) on the southern section of the site. The beds no

longer have the original vegetation due to lack of maintenance and what is left has been destroyed. However, the bed edges serve as excellent sitting facilities for people using the space for shade since some of them are located under some of the trees.

(v)Fence

A meter high metallic fence surrounds the site. Unfortunately, pedestrians who have created informal paths through the Square have vandalized the fence so to ease the passage.

(vi) Vehicular route

There is only one vehicular route, Buganda Road that runs through the centre of the square dividing it into two spaces.

(vii)Electrical Pylons/Poles

Electrical power to the space is supplied from the two sets of electrical installation pylons located in the southwestern section of the square. There are several electrical lighting poles although some do not function rendering the site insecure during the dark hours.

(viii) Vegetation

These include: *Jacaranda mimosifolia* (Jacaranda), *Spathodea campanulata* (Flame of the forest), *Terminalia mantaly* (Terminalia), *Mangifera indica* (Mango), *Azadirachta indica* (Neem) and *bougavilla*. The trees play an important role in providing shady environment, an important requirement in the tropics because of the heat.

(ix) Transit shelters

There are four transit shelters by Kampala Road though they are physically worn out structures

Site uses

(i) Shade

The space responds to the needs of people caught in the everyday tensions of urban life as a resting-place that offers an airy shade from the hot tropical sun. The shades are mainly provided by the mature *Spathodea campanulata* (Flame of the forest). *Terminalia mantaly* (Terminalia) and *Mangifera indica* (Mango). This offers an ideal setting for anyone for a rest or relaxation from effects of city lifestyle. At anytime of the day, there is usually someone taking a nap, chatting or just relaxing under its shady trees.

(ii) Pedestrian walkway

The Square is widely used as a pedestrian linkage between the residential area of Nakasero to the North and the City center and transit stop to the south. All the footpaths are informal having been carved out by people crossing the square on a regular basis.

(iii) Transit station

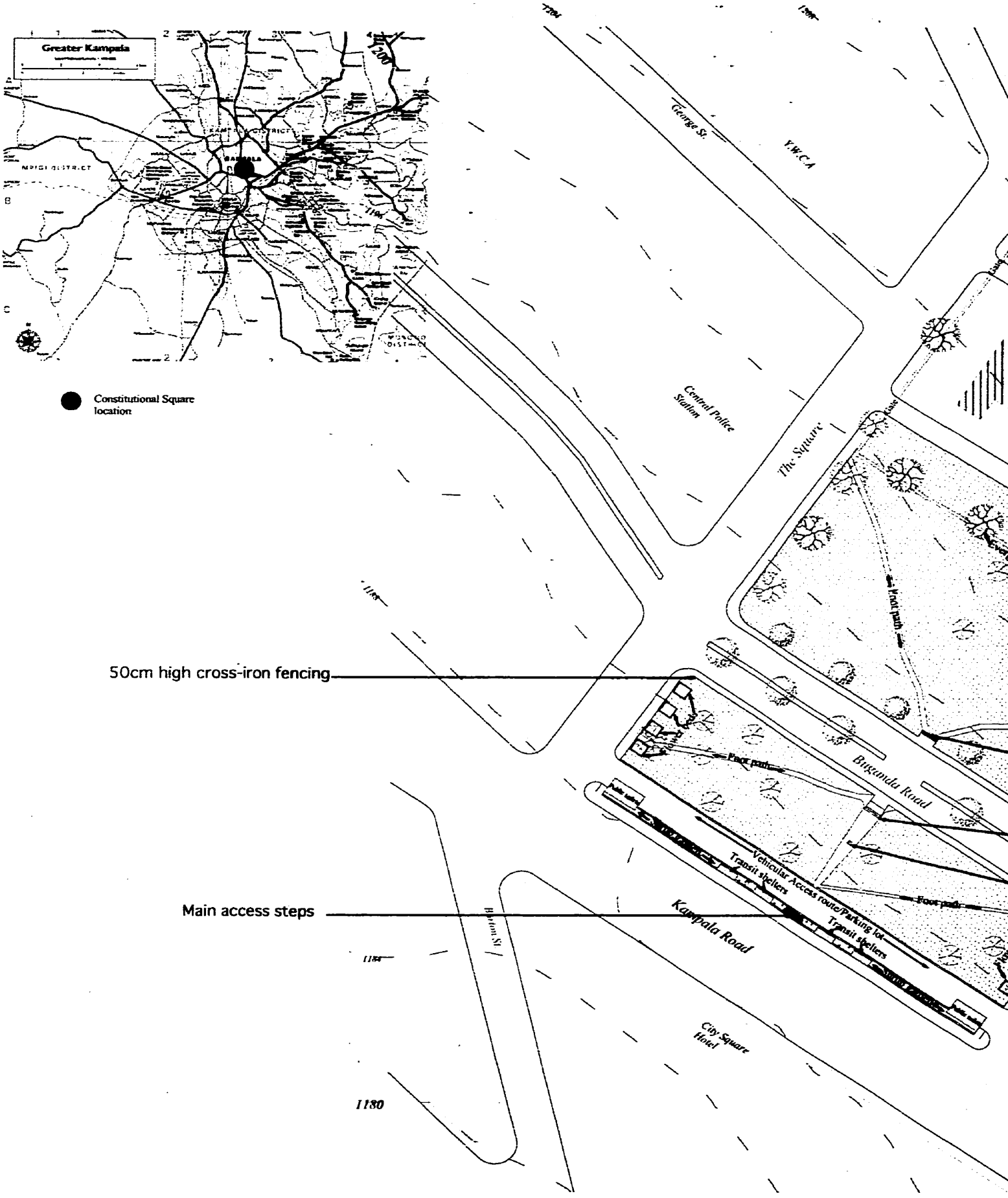
The Square's southwestern side serves as one of the busiest transit station for public service vehicles.

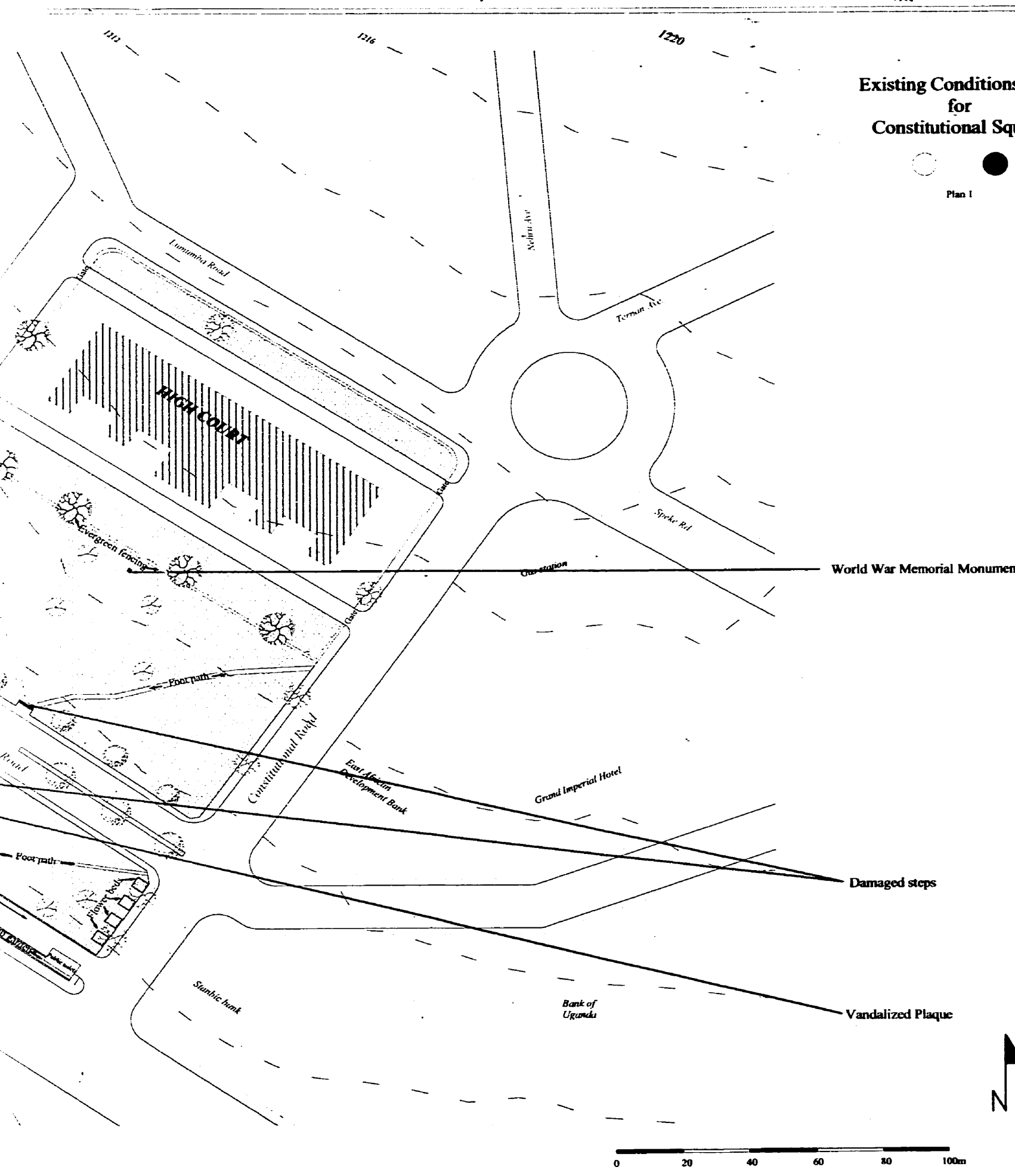
(iv) Vehicular route

Buganda road crosses the square dividing it into two sections. It also serves as a parking place because of its light use as an access route.

(v) Exhibitions/Public gatherings

The Square is used for exhibitions and fairs. Makeshift booths are erected to exhibit products and services of various participating organizations and groups. The space is also used for public gatherings like political rallies, memorial services and religious congregation.

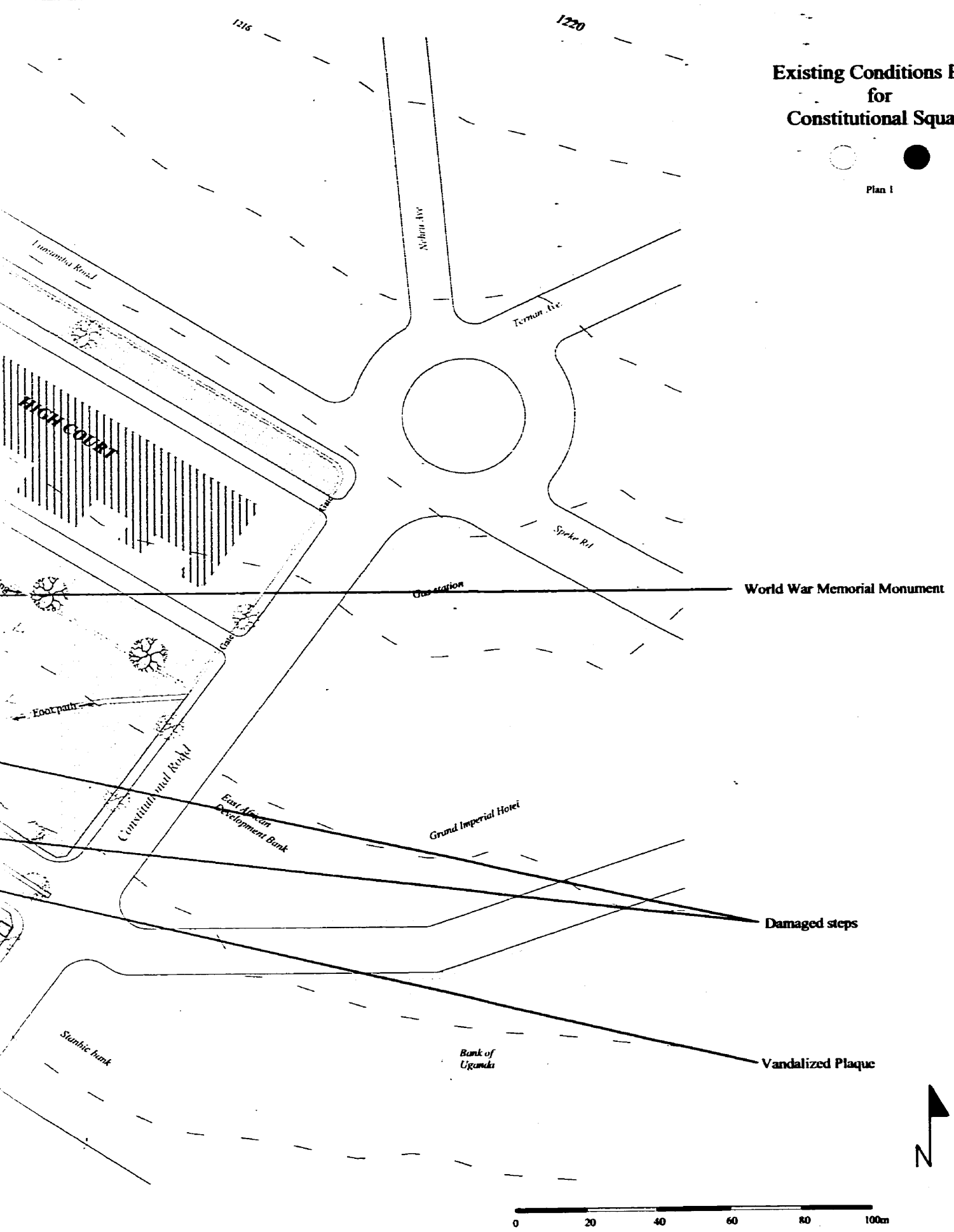

Greater Kampala
Constitutional Square location
George St.
YWCA
Central Police Station
The Square
Foot path
Buganda Road
50cm high cross-iron fencing
Main access steps
Vehicular Access route/Parking for Transit shelters
Transit shelters
Kampala Road
Hilton St.
City Square Hotel
1180


Existing Conditions
for
Constitutional Sq
Plan I
1212
1216
1220
Lumumba Road
Nehru Ave
Tersum Ave
HIGH COURT
Gate
Gate
Gate
Spoke Rd
Evergreen fencing
Gas station
World War Memorial Monumen
Foot path
Constitutional Road
East African Development Bank
Grand Imperial Hotel
Foot path
Flower beds
Damaged steps
Stanbic bank
Bank of Uganda
Vandalized Plaque
N
0
20
40
60
80
100m

A Public Open Space Typology for Kampala

Existing Conditions Plan for Constitutional Square

Plan 1



6.3. Program Analysis and recommendation

In order to develop a diverse open space, there is a need to develop formal and more appropriate elements on the Constitutional Square. Most of the human elements are informal and this offers an opportunity to build on these qualities so as to create formal elements and appropriate forms that will allow continuous use of the space in a more comfortable and sustainable form. The aim is to develop the Square into a space that appropriately serves the needs of the people in the city. This is achieved through a program analysis outlined below.

Peripheral condition

Constitutional Square is part of the city fabric and its peripheral condition to the surrounding buildings and structures is very important in maintaining its relationship with them. Unlike pre-colonial open spaces that had strong edge conditions –generally including fencing- that offered protection to the members of the settlement and their properties, contemporary urban spaces do not require a solid peripheral barrier to protect users. Currently, the Square's metallic fence is an obstacle that is not serving the purpose of keeping people away from the space as was intended by the colonial administor. Instead, people have

Fig. 27 Vandalized fence that surrounds the Square showing one of the informal footpaths (Photo by Adule)

vandalized it so as to facilitate their access to the Square.

The edges of the Square therefore require a change of character that informs users – consciously or subconsciously- that they are making a transition to or from the space. A physical barrier that acts as a deterrent to users is not needed. Unhindered access to the Square must be allowed so that people can feel that the are being invited to experience and use the space freely. It will also (as William H (Holly) Whyte argued with respect to Bryant Park, New York in the *Social Life of Small Urban Spaces)* reduce the sense of possible danger in the space. Strengthening the peripheral condition will also increase the pressure of the square, thereby making it a distinct element in the city.

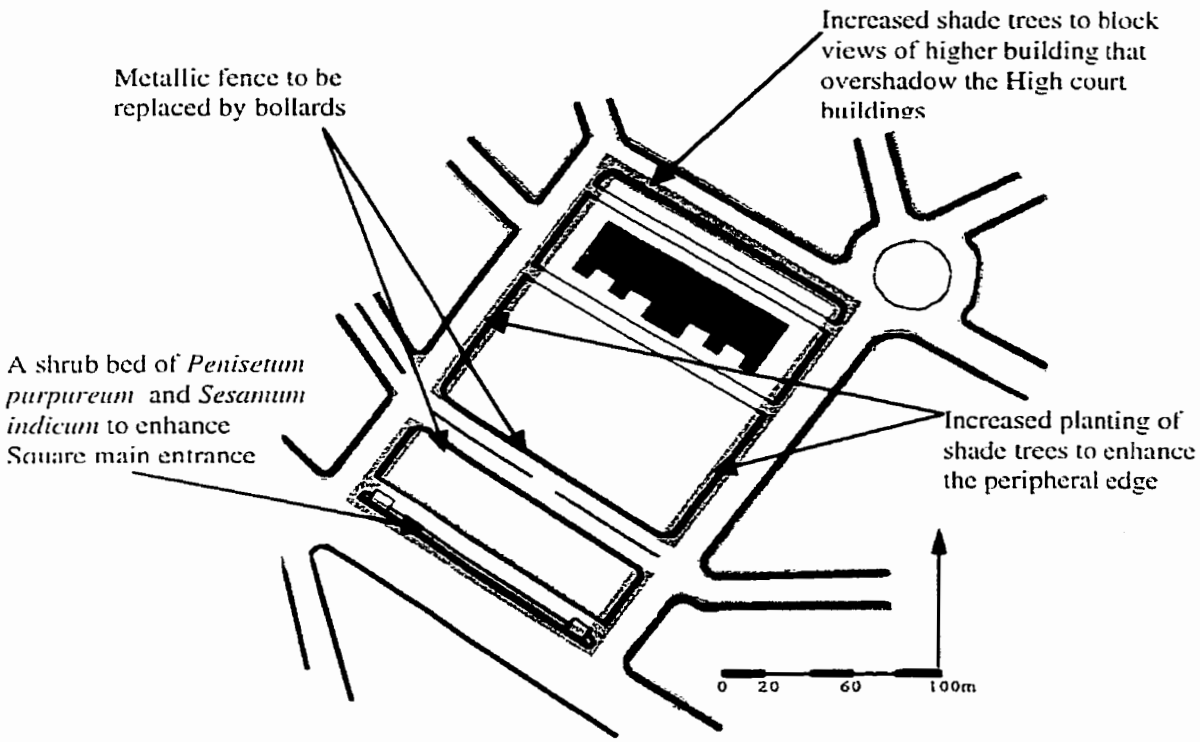


Fig.28 **Peripheral Condition Conceptual Plan**
(Drawing by Adule)

Recommendations

- Main Pedestrian Entry (Kampala Road) shrub plantings. The main entrance to the Square from Kampala Road (see Map 1 between page 67 and 68) is proposed as the principal formal entry for pedestrians. It can be reshaped to strengthen the connection between the Square and Kampala road, the main street of the city. The concept for re-shaping this entrance is based on the style of the *Lubiri* (palace) entrance during the pre-colonial days. The entire *Libiri* (palace) fence was built of dried *Penisetum purpureum* (elephant grass) reeds with an opening to serve as an entrance. However, instead of using dried reeds for the Constitutional Square, *Penisetum purpureum* (elephant grass) is proposed in the entire shrub bed along Kampala Road creating a strong live boundary. However, due to its invasive characteristics, *Penisetum purpureum* (elephant grass) will be interplanted with *Sesamum indicum* (sesame) plantings so as to control its spread. *Penisetum purpureum* requires hardened soil to survive while *Sesamum indicum* plants require loose soft soil. Hence, an appropriate balance will be developed so as to control *Penisetum purpureum*'s growth and spread.
- Increased avenue trees planting along Square Road, Constitutional Square Road and Lumumba Avenue. These will modify and strengthen the peripheral condition of the Square. The proposed trees along Lumumba Avenue will also form a backdrop for the High Court building so that appearance is more striking. At present, it is overshadowed by the overwhelming presence of higher buildings on its northeastern side.

- Replace the metallic fence with bollards. These will strengthen the edge of the site and create a barrier against drivers that going through the road across the Square to avoid traffic jams. Removal of the fence might also increase the sense of safety for users of the Square. The proposed bollards will serve as fixed seating facilities and lighting fixtures in order to offer comfort and safety.

Microclimate

Microclimate has major effects on how people use outdoors spaces. Constitutional Square is one of the few shady places in Kampala. Shade is an important aspect of Ugandan open spaces. However the colonists did not consider it a necessity as is shown by their belief that trees harboured mosquitoes and tsetse flies. Hence most of the open spaces they designed contained few shade trees and the Constitutional Square was no exception.

The shady spots in Square become "outdoor rooms" that offer opportunities for human interaction as people relax away from the intense tropical heat under the tree cover. Formal seating facilities are not currently available on site. This leave people with the choice of using the flowerbed edges, the metallic fences around the site and shady grass surfaces as seats. In addition, these "outdoor rooms" can serve as locations for booths and temporary stands during exhibitions, fairs and other gatherings.

Fig.29 **Relaxing under one of the shady spots of the Square** (Photo by Adule)

Fig.30 **Flower bed edges used as seats** (Photo by Adule)

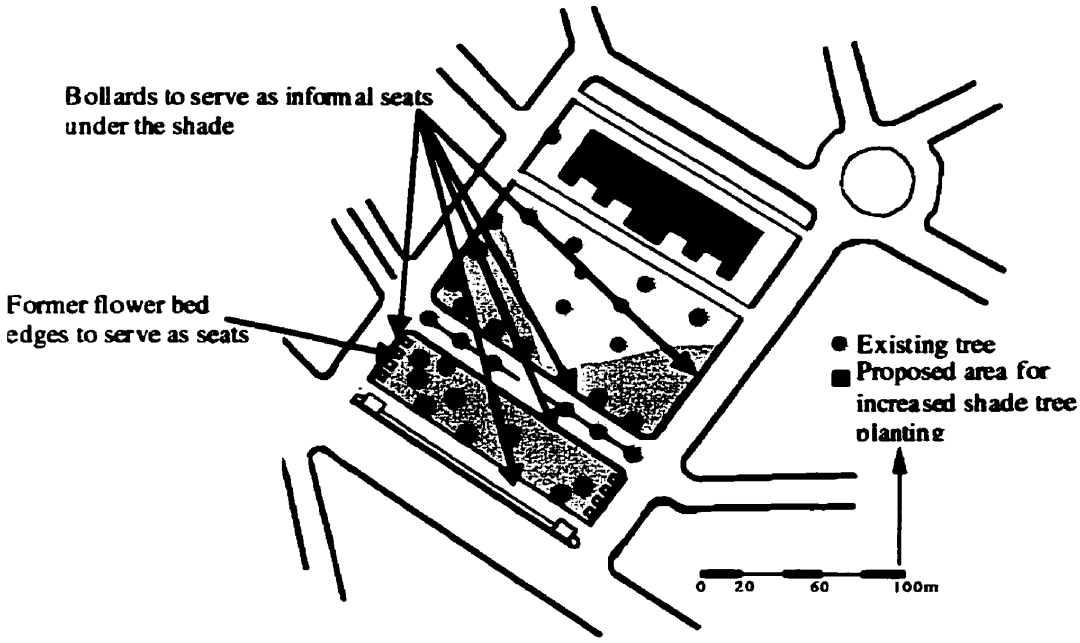


Fig.31 **Microclimate Conceptual Plan** (Drawing by Adule)

Recommendation

- Plant more shade trees so that more people can use the space. The proposal is to plant most of the shade trees in the southern section of the Square leaving the northern section as open space without any added trees. The aim is to create a symbolic crop field or pastureland similar to those that surrounded open spaces during the pre-colonial era.

- Offer flexible and fixed seating facilities eg bollards (see recommendations for edges of site). benches and chairs.
- Remove the flowerbed and convert the 450 millimeter wide planter edges into seating facilities.
- Develop secure seating areas that that are well lit for use at night. In the addition. the proposed seat bollards can serve as added lighting fixtures.

Circulation

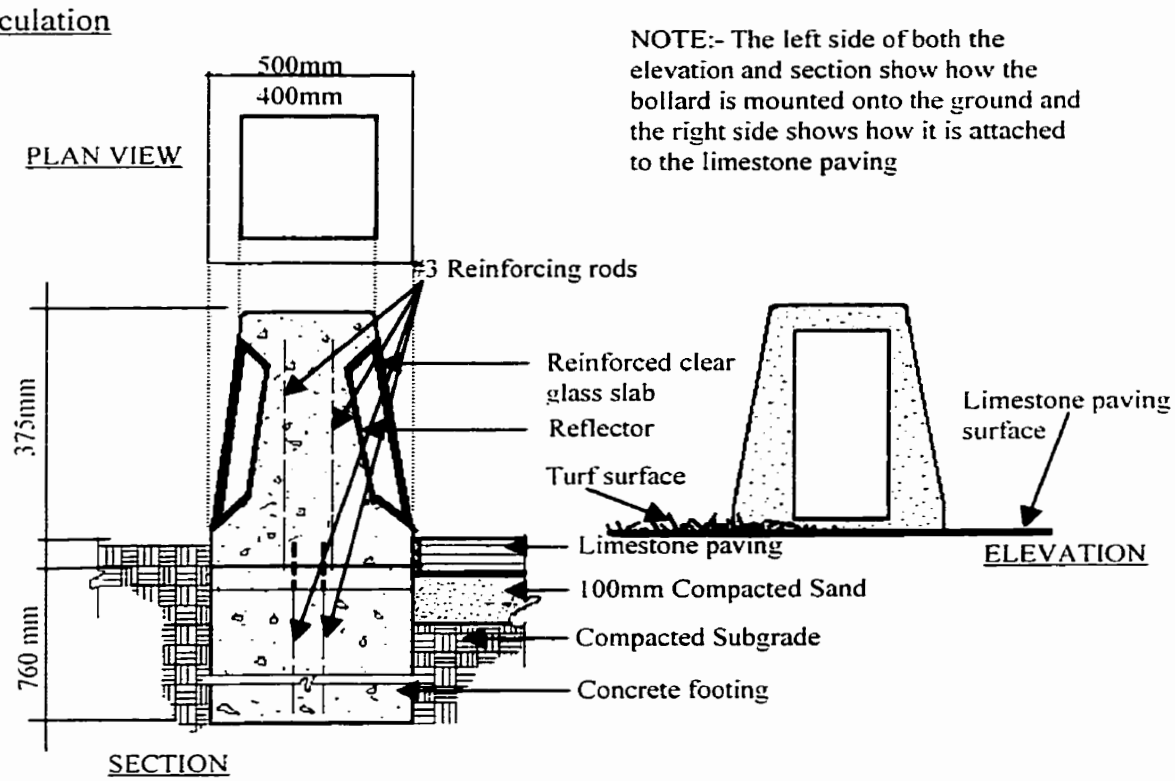


Fig.32 **Concrete Bollard Detail Drawings** (Drawing by Adule)

The Square serves as a major pedestrian route for people walking between the neigbouring residential area of Nakasero and the city centre. However. the Square was not designed with footpaths and this has prompted people to create informal footpaths along "desire lines." In addition, the southern section of the Square serves as a major public transit stop area and generates a lot of pedestrian traffic through the space.

Buganda Road is the only route that runs through the Square. It is a minor city route. It is mainly used as a pedestrian route and parking space for vehicles. The traffic flow through Buganda Road is supplemented by two major city roads Kampala Road and Lumumba Avenue running to the south and north of the Square respectively.

Recommendations

- Develop the informal pedestrian routes into soundly constructed footpaths that are paved with limestone. Limestone is proposed because it is an indigenous Ugandan material that will reflect the "genius loci".
- Convert the northern section of Buganda Road into a pedestrian route leaving the southern portion for direct vehicular access to the Square. The aim is to curtail vehicular access except on specific occasions or for maintenance purposes.

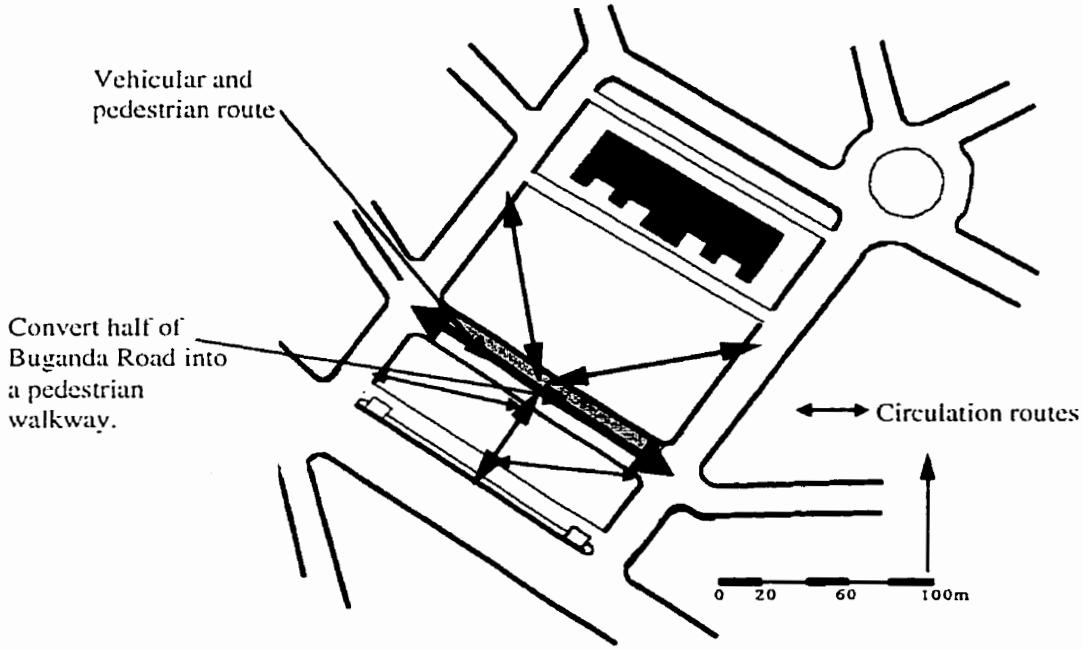


Fig.33 **Circulaton Conceptual Plan** (Drawing by Adule)

Orientation and Focal Point

The Square is not functionally oriented or focussed towards any object or direction and the High Court building that was once the focal element of the space is currently fenced off and completely isolated from it. Furthermore, the building is not as prominent as it should be given its significance as the seat of Uganda's highest judicial body. Yet, in the pre-colonial era, communities used open space(s) and particular building(s) to be mutually reinforcing. That form of relationship was important in promoting the status of the building of the space and of the owner of the settlement. Removal of the fence would help to establish a similar relationship between the Constitutional Square and the High Court building. This would accentuate the building as the focal point of the Square. This strengthened relationship between the building and the Square would raise the status of each of them.

It is important to note, however that pre-colonial open space layouts focused inwardly towards a central object. The Square and High Court building by contrast do not currently have the same kind of formal relationship. The only focal point is the intersection of the three major informal pedestrian routes across the Square. These routes converge at a central point in a similar way to that in which pre-colonial spaces focused inward to a central object. As mentioned in earlier chapters, the central focal point of pre-colonial open spaces was used for various activities like prayers or meetings and as a platform for addressing assembled people. The main activities in Constitutional Square also include memorial, political and social gatherings – but currently there is not (a) specific location(s) on site where these activities are held.

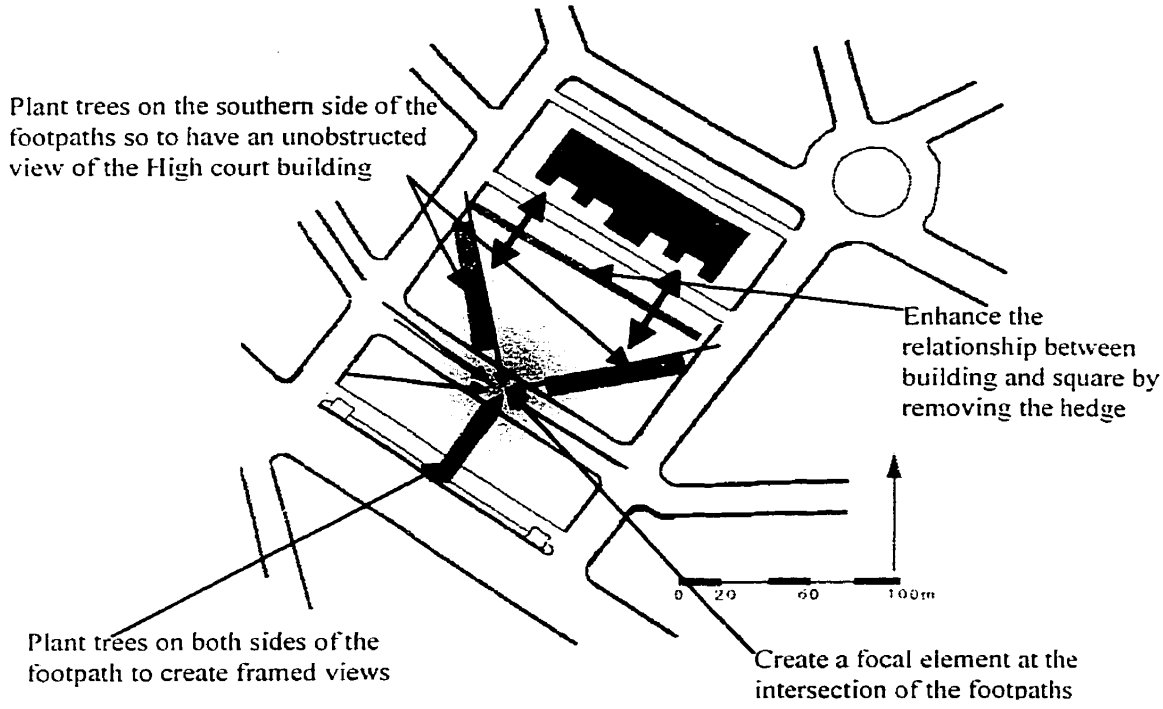


Fig.34 **Orientation and Focal Point Conceptual Plan** (Drawing by Adule)

Recommendations

- Develop the intersection point of the three major footpaths as a formal focal point with a public platform or meeting space.
- Remove the fence between the High Court building and the Square so that they can reinforce each other's presence.
- Plant shade trees along the southern side of the two footpaths facing the High Court building but DO NOT plant any on their northern sides. The intention here is to accentuate the view of the High Court building for anyone walking along the footpaths.
- The third footpath that leads to the main entrance to the Square on Kampala Road should be planted with shade trees along both of its sides. These trees will frame the

view of the clock tower on the High court building and the proposed central focal point of the Square. It is an orientation feature that is reminiscent of the approach to an open space from outside the homestead during the pre-colonial era.

Symbolism

It was noted earlier in the study (see page 60) that symbolism is an important element of Ugandan culture. Presently, the Square serves as an informal symbolic space for prayer meetings, memorial gatherings, political rallies and sporting activities. It was in fact the first zoned area of modern-day Kampala City in 1903 (see historical background page 63). This suggests that the Square was the focal point around which the city's zoning was developed. In principle, the zoning of Kampala City can be said to radiate from the Square and in a similar manner, it was open space that "radiated" from the fire pit during the Paleolithic period. The Square symbolizes a fire pit and the city around it symbolizes the open space. The centre of the Square will therefore be developed to symbolize a fire pit with the three informal footpaths that converge onto it symbolizing the three stones that represent fire in Ugandan culture.

The recommendation made earlier in this study (see page 72) with respect to microclimate called for more shade trees to be planted in the Square in order to attract more users. The proposal is to plant most of the shade trees in the southern section of the Square leaving the northern section open without any new shade trees. The planting of more trees will alter the experience of the Square n much the way that food type changed the shape and experience of open spaces in pre-colonial settlements. The increased

number of trees might even be seen to symbolize the crop fields of pre-colonial settlements.

In addition, an analysis of fig.6 (page16) shows that the symmetrical axial relationship of the pathway leading to the homestead, entrance, central focal space and homestead head's residence was an important principle of pre-colonial open space. This is reflected in the way that the High court building, the intersection point of the three informal footpaths, the footpath from the intersection to the Square entrance on Kampala Road and the entrance to the Square from Kampala road lie on one axis. However the symmetrical relationship of the Square, High court building and entrance is not clear due to the fence separating the High Court building from the Square.

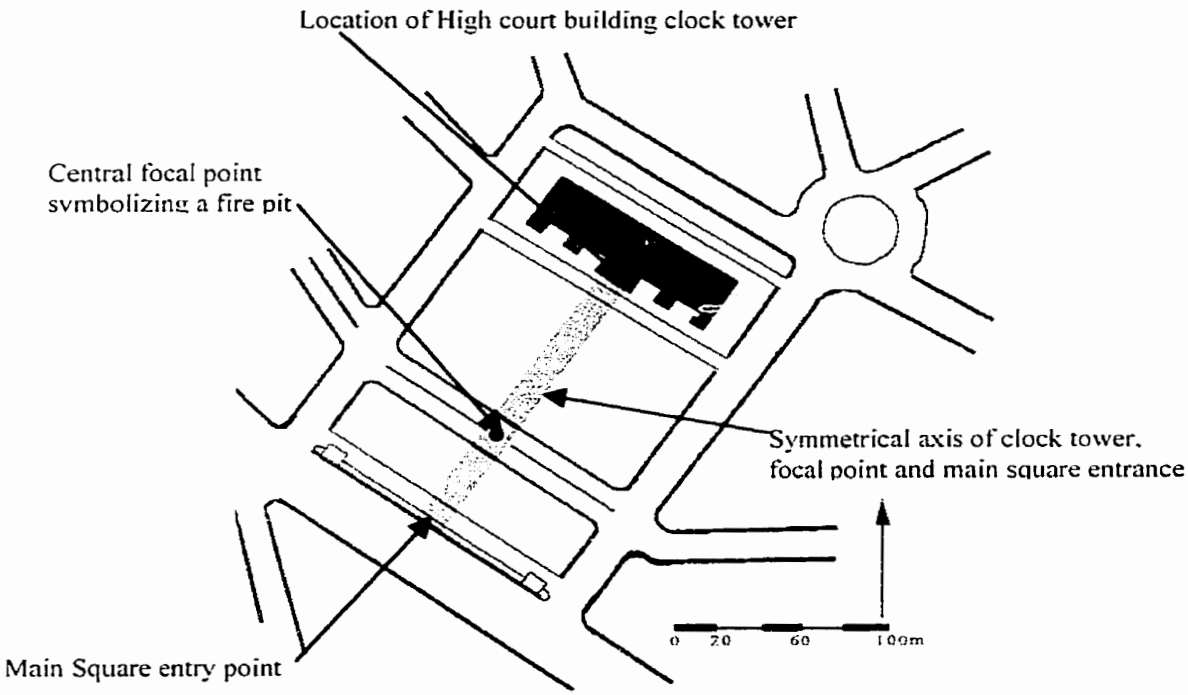


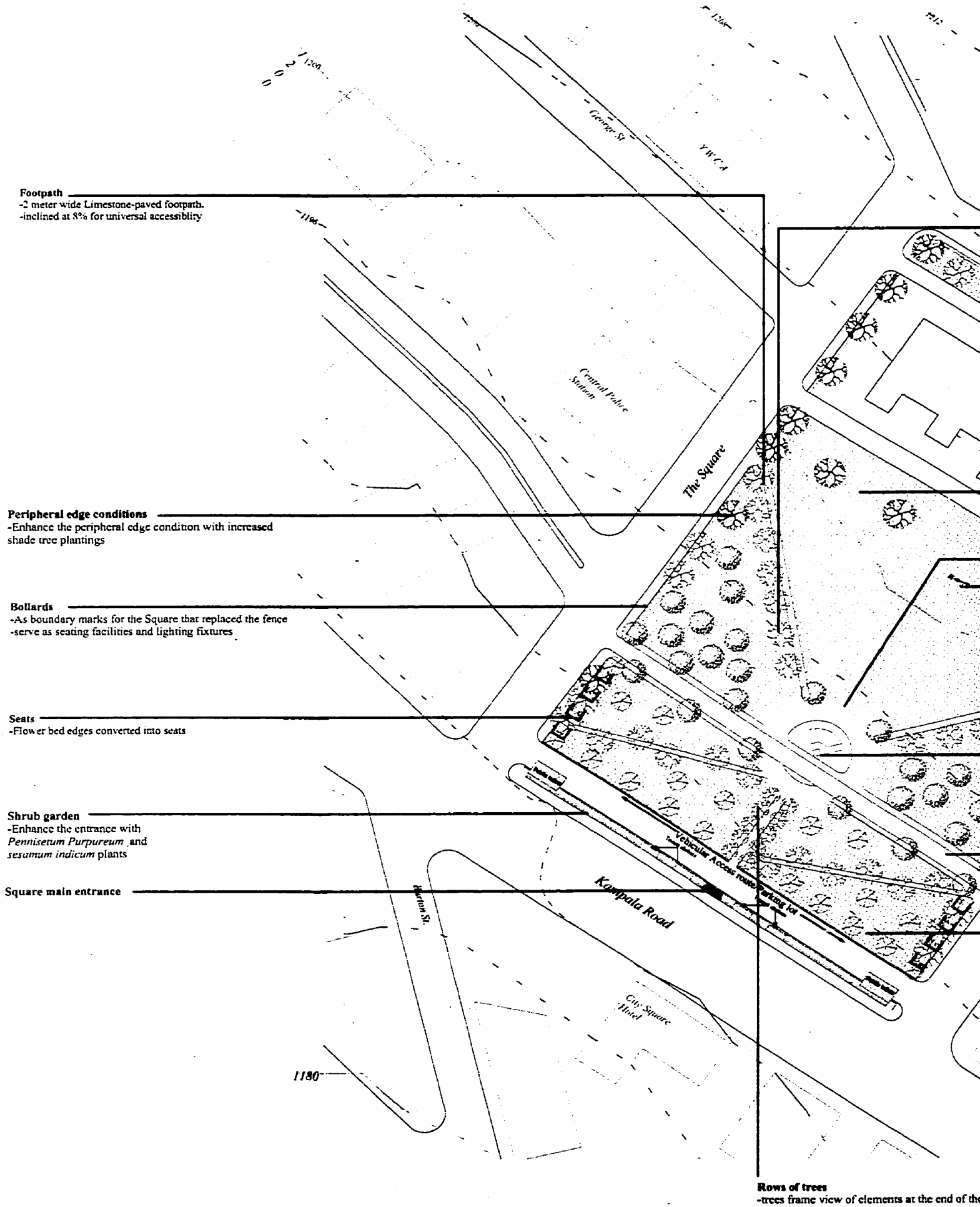
Fig.35 **Symbolism Conceptual Plan** (Drawing by Adule)

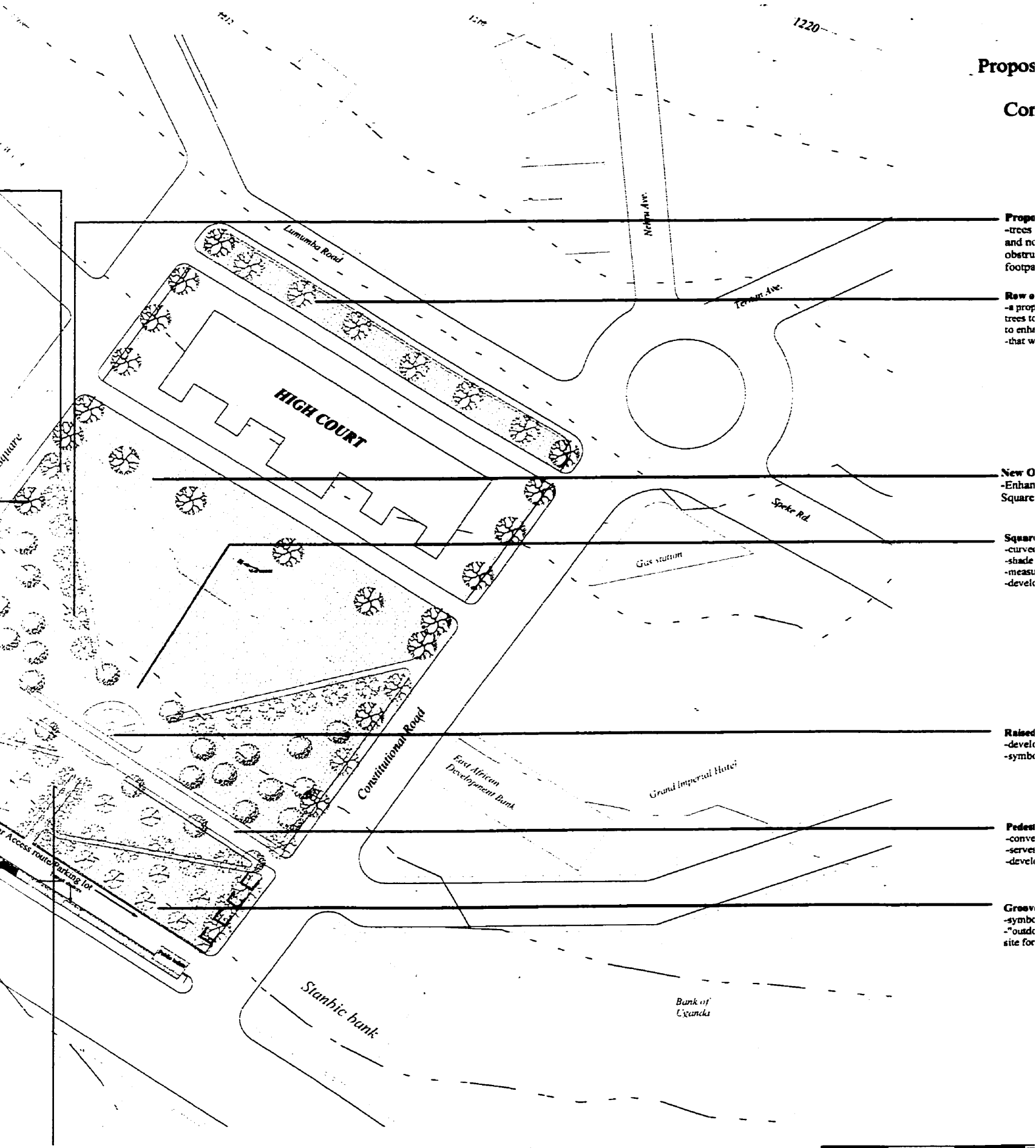
Recommendations

- Develop the proposed central platform into a stand that symbolizes a fire pit
- Plant more trees on the southern section of the Square to provide shade and to symbolize the crop fields or pastureland - the elements that shaped open spaces.
- Enhance the symmetrical relationship between the High Court building clock tower, and the square's main entrance by using trees to frame the view. The view of the High court clocktower is accentuated by growing more trees behind the building to reduce the visibility of the taller buildings (see peripheral conditions recommendations page 71). Thesee three elements will form a strong symmetrical axis that symbolizes strength and youthfulness in Ugandan culture.

Fig.36 **Conceptual drawing showing an enhanced part of the Square** (see fig.26 for comparison). Note the resurfaced pedestrian path and proposed bollard that serves as a seat and lighting fixture. (Drawing by Adule)

Fig.37 **Conceptual drawing showing the Main entrance to the Square from Kampala Road.** Note the elephant grass in the shrub bed and increased number of shade trees (Drawing by Adule) See fig.25 for comparison purposes


Footpath
-2 meter wide Limestone-paved footpath.
-inclined at 8% for universal accessiblity
Peripheral edge conditions
-Enhance the peripheral edge condition with increased shade tree plantings
Bollards
-As boundary marks for the Square that replaced the fence
-serve as seating facilities and lighting fixtures
Seats
-Flower bed edges converted into seats
Shrub garden
-Enhance the entrance with
Pennisetum Purpureum and
sesamum indicum plants
Square main entrance
Rows of trees
-trees frame view of elements at the end of the
George St
YWCA
Central Police Station
The Square
Vehicular Access route
Parking lot
Kampala Road
Horton St.
City Square Hotel
1180



Rows of trees
-trees frame view of elements at the end of the footpath

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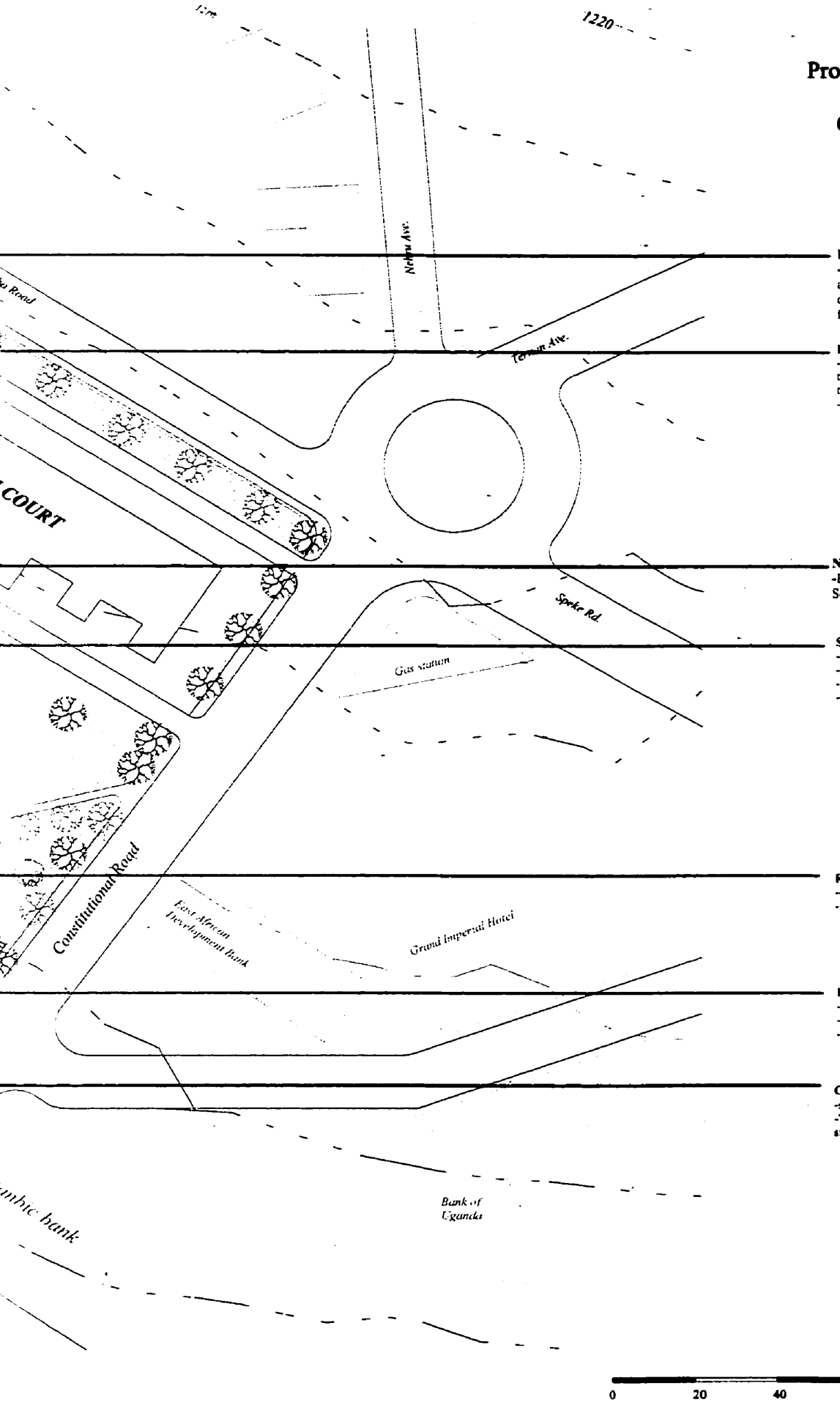
Proposed Final Design Plan for Constitutional Square

Plan 2



Proposed row of trees
-trees planted on the southern side of the footpath and none on the northern side so as to have a less obstructive view of high court building from the footpath

Row of trees
-a proposed row of *Terminalia mantuly* (Terminalia) trees to block the view of the existing buildings so as to enhance the appearance of the High Court building.
-that will offer shady walks for the pedestrian

New Open linkage
-Enhance the relationship between the buildinga nd Square by removing the fence separating the two

Square symbolic central space
-curved limestone seating block as the edge
-shade trees form circular boundary around the space
-measuring 30 meters in diameter
-develop into a social space

Raised stand
-develop into an accesible speaker's platform/stand
-symbolizes the centre of fire pit

Pedestrian walkway
-convert half of Buganda road into a pedestrian space
-serves as a vehicular access on particular occasions
-develop as a cycle/pedestrian route

Groove of trees
-symbolizes crop or grazing fields
-"outdoor" rooms for social interaction and site for outdoor exhibitions

A Public Open Space Typology for Kampala

You do not plan doorways

You plan the experience of entering

You do not plan rooms

You plan the experience of movement and mingling

(Eugene & Barbara Sternberg)

7. Conclusion

Urban Open Space for Contemporary Ugandans

This study has touched on some of the aspects underlying a Ugandan open space typology. Contrary to common belief, pre-colonial Ugandan open spaces were not disorganized and unplanned. The feeding habits of a community and indigenous design principles helped to shape these functional spaces. These design principles included issues such as aesthetics, anthropomorphic, orientation, preservation, social status and symbolism. The simplicity of pre-colonial open spaces reflected the fact that their purpose, function and form were in harmony.

European colonization of Uganda led to changes in the typology of open spaces. The colonists designed spaces that lacked trees or shrubs and were not supposed to be inhabited by any human being. These European-inspired spaces were intended to serve as barriers against tropical diseases like malaria and sleeping sickness. They exhibited concepts of centre, boundary, path, orientation, area, and realm that were not specific to Uganda. What was specific to Uganda were the ways in which these concepts manifested themselves. Understanding these manifestations can provide innumerable insights for contemporary Ugandans who need an open space that is not only functional, but also poetic and symbolic. Such spaces should speak of the individuals and their society, of their aspirations and their historical tradition, of the natural setting, and of the complicated functions and movements of Kampala City. Such a sense of place and identity in itself could enhance every human activity that occurs there.

8. *Appendix*

(1) Outline on Uganda

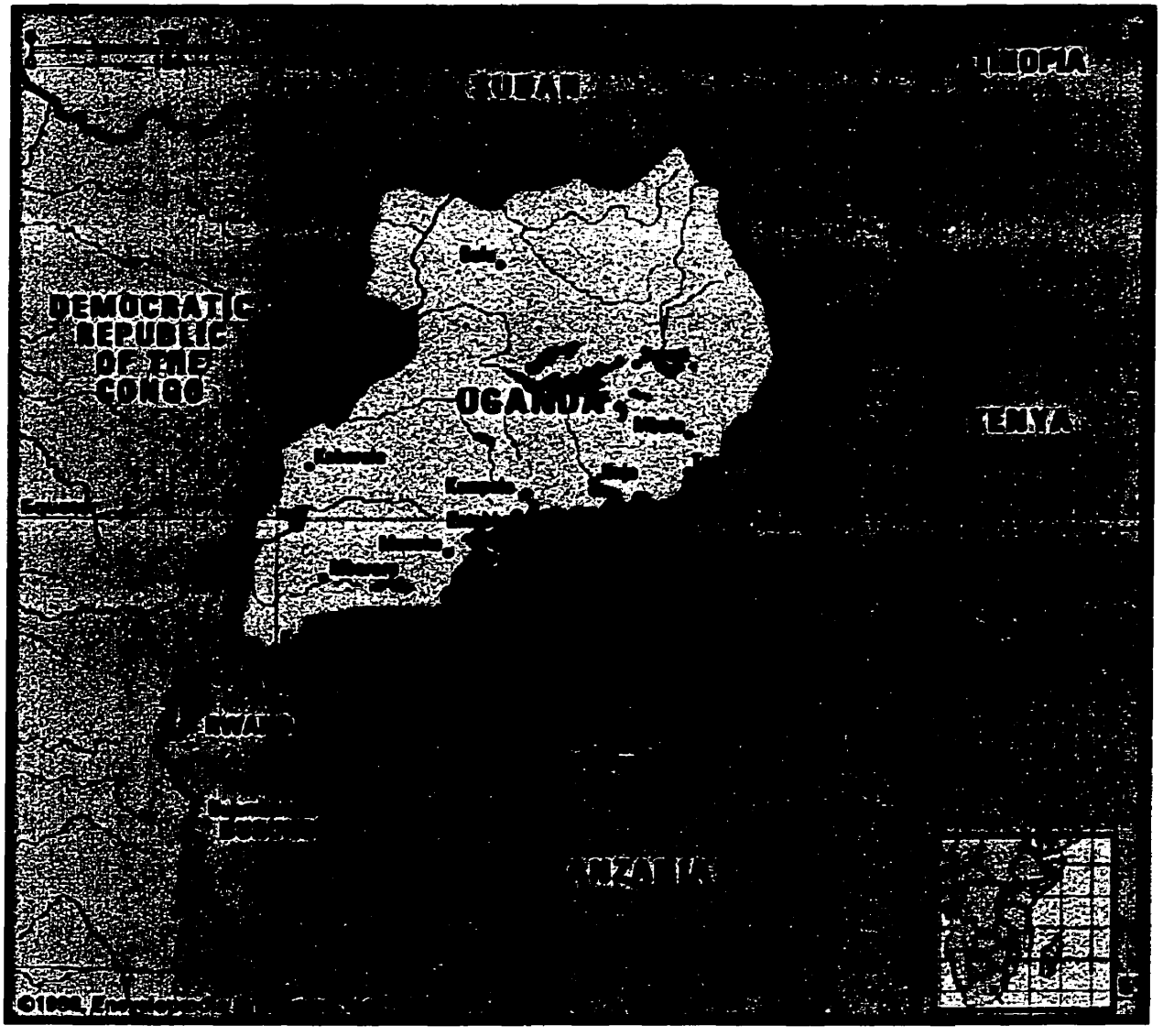


Fig. 37 **Map of Uganda**

Officially REPUBLIC OF UGANDA, Swahili JAMHURI YA UGANDA landlocked country of East Africa. Covering a total area of 241,038 square km, the country is slightly smaller in size than its former colonial ruler, Great Britain or approximately a quarter the size of British Columbia. It is bordered by The Sudan to the

north, Kenya to the east, Tanzania and Rwanda to the south, and the Democratic Republic of the Congo (Congo [Kinshasa]; formerly Zaire) to the west. The capital city, Kampala, is built around seven hills not far from the shores of Lake Victoria, which forms part of the frontier with Kenya and Tanzania

Uganda obtained formal independence on October 9, 1962. Its borders, drawn in an artificial and arbitrary manner in the late 19th century, encompassed two essentially different types of society: the relatively centralized Bantu kingdoms of the south and the more decentralized Nilotic and Sudanic peoples to the north.

The land

Relief

Most of Uganda is situated on a plateau, a large expanse that drops gently from about 5,000 feet (1,500 metres) in the south to approximately 3,000 feet (900 metres) in the north. Mountains and valleys mark the limits of Uganda's plateau region.

To the west a natural boundary is composed of the Virunga (Mufumbiro) Mountains, the Ruwenzori Range, and the Western Rift Valley. The volcanic Virunga Mountains rise to 13,540 feet (4,125 metres) at Mount Muhavura and include Mount Sabinio (11,960 feet [3,645 metres]), where the borders of Uganda, Congo (Kinshasa), and Rwanda meet. Farther north the Ruwenzori Range--popularly believed to be Ptolemy's Mountains of the Moon--rises to 5,115 metres at Margherita Peak, Uganda's highest point; its heights are often hidden by clouds, and its peaks are capped by snow and glaciers. Between the Virunga and Ruwenzori mountains lie Lakes Edward and

George. The rest of the boundary is composed of the Western Rift Valley, which contains Lake Albert and the Albert Nile River.

The northeastern border of the plateau is defined by a string of volcanic mountains that include Mounts Morungole, Moroto, and Kadam, all of which exceed 2,750 metres in elevation. The southernmost mountain--Mount Elgon--is also the highest of the chain, reaching 4,321 metres. South and west of these mountains is an eastern extension of the Rift Valley, as well as Lake Victoria. To the north the plateau is marked on the Sudanese border by the Imatong Mountains, with an elevation of about 1,800 metres.

Drainage

The country's drainage system is dominated by six major lakes:- Victoria (69,484 square metres), the world's second largest inland freshwater lake (sources of the Nile River) to the southeast; Edward and George to the southwest; Albert to the west; Kyoga in central Uganda; and Bisina in the east. Together with the lakes, there are eight major rivers. These are the Victoria Nile in central Uganda; the Achwa, Okok, and Pager in the north; the Albert Nile in the northwest; and the Kafu, Katonga, and Mpongo in the west.

The southern rivers empty into Lake Victoria, the waters of which escape through Owen Falls near Jinja and form the Victoria Nile. This river flows northward through the eastern extension of Lake Kyoga. It then turns west and north to drop over Karuma Falls and Murchison Falls before emptying into Lake Albert.

The Albert Nile, which is known as the Al-Jabal River drains Lake Albert to the north, or Mountain Nile, after it enters The Sudan at Nimule. Rivers that rise to the north

of Lake Victoria flow into Lake Kyoga, while those that rise north of it tend to flow into the Albert Nile. The rivers of the southwest flow into Lakes George and Edward.

Except for the Victoria and Albert Niles, the rivers are sluggish and often swampy. Clear streams are found only in the mountains and on the slopes of the Rift Valley. Most of the rivers are seasonal and flow only during the wet season, and even the few permanent rivers are subject to seasonal changes in their rates of flow.

Soils

The soils, in general, are fertile (and primarily lateritic), and those in the region of Lake Victoria are among the most productive in the world. Interspersed with these are the waterlogged clays characteristic of the northwest and of the western shores of Lake Victoria.

Climate

The tropical climate of Uganda is modified by elevation and, locally, by the presence of the lakes. The major air currents are northeasterly and southwesterly. Because of Uganda's equatorial location, there is little variation in the sun's declination at midday, and the length of daylight is nearly always 12 hours. All of these factors, combined with a fairly constant cloud cover, ensure an equable climate throughout the year.

Most parts of Uganda receive adequate rainfall; annual amounts range from less than 20 inches (500 mm) in the northeast to a high of 80 inches (3,000 mm) in the Sese Islands of Lake Victoria. In the south two wet seasons (April to May and October to

November) are separated by dry periods, although the occasional tropical thunderstorm still occurs. In the north a wet season occurs between April and October, followed by a dry season that lasts from November to March.

Plant and animal life

Flora

Vegetation is heaviest in the south and typically becomes wooded savanna (grassy parkland) in central and northern Uganda. Where conditions are less favourable, dry acacia woodland, dotted with the occasional candelabra (tropical African shrubs or trees with huge spreading heads of foliage) and euphorbia (plants often resembling cacti and containing a milky juice) and interspersed with grassland, occurs in the south. Similar components are found in the vegetation of the Rift Valley floors. The steppes (treeless plains) and thickets of the northeast represent the driest regions of Uganda. In the Lake Victoria region and the western highlands, forest covering has been replaced by elephant grass and forest remnants because of human incursions. The medium-elevation forests contain a rich variety of species. The high-elevation forests of Mount Elgon and the Ruwenzori Range occur above 6,000 feet (1,800 metres); on their upper margins they give way, through transitional zones of mixed bamboo and tree heath, to high mountain moorland. Uganda's 5,600 square miles (14,500 square km) of swamplands include both papyrus and seasonal, grassy swamp.

Fauna

Lions and leopards are now present mainly in animal preserves and national parks, but they are occasionally seen outside these places. Hippopotamuses and crocodiles inhabit most lakes and rivers, although the latter are not found in Lakes Edward and George. Mountain gorillas, chimpanzees, and small forest elephants appear only in the extreme west. Elephants, buffalo, and the Uganda kob (an antelope) are limited to the west and north, while the black rhinoceros and giraffe are confined to the north. Zebras, topis, elands, and roan antelopes live in both the northeastern and southern grasslands, with other kinds of antelopes (oryx, greater and lesser kudu, and Grant's gazelle) are found only in the northeastern area. The varied fish life includes ngege (a freshwater, nest-building species of Tilapia), tiger fish, barbels, and Nile perch.

Insects are a significant element in the biological environment. Elevations below 5,000 feet (1,500 metres) are the domain of the female Anopheles mosquito, which carries malaria, while the presence of tsetse flies has closed extensive areas of good grazing land to cattle.

Conservation

Much of southern Uganda has been deforested, but a significant portion of the country's area has been placed in its 10 national parks. The Victoria Nile bisects Murchison Falls National Park, the largest such park in Uganda with an area of 3,840 square km. Queen Elizabeth National Park is about half the size of Murchison Falls and is in the Lake Edward-Lake George basin. Bwindi Impenetrable Forest, a World Heritage

Site, contains about half of the world's population of endangered mountain gorillas, and Mgahinga Gorilla National Park is also home to this rare mammal.

Settlement patterns

Uganda's population remains basically rural, although the number of urban dwellers, constituting about one-seventh of the total population, is growing. A few northern societies, such as the Karamojong, are mainly pastoralists, but most northern societies combine cattle keeping with some cultivation. Between the mid-1970s and late '80s the cattle population declined significantly because of disease, rustling, and malnutrition; restocking projects were subsequently initiated. In the south sedentary agriculture is widely practiced. Most cultivators keep some livestock in the form of goats, chickens, and occasionally ducks and even rabbits and geese. The prosperous farmers keep one or two local breed cattle, while the more wealthy will own imported breeds. In central, eastern, and southern Uganda, well-spaced homesteads have farms surrounding them.

Kampala, the capital, is the largest city; others include Jinja, Mbale, Masaka, Entebbe, and Gulu, all except for Gulu located in the south. Urban centres have grown because of a rural-urban movement within the south itself as well as a migration from the north to southern towns. During colonial times, the British were not encouraged to settle widely in what was then the Uganda Protectorate (as they were in the settler colony of Kenya), and British and Asian immigrants generally lived in towns. Only gradually did a minority of black urbanites begin to emerge.

Since 1986, urban centres in Uganda have been rehabilitated and expanded, especially in the eastern, central, and western portions of the country. In addition, numerous small trading centres have emerged along major routes, serving as important points for trade and access to information.

Urban areas often contain large numbers of mainly younger people--usually many more men than women--who have come to town seeking whatever work they can find. Many are engaged in manual labour or service-related jobs such as food preparation, while a good many are jobless or are only occasionally employed. There is also, however, a growing middle class of Ugandans and visible signs of urban progress, such as good housing around the outskirts of towns. Yet, these improvements notwithstanding, since about the mid-1990s there has been a noticeable increase in the number of street children and other impoverished individuals in Kampala. Several agencies have established programs to resettle and educate the children who have no homes or whose families refuse to care for them.

The people

Ethnic groups

Although Uganda is inhabited by a large variety of ethnic groups, a division is usually made between the "Nilotic North" and the "Bantu South." Bantu speakers are the largest portion of Uganda's population. Of these, the Ganda (BaGanda; the prefix Ba- is often affixed to indicate the people) remain the largest single ethnic group, constituting almost one-fifth of the total national population. Other Bantu speakers are the Soga,

Gwere, Gisu, Nyole, Samia, Toro, Nyoro, Kiga, Rwanda (Banyarwanda), Nyankole, Amba, and Konjo.

Nilotic languages are represented by Acholi (Acoli), Lango (Langi), Alur, Padhola, Kumam, Teso, Karamojong, Kakwa, and Sebei and represent more than one-tenth of the population. Central Sudanic peoples are also found in the north and include the Lendu, Lugbara, and Madi. Together they constitute less than one-tenth of the population.

Under British colonial rule, economic power and education were concentrated in the south. As a result, the Bantu came to dominate modern Uganda, occupying most of the high academic, judicial, bureaucratic, and religious positions and a whole range of other prestigious roles. However, the British recruited overwhelmingly from the north for the armed forces, police, and paramilitary forces. This meant that while economic power lay in the south, military power was concentrated in the north, and this imbalance has to a large extent shaped the political events of postcolonial Uganda.

South Asians (Indians, Pakistanis, and Bangladeshis), speaking mostly Gujarati and Hindi, came to Uganda largely in the 19th and 20th centuries and by 1969 numbered more than 50,000. Although Ugandan citizenship was made available to them when Uganda became independent, most Asians chose not to accept this offer. The population declined drastically when Idi Amin, head of government from 1971 to 1979, expelled all noncitizen Asians in 1972. He commandeered both their businesses and personal goods and redistributed them to the remaining African population. For a relatively short time, his actions proved immensely popular with most Ugandans, but the country has recovered slowly from the economic consequences of the expulsions. In the early 1990s,

the Ugandan government formally invited the expelled Asian community to return; thousands did so, and some had their property returned to them.

In the 1960s Uganda also had approximately 10,000 resident western Europeans and North Americans, who served mostly in the professions. Most left the country around the time of the Asian deportations.

Languages

There are at least 32 languages spoken in Uganda, but English, Swahili, and Ganda (LuGanda) are the most commonly used. Although only a fraction of the populace speaks English well, access to high office, prestige, and economic and political power is almost impossible without an adequate command of that language. Swahili was chosen as another official national language in the late 1980s because of its potential for facilitating regional integration, although Ugandans' command of Swahili falls substantially below that of Tanzania, Kenya, and even eastern Congo (Kinshasa). In addition, Swahili is unpopular with a large proportion of Ugandans who consider it the language of past dictators and armies, and the 1995 constitution lists only English as the official language.

Uganda's indigenous languages are coextensive with its different ethnic groups. In addition to English, French, and Swahili, Radio Uganda broadcasts in more than 20 indigenous languages including Alur, Ganda, Lugbara, Masaba, Rwanda, Nyankole, Nyole, Soga, and Teso (Iteso). Most Ugandans can understand several languages.

Religions

Uganda's religious heritage is tripartite: indigenous religions, Islam, and Christianity. About two-thirds of the population is Christian, equally divided between Roman Catholics and Protestants (mostly Anglicans). Of the remainder, slightly more practice traditional religions than are Muslim. As in other parts of Africa, Islam and Christianity have been combined with indigenous religions to form various syncretic religious trends.

Islam was the first of the exogenous religions to arrive, and it became politically significant in the 1970s. Christianity came during the colonial period through spirited missionary activity--especially in the south, where Catholics were called bafaransa ("the French") and Protestants bangerezza ("the British"). Rivalry and even hostility between adherents of these two branches of Christianity, which have always been sharper and deeper than those between Christians and Muslims, are still alive today. In the early 1930s a breakaway group of Anglican missionaries together with several Ugandans initiated the balokole ("born again") revival, which spread throughout eastern Africa and beyond, and has remained a powerful force of Pentecostalism in Uganda. Other Christian denominations include the Seventh Day Adventists, Baptists, Greek Orthodoxy, Jehovah's Witnesses, Latter Day Saints (Mormons), and Presbyterians.

Demographic trends

The Ugandan population has grown rapidly since independence, when it was approximately 7 million, to now total more than three times that number. Like many

other African countries, the population is predominantly young, with roughly half under 15 years of age and more than one-fourth between the ages of 15 and 29.

The number of Ugandans residing in cities or towns has grown slowly since the 1980s. Kampala, the political and commercial capital, contains nearly one-third of the country's urban population. Uganda's other major cities have considerably smaller populations, among them Jinja, which contains a memorial to Mahatma Gandhi. The most densely populated areas are in the south, especially around Lake Victoria and Mount Elgon.

The economy

The economy is basically agricultural, and it occupies some four-fifths of the working population. Uganda's moderate climate is especially congenial to the production of both livestock and crops.

As has been the case with most African countries, economic development and modernization have been enormous tasks that have been impeded by the country's political instability. In order to repair the damage done to the economy by the governments of Idi Amin and Milton Obote, foreign investment in agriculture and core industries, mainly from Western countries and former Asian residents, was encouraged. The 1991 Investment Code offered tax and other incentives to local and foreign investors and created the Uganda Investment Authority, which made it easier for potential investors to procure licenses and investment approval.

The economy improved rapidly during the 1990s, and Uganda has been acclaimed for its economic stability and high rates of growth. It is one of the few African countries

praised by the World Bank, the International Monetary Fund, and the international financial community for its economic policies of government divestiture and privatization and currency reform. Uganda has been particularly successful in soliciting international support and loans. In 1997 it was selected as one of the few countries to receive debt relief for its successful implementation of stringent economic reform projects. Because of this, Uganda has been able to focus on eradicating poverty and expanding resource exploitation, industries, and tourism.

Resources

Uganda contains reserves of copper, apatite, tungsten, beryl, columbo-tantalite, gold, bismuth, phosphate, and limestone. Copper mines in the western town of Kilembe operated until they were closed at the end of the 1970s; they reopened in 1994. Gold, tungsten, and tin are also mined. Gold is an important export, but it is complicated by the fact that gold has been smuggled into Uganda from Congo (Kinshasa). Exploration for petroleum, while showing geological potential, particularly under Lakes Albert and Edward, has proceeded slowly.

Agriculture

Agriculture accounts for a large share of Uganda's export earnings and its gross domestic product, as well as providing the main source of income for the vast majority of the adult population. Farmers, working an average of less than 3 acres (1 hectare), provide more than half of the agricultural production. They are largely based in the south, where there is more rainfall and fertile soil. Significantly, a considerable number of

women own the land on which they work. Small-scale mixed farming predominates, while production methods contain largely rudimentary technology; farmers rely heavily on the hand hoe and associated tools and have minimal access to and use of fertilizers and pesticides. The two most important cash crops for export are coffee, which provides the bulk of export revenue, and cotton. Tea and sugarcane are also grown for export. Food crops include corn (maize), millet, beans, sorghum, cassava, sweet potatoes, plantains, peanuts (groundnuts), soybeans, and such vegetables as cabbages, greens, carrots, onions, tomatoes, and numerous peppers.

Livestock include cattle, both indigenous varieties and those known as exotics (mainly Fresians) plus experimental cross-breeds, sheep, goats, pigs, chickens, ducks, and turkeys. There have been several projects to introduce rabbits. Cattle ranching has been encouraged in the western region of the country. The average Ugandan consumes a modest amount of meat, mainly in the form of poultry. Dairy farming is another expanding sector with Uganda producing pasteurized and "long-life" milk, butter, yogurt, and cheeses.

Industry

Industry contributes only a small portion of the gross domestic product. The major industries are based on processing such agricultural products as tea, tobacco, sugar, coffee, cotton, grains, dairy products, and edible oils. Also important are beer brewing and the manufacture of cement, fertilizers, matches, metal products, paints, shoes, soap, steel, textiles, and motor vehicles.

Industrial production grew dramatically in the years following independence but then declined precipitously from the early 1970s. Since 1990, with the return of stability to the country, foreign companies and lending institutions have invested in textile and steel mills, a car assembly plant, a tannery, bottling and brewing plants, and cement factories.

There are a number of cottage industries, which produce a wide variety of domestic and commercial iron and wooden products ranging from security doors, household and farm goods, numerous spare parts, and furniture. Ugandans are creative and manage to utilize iron and other waste materials in the manufacture of useful implements.

Tourism

With its numerous national parks that contain a wide variety of animals, Uganda is a natural tourist destination. From independence until the early 1970s, tourism was a major part of the economy and ranked third after coffee and cotton in producing foreign exchange. Under President Amin, tourism ceased and the national parks were neglected. Since the mid-1980s tourism has slowly increased, and foreign investment in new hotels has also expanded. However, Uganda's tourist industry has continued to be affected by political instability in surrounding regions.

Finance

Uganda's central bank, the Bank of Uganda, was founded in 1966. It monitors Uganda's commercial banks, serves as the government's bank, and issues the national

currency, the Uganda shilling. The government sets the shilling's official exchange rate against foreign currencies.

The Uganda Commercial Bank and the Uganda Development Bank serve most of the commercial and financial needs of the country. There are also commercial banks owned by Ugandan, British, South African, Indian, Egyptian, and Libyan firms.

Trade

Uganda belongs to four regional economic organizations: The Common Market for Eastern and Southern Africa, the Lomé Convention, the Kagera Basin Organization, and the Intergovernmental Authority on Development. Its principal exports are coffee, cotton, and tea. Coffee alone accounts for the bulk of its export earnings. The main imports are machinery and transport equipment, basic manufactures, food and live animals, and chemicals. Its principal trading partners are the United Kingdom, Kenya, Japan, and the United States. Uganda has had an annual trade deficit since the late 1980s.

Transportation

Being a landlocked state, Uganda relies heavily on Kenya and Tanzania (particularly the former) for access to the sea. The country has more than 1,000 km of rail line, but the public does not frequently use rail travel. Linking Kampala with Kilindini Harbour at Mombasa, Kenya, is a rail line that passes via Jinja, Tororo, Leseru, Nakuru, and Naivasha. Kampala is also connected to the north by a rail line that crosses the Pakwach bridge and to the western parts of the country by a line that reaches the border town of Kasese.

The main international airport is at Entebbe, Uganda's former capital, about 20 miles (30 km) west of Kampala. By the end of the century air travel had expanded to include major international carriers as well as numerous local air companies, which serviced the interior of the country. Kisoro in the far southwestern corner of the country, bordering Congo (Kinshasa) and Rwanda, gained an airstrip in 1999.

There are about 16,650 miles (26,800 km) of roads in Uganda, but only a small fraction of them are paved. A number of road-repair projects are under way, but much of Uganda's road system is in great need of repair. There is limited shipping service on the Kagera River and on Lakes Albert and Victoria.

Administration and social conditions

Government

Uganda is a republic and a member of the Commonwealth. The president is the head of state, government, and the armed forces. Nonparty elections were held in May 1996, the first popular election since 1962. Lieutenant General Yoweri Kaguta Museveni, the leader of the only political party (National Resistance Movement: NRM), who first came to power in 1986, was elected president in 1996 and re-elected in 2001. While Uganda does not have multiparty competition, it does have a local council system, which consists of a five-tiered structure of elected councils from the level of village through parish, subcounty, county, and districts. By 1987 there were some 40,000 such councils at the village level. Each council consists of nine elected members with the political and judicial power to manage local affairs.

Uganda is divided into 10 provinces: Busoga, Eastern, Kampala, Karamoja, Nile, North Buganda, Northern, South Buganda, Southern, and Western. The president appoints the provincial governors, who in turn appoint commissioners to run the districts.

Until 1967 Uganda was a quasi-federal polity that included five subregional monarchies, non-monarchical districts, and a central government. The republican constitution adopted in 1967 abolished the monarchies and assigned ultimate political power to an elected president. The president was to be aided by a ministerial cabinet drawn, in the British tradition, from among members of the unicameral National Assembly. In theory, the judiciary, legislature, and executive were to be autonomous, if coordinate, institutions of governance, but in reality the powers of the different branches of government have varied widely with each president. Under Idi Amin's presidency (1971-79), representative institutions were abolished altogether, and, with the first of several military coups in 1985, the constitution was suspended.

A new constitution, drafted through countrywide consultation that from 1988 was managed by a constitutional commission of 284 members, was promulgated in October 1995. Political parties exist, but active campaigning during elections is forbidden. The new constitution also recognizes as a right the ability of ethnic groups to pursue their own cultural practices.

Women played a significant role in the formulation of the new constitution, and the NRM government has assisted them in a number of ways. The Ministry of Women in Development was established in 1988 to formulate and implement women's programs and especially to make the public aware of women's issues. Eight women held ministerial

posts in the government by 1990, and the first woman vice president in sub-Saharan Africa. Specioza Wandira Kazibwe, was appointed in 1994.

Education

In early 1997 Uganda revolutionized education policy by introducing an initiative called Universal Primary Education. When fully implemented, the government would pay tuition fees for all orphans and for up to four children per family. The policy, aimed at rapidly expanding literacy throughout the population, has already resulted in an increase in school attendance.

Christian missionaries from Europe established many of the oldest schools in Uganda. Since independence their role has been superseded by that of the government, but, because of the limited number of secondary schools, private schools have remained an important component of Uganda's educational system.

Makerere University in Kampala, which began as a technical school in 1922, was the first major institution of higher learning in East and Central Africa. In addition to its medical school, Makerere's faculties include those of agriculture and forestry, arts, education, technology, law, science, social sciences, and veterinary medicine.

Since the late 1980s, a number of new institutions of higher learning have opened including Mbarara University of Science and Technology, the Christian University of East Africa (Protestant), Uganda Martyrs University (Roman Catholic), and Mbale Islamic University. In addition to these, there are primary-teacher training colleges, technical schools and colleges, and business colleges.

Health

Infant mortality is high in Uganda, and life expectancy rates are low, averaging about 45 years. Only about half of the population has access to medical facilities, though since 1986 an internationally funded program has been under way to improve health-care infrastructure, training, and supplies. There are more than 80 hospitals, most of them government-operated. In addition, numerous health centres provide medical care throughout the country.

Malaria, measles, anemia, acute respiratory infections and pneumonia, gastrointestinal diseases, sleeping sickness, venereal diseases, *schistosomiasis*, guinea worm (*dracunculiasis*), tuberculosis, chicken pox, and typhoid are all serious problems in Uganda. Clean water, which would minimize many of these diseases, was still accessible to less than half of the population by 1995. AIDS, known locally as "slim" because of its debilitating effects, spread widely in the early 1980s and has placed stress on families and an already frail health-care infrastructure. However, there has been a vigorous campaign to educate and inform the public about AIDS and other sexually transmitted diseases, and in 1998 Uganda became the first country in sub-Saharan Africa to report a significant decrease in the rate of HIV infection.

Cultural life

Daily life

Cultural diversity has produced a wide variety of lifestyles and interests among Ugandans. While literacy is slowly increasing, especially in the urban centres where there are numerous newspapers, oral traditions remain a popular form of entertainment.

Uganda possesses a rich tradition of theatre, ranging from the very active National Theatre in Kampala to hundreds of small, local theatrical groups. Theatre has played an important role in educating and informing the public on a range of issues from gender relations to sexually transmitted diseases. Another popular and widespread form of entertainment is the many hundreds of small video booths spread throughout the towns and small, rural trading centres. A video booth, which can operate on a vehicle battery, provides an opportunity for mainly young people to see a variety of films; but more importantly, the booths also show occasional short informative films supplied by governmental agencies. Television is widely available in urban centres and in some smaller rural centres, where it is not uncommon to see a large group of people clustered in front of one set.

Sports is a vastly popular cultural activity, with millions of Ugandans supporting their favourite soccer (association football) teams. Kampala is home to one of the largest sports stadiums on the continent, completed in the late 1990s. Boxing and wrestling are also immensely popular. At the 1996 Summer Olympics held in Atlanta, Georgia, Uganda's Davis Kamoga won a bronze medal for the men's 400-metre track race.

In the countryside, the year is filled with a variety of festivals and ritual celebrations, ranging from marriage "introductions," weddings, births, christenings, and other familial gatherings. As in other places, the agricultural year is marked by a number of important events that require social gatherings. Each ethnic group in the country is proud of its cultural heritage, which is carefully preserved and passed from generation to generation through dance, song, and music.

The staple diet in most of the south is a kind of plantain called matoke. Sweet potatoes, Irish potatoes, and cassava are consumed along with a variety of vegetables. The central market in Kampala--Nakasero--offers an extensive array of vegetables and fruits, some of which are imported from neighbouring countries. Most northerners eat millet, sorghum, cornmeal, and cassava together with local vegetables. The pastoralist communities tend to consume animal-derived products, especially butter, meat, and animal blood. Fish is eaten by a number of groups.

The arts

The Westernized elites are virtually the sole consumers and practitioners of the fine arts. Nevertheless, there is a small but active group of local artists--painters, sculptors, poets, and playwrights--who exhibit their works in local galleries and theatres. There is a wide audience for both Ugandan and foreign music. Uganda's well-known Afrigo Band, which combines traditional and popular musical elements, regularly tours abroad and has produced a number of recordings. Congolese music is extremely popular and represents a return of musicians from that country, a cultural exchange that previously had been active until the 1970s. There are many discos, pubs, and bars in most towns and trading centres, where live music is performed.

The largest and most important museum in the country is the Uganda Museum in Kampala. Others include those at Murchison Falls and Queen Elizabeth national parks.

The news media

Radio stations have proliferated since 1990. In addition to the government-run Radio Uganda there are a number of privately owned stations, including Sanyu (established 1993), the first private station. The government operates Uganda Television, and there are also private local stations and satellite television from South Africa. Television is transmitted over a radius of 200 miles (320 km) from Kampala, with relay stations around the country.

A fluctuating number of daily newspapers is published in Uganda. Those published in English include *Telecast*, *The Star*, and the state-owned *New Vision* and *The Monitor*. Popular vernacular papers include *Munno*, *Etop*, and *Orumuri*, while other papers appear sporadically. In addition, daily papers published in Kenya are available.

The degree of government control and censorship of the press has varied under different regimes. Since the early 1990s, however, there has been considerable freedom of expression in the country.

History

This discussion focuses on the history of Uganda since the 19th century. For a detailed treatment of Uganda's early history and of the country in its regional context, see Eastern Africa, history of.

The early history of Uganda, like much of sub-Saharan Africa, is a saga of movements of small groups of cultivators and herders over centuries. Cultures and languages changed continuously as peoples slowly migrated to other regions and intermingled. By the mid-19th century when the first non-African visitors entered the

region later to become the Uganda Protectorate. there were a number of distinct languages and cultures located within the territory. The northern areas were occupied generally by peoples speaking Nilotic and Sudanic languages while the central. western. and Bantu-speaking peoples predominantly occupied southern portions of the territory.

Bunyoro and Buganda

The organization of the peoples who came to inhabit the area north of the Nile River was mainly based on their clan structures. In this respect the northerners differed markedly from the peoples to the southwest of the Nile. There. peoples were organized into states. or "kingdoms." as the earliest European visitors labeled them. The dominant state was Bunyoro-Kitara. which originated at the end of the 15th century and. under able rulers. extended its influence eastward and southward over a considerable area. To the south there were a number of lesser states. each with a chief. who. like the ruler of Bunyoro-Kitara. combined priestly functions with those of a secular leader. To the southeast of Bunyoro-Kitara the smaller state of Buganda grew as an offshoot of its larger neighbour. By the end of the 18th century. however. the boundaries of Bunyoro-Kitara had been stretched so far that the authority of the ruler began to weaken. and a succession of pacific chiefs accelerated this decline. Simultaneously the smaller. more compact state of Buganda enjoyed a succession of able and aggressive kabakas (rulers). who began to expand at the expense of Bunyoro-Kitara.

It was during the period of Buganda's rise that the first Swahili-speaking traders from the east coast of Africa reached the country in the 1840s. Their object was to trade in ivory and slaves. Kabaka Mutesa I. who took office about 1856. admitted the first

European explorer, the Briton John Hannington Speke, who crossed into the kabaka's territory in 1862.

Henry Morton Stanley, the British-American explorer who reached Buganda in 1875, met Mutesa I. Although Buganda had not been attacked, slavers from Egypt and the Sudan had ravaged Achoiland, to the north, since the early 1860s. Moreover, an emissary from the Egyptian government, Linanat de Bellefonds, had reached Mutesa's palace before Stanley, so the kabaka was anxious to obtain allies. He readily agreed to Stanley's proposal to invite Christian missionaries to Uganda, but he was disappointed, after the first agents of the Church Missionary Society arrived in 1877, to find that they had no interest in military matters. In 1879 representatives of the Roman Catholic White Fathers Mission also reached Buganda. Although Mutesa I attempted to limit their movements, their influence rapidly spread through their contact with the chiefs whom the kabaka kept around him, and inevitably the missionaries became drawn into the politics of the country. Mutesa I was not concerned about these new influences, however, and when the Mahdist rising in the Sudan checked Egyptian expansion, he was able to deal brusquely with the handful of missionaries in his country. His successor, Mwanga, who became kabaka in 1884, was less successful: he was deposed in 1888 while attempting to drive the missionaries and their supporters from the country.

The Uganda Protectorate

Mwanga, who was restored to his throne with the assistance of the Christian (both Roman Catholic and Protestant) Ganda, soon faced European imperialism. Carl Peters, the German adventurer, made a treaty of protection with Mwanga in 1889, but this was

revoked when the Anglo-German agreement of 1890 declared all the country north of latitude 1° S to be in the British sphere of influence. The Imperial British East Africa Company agreed to administer the region on behalf of the British government, and in 1890 Captain F.D. Lugard, the company's agent, signed another treaty with Mwanga, whose kingdom of Buganda was now placed under the company's protection. Lugard also made treaties of protection with two other chiefs, the rulers of the western states of Ankole and Toro. However, when the company did not have the funds to continue its administrative position, the British government, for strategic reasons and partly through pressure from missionary sympathizers in Britain, declared Buganda its protectorate in 1894.

Britain inherited a country that was divided into politico-religious factions, which had erupted into civil war in 1892. Kabarega, the ruler of Bunyoro also threatened Buganda, but a military expedition in 1894 deprived him of his headquarters and made him a refugee for the rest of his career in Uganda. Two years later the protectorate included Bunyoro, Toro, Ankole, and Busoga, and treaties were also made with chiefs to the north of the Nile. Mwanga, who revolted against British in 1897, was overthrown again and replaced by his infant son.

A mutiny in 1897 of the Sudanese troops used by the colonial government led Britain to take a more active interest in the Uganda Protectorate, and in 1899 Sir Harry Johnston was commissioned to visit the country and to make recommendations on its future administration. The main outcome of his mission was the Buganda Agreement of 1900, which formed the basis of British relations with Buganda for more than 50 years. Under its terms the kabaka was recognized as ruler of Buganda as long as he remained

faithful to the protecting authority. His council of chiefs, the lukiko, was given statutory recognition. The leading chiefs benefited most from the agreement, since, in addition to acquiring greater authority, they were also granted land in freehold to ensure their support for the negotiations. Johnston made another agreement of a less detailed nature with the ruler of Toro (1900), and subsequently a third agreement was made with the ruler of Ankole (1901).

Meanwhile, British administration was being gradually extended north and east of the Nile. However, in these areas, where a centralized authority was unknown, no agreements were made, and British officers, frequently assisted by agents of Buganda, administered the country directly. By 1914 Uganda's boundaries had been fixed, and British control had reached most areas.

Growth of a peasant economy

Early in the 20th century Sir James Hayes Sadler, who succeeded Johnston as commissioner, concluded that the country was unlikely to prove attractive to European settlers. Sadler's own successor, Sir Hesketh Bell, announced that he wished to develop Uganda as an African state. In this he was opposed by a number of his more senior officials and in particular by the chief justice, William Morris Carter. Carter was chairman of a land commission whose activities continued until after World War I. Again and again the commission urged that provision be made for European planters, but their efforts were unsuccessful. Bell himself had laid the foundations for a peasant economy by encouraging the Africans to cultivate cotton, which had been introduced into the protectorate as a cash crop in 1904. It was mainly because of the wealth derived from

cotton that Uganda became independent of a grant-in-aid from the British Treasury in 1914.

In 1914, at the outset of World War I, there were a few skirmishes between the British and Germans on the southwestern frontier, but Uganda was never in danger of invasion. The war, however, did retard the country's development. Soon after the war it was decided that the protectorate authorities should concentrate, as Bell had suggested, on expanding African agriculture, and Africans were encouraged to grow coffee in addition to cotton. The British government's decision to forbid the alienation of land in freehold, and the economic depression of the early 1920s, dealt a further blow to the hopes of European planters. The part to be played by Europeans as well as Asians was now mainly on the commercial and processing side of the protectorate's agricultural industry.

As the output of primary produce increased, it became necessary to extend and improve communications. Just before World War I a railway had been built running northward from Jinja, on Lake Victoria, to Namasagali, the intent being to open up the Eastern Province. In the 1920s a railway from Mombasa, on the Kenyan coast, was extended to Soroti, and in 1931 a rail link was also completed between Kampala, the industrial capital of Uganda, and the coast.

The depression of the early 1930s interrupted Uganda's economic progress, but the protectorate's recovery was more rapid than that of its neighbours, so that the later years of the decade were a period of steady expansion.

Political and administrative development

In 1921 a Legislative Council was instituted, but its membership was so small (four official and two nonofficial members) that it made little impact on the protectorate. The Indian community, which played an important part in the commercial life of the region, resented the fact that it was not to have equal representation with Europeans on the unofficial side of the council and so refused to participate until 1926. There was no evidence of a desire on the part of the Africans to sit in the council, since the most politically advanced group in the community, the Ganda, regarded its own lukiko as the most important council in the country.

In light of the Africans' indifference toward the protectorate legislature, it is not surprising that they opposed the suggestion, made in the later 1920s, that there should be some form of closer union between the East African territories. An interest in "tribal" traditions was one source of this opposition, but there was also fear, among Africans as well as Asians, that Kenya's European settlers would dominate them.

An important development was the beginning of government interest in education. The protectorate administration set up an education department in 1925, and, while aid was given to the missionary societies, which had already opened a number of good schools in Buganda, the government also established schools. This led to the gradual replacement of older chiefs (men of strong personality who usually lacked a Western-style education) by younger, Western-educated men who were more capable of carrying out government policy and more amenable to British control. In Buganda, too, the government began to interfere more actively in the kingdom's affairs in order to increase efficiency. The main result was that the people showed less respect to non-

Bugandan chiefs, which caused some of the chiefs to resent the curtailment of their powers.

World War II and its aftermath

During World War II the protectorate faced the task of becoming as self-sufficient as it could. More important for Uganda was the attempt by the governor, Sir Charles Dundas, to reverse his predecessors' policy and to give more freedom to the factions striving for power in Buganda. The old policy was revived, however, after an outbreak of rioting in 1945. Also in that year the first Africans were nominated to the Legislative Council, and in succeeding years African representation steadily increased. An important step was taken in 1954 when the African council membership increased to 14 out of a total of 28 nonofficial members; the 14 were selected from districts thought to be more natural units of representation than the provinces that had previously existed. In 1955 a ministerial system was introduced, with 5 nonofficial African ministers out of a total of 11. The success of the council was undermined, however, by the erratic participation of Buganda, which viewed a central legislature as a threat to its autonomy. This feeling reinforced the resentment Bugandans harboured after Mutesa II had been deported in 1953 for refusing to cooperate with the protectorate government. He returned two years later as a constitutional ruler, but the rapprochement between Buganda and the protectorate government was lukewarm.

In the immediate postwar years the protectorate administration placed greater emphasis on economic and social development than on political advance. From 1952 the government rapidly expanded secondary education, while legislation was enacted and a

loan fund established to encourage Africans to participate in trade. A relatively ambitious development program was greatly assisted by the high prices realized for cotton and coffee; coffee overtook cotton as Uganda's most valuable export in 1957. In 1954 a large hydroelectric project was inaugurated at Owen Falls on the Nile near Jinja, and in 1962 a five-year development plan was announced.

The Republic of Uganda

In the late 1950s, as a few political parties emerged, the African population concentrated its attention on achieving self-government, with focus on the Legislative Council. The kingdom of Buganda intermittently pressed for independence from Uganda, which raised the question of the protectorate's future status. Discussions in London in 1961 led to full internal self-government in March 1962. Benedicto Kiwanuka, a Roman Catholic Ganda who was formerly chief minister, became the first prime minister, but in the elections in April 1962 he was displaced by Milton Obote, a Lango (Langi) who headed the Uganda People's Congress party (UPC). At further discussions in London in June 1962, it was agreed that Buganda should receive a wide degree of autonomy within a federal relationship. Faced with the emergence of Obote's UPC, which claimed support throughout the country apart from Buganda, and of the Democratic Party (DP), which was based in Buganda and led by Kiwanuka, conservative Ganda leaders set up their own rival organization, Kabaka Yekka (KY), "King Alone."

Obote's first presidency

Uganda became independent on October 9, 1962, although it was divided politically on a geographic as well as an ethnic basis. By accepting a constitution that conceded what amounted to federal status to Buganda, Obote contrived an unlikely alliance with the Ganda establishment. Together the UPC and KY were able to form a government with Obote as prime minister and with the DP in opposition. Obote agreed to replace the British governor-general by appointing Mutesa II as the country's first president in an attempt to unify the alliance further, but this move was unsuccessful. Although Obote was able to win over some of the members of the KY and even of the DP so that they joined the UPC, tension grew steadily between the kabaka on the one hand and the UPC on the other. The Ganda leaders particularly resented their inability to dominate a government composed mainly of members of other ethnic groups. There were also divisions within the UPC, because each member of parliament owed his election to local ethnic supporters rather than to his membership in a political party. Those supporters frequently put pressure on their representatives to redress what they saw as an imbalance in the distribution of the material benefits of independence.

Faced with this dissatisfaction among some of his followers and with increasingly overt hostility in Buganda, Obote arrested five of his ministers and suspended the constitution in 1966. Outraged, the Ganda leaders ordered him to remove his government from the kingdom. Obote responded by sending troops under the leadership of Colonel Idi Amin to arrest the kabaka, who escaped to England, where he died in 1969. When Obote imposed a new republican constitution--appointing himself executive president, abolishing all the kingdoms, and dividing Buganda into administrative districts--he also

lost the support of the peoples of southwestern Uganda. Internal friction subsequently grew in intensity, fostered by mutual suspicion between the rival groups, by assassination attempts against the president, and by the increasingly oppressive methods employed by the government to silence its critics.

At independence the export economy was flourishing without adversely affecting subsistence agriculture, and the economy continued to improve, largely because of the high demand and high prices for coffee. To answer accusations that the profits from exports did not benefit the producers enough, Obote attempted in 1969 to distribute the benefits from the prospering economy more widely. To this end he published a "common man's charter," which focused on removing the last vestiges of feudalism by having the government take a majority holding in the shares of the larger, mainly foreign-owned companies. In order to unite the country more firmly, he also produced a plan for a new electoral system in 1970 that would require successful candidates for parliament to secure votes in constituencies outside their home districts.

These proposals met with a cynical response in some quarters, but the government was overthrown before they could be put into effect. Obote had relied heavily on the loyalty of Idi Amin, but Amin had been building support for himself within the army by recruiting from his own Kakwa ethnic group in the northwest. The army, which had previously been composed of Acholi and their neighbours, Obote's own Lango people, now became sharply divided. Simultaneously, a rift developed between Obote and Amin, and in January 1971 Amin took advantage of the president's absence from the country to seize power.

Tyranny under Amin

Idi Amin's coup was widely welcomed, as there was hope that the country would finally be unified. Several Western nations, including Britain, who feared the spread of communism, were also relieved at Obote's overthrow: they had become suspicious that his policies were moving to the left. Amin promised a return to civilian government in five years, but problems with his leadership were soon apparent. Amin had little Western-style education and virtually no officer training, so he often resorted to arbitrary violence in order to maintain his position. In one incident, he destroyed the one potential centre of effective opposition by a wholesale slaughter of senior army officers loyal to Obote.

To win more general support among the Ugandan population, Amin ordered all Asians who had not taken Ugandan nationality to leave the country in 1972. His move won considerable approval in the country because many Africans believed that they had been exploited by the Asians, who controlled the middle and some of the higher levels of the economy, but the action isolated Uganda from the rest of the world community. Although a few wealthy Ugandans profited from Amin's actions, the majority of the commercial enterprises formerly owned by Asians were given to senior army officers who rapidly squandered the proceeds and then allowed the businesses to collapse.

Most people in the countryside were able to survive the total breakdown of the economy that followed in the mid- and late 1970s because the fertility of Uganda's soil allowed them to continue growing food. In the towns, an all-pervading black market developed, and dishonesty became the only means of survival. This economic and moral collapse stirred up criticism of the government, and during this period the country experienced several serious coup attempts.

In an attempt to divert attention from Uganda's internal problems, Amin launched an attack on Tanzania in October 1978. Tanzanian troops, assisted by armed Ugandan exiles, quickly put Amin's demoralized army to flight and invaded Uganda. With these troops closing in, Amin escaped the capital. A coalition government of former exiles, calling itself the Uganda National Liberation Front (UNLF), with a former leading figure in the DP, Yusufu Lule, as president, took office in April 1979. Because of disagreement over economic strategy and the fear that Lule was promoting the interests of his own Ganda people, he was replaced in June by Godfrey Binaisa, but Binaisa's term of office was also short-lived. Supporters of Obote plotted Binaisa's overthrow, and Obote returned to Uganda in May 1980.

Obote's second presidency

In December 1980 Obote's party, the UPC, won a majority in highly controversial elections for parliament. The DP leadership reluctantly agreed to act as a constitutional opposition, but Yoweri Museveni, who had played a significant part in the military overthrow of Amin, refused to accept the UPC victory. He formed a guerrilla group in the bush near Kampala and waged an increasingly effective campaign against the government.

With the support of the International Monetary Fund and other external donors, Obote tried hard to rebuild the economy. Initially his efforts seemed successful, but the extraordinary inflation rate resulting from an entrenched black market system worked against him. It was impossible for urban wage earners to keep pace with rising prices, and salaried civil servants grew frustrated at the government's inability to increase their pay in

line with their needs. In addition, the guerrilla war drew strength from the fact that it was based in Buganda, among people already suspicious of Obote. That strength grew as an ill-paid, ill-disciplined, and vengeful army, consisting largely of Acholi and Lango, ravaged the countryside for loot and took vengeance on their longtime Ganda enemies.

Museveni in office

A split within the army itself--in particular, between its Acholi and Lango members--led to Obote's overthrow and exile in 1985 and to the seizure of power by an Acholi general, Tito Okello. This, however, could not prevent a victory for Museveni's force of southern fighters, who now called themselves the National Resistance Army (NRA), and Museveni became president on January 29, 1986. While a new constitution was being drafted, an indirectly elected National Resistance Council, dominated by the National Resistance Movement, acted as the national legislature.

Faced with the same problems that had confronted the UNLF in 1979 and Obote in 1980, Museveni announced a policy of moral as well as economic reconstruction, although it was not easy to enforce. Sporadic military resistance to the new government continued, particularly in the north and east. Arms were plentiful, and dissatisfied persons were willing to use them to promote their ends. The NRA, despite the president's injunctions, sometimes proved as heavy-handed in dealing with opponents as Obote's forces had been.

Security did improve, however, at least in most of central, southern, and western Uganda, and observers claimed that human rights were more widely protected. A constitutional amendment in 1993 led to the restoration of the monarchies, and the

Ganda. Toro. Bunyoro, and Soga crowned their traditional rulers. The new constitution was promulgated in 1995. and presidential elections were held in May 1996: Museveni easily won the majority of votes. Although the country's continued economic growth was praised by the West. inflation and unemployment continued to be problems. especially given Uganda's dependence on fluctuating markets for its agricultural produce. The economic slowdown at the end of the 20th century also pointed to another problem. that of institutional corruption. In the eyes of many. a sound economy and government reform were the keys to continued peace in Uganda.

(2)Ethnic Groups

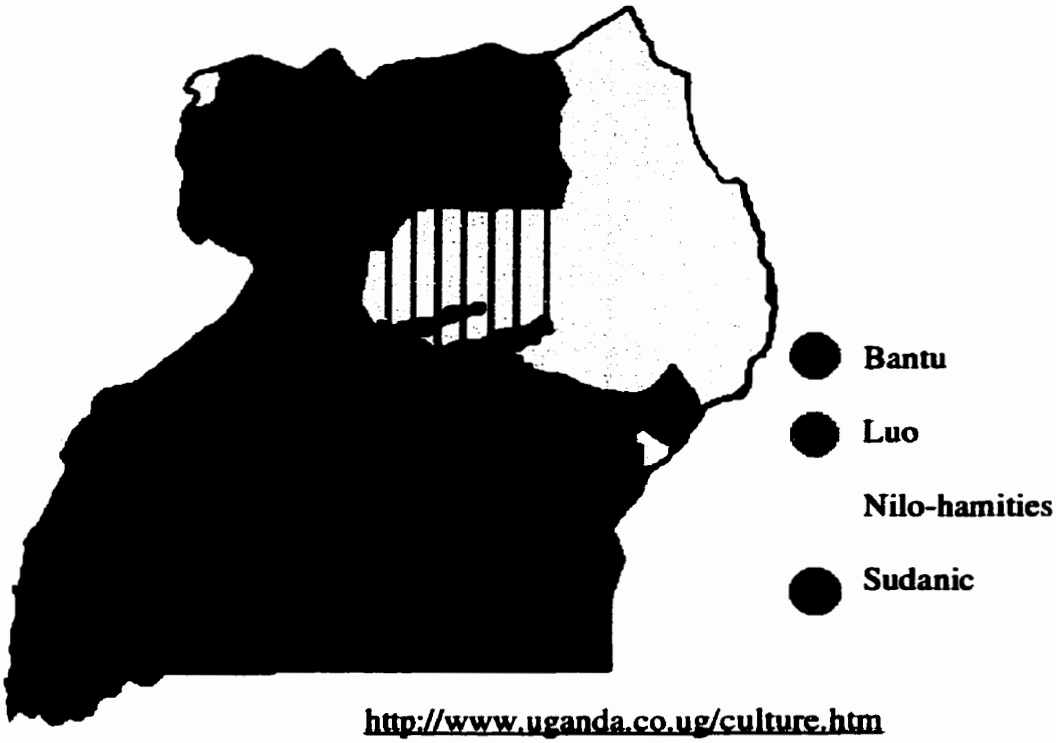


Fig.40 **Map of Ethnic groups of Uganda**

Bantu: A group of people who are settled in the central and southern part of Uganda. Their staple food is plantain. The region gets the most rainfall in a year than anywhere in Uganda.

Luo: Found in the Northern section of Uganda, they are main cereal eaters. Their region receive less rain than the central and southern Uganda.

Nilo-hamities: Are found northeastern Uganda and are semi-nomadic.

Sudanic: The smallest ethnic grouping and are found in the Northwest Uganda and speak a dialect similar to what is spoke in southern Sudan.

(3) Glossary

Baraza – Word for Courtyard in Luganda

Buganda - Major African ethnic group of Uganda

Located in the south-central region of Uganda. The people of Buganda are referred to as Baganda (the singular form is Muganda), their language is referred to as Luganda and they refer to their customs as Kiganda customs. Sometimes the generic term Ganda is used for all the above (especially by foreign scholars).

Kabaka - hereditary ruler of the Baganda and usually translated as king.

Katikiro - literally means Prime Minister or head of government

Kibuga - capital of the King of Buganda and usually translated as city

Kisakati – another word for courtyard

Kraal – Cattle enclosure

Lubiri - royal palace enclosure and its precincts.

Mutala – A hill or series of hills

Neolithic Period (8000 - 3000 BC)

Otherwise known as New Stone Age, the Neolithic period was a time when people were living in real village-like settings, with farms including animals (now domesticated), crops (grains and eventually rice) and even items that we consider art. Things like pottery and woven items were typical creations of the people of this time period.

Olduvai Gorge. Located in the Great African Rift is a 30 miles long gash in Tanzania's Serengeti Plain. Olduvai Gorge was a basic place for Louis Leakey family excavations that gave many fossil specimens of human ancestors.

Palaeolithic Period (30,000 B.C to 10,000 B.C) - Also known as the Old Stone Age was an ancient cultural stage, or level, of human development, characterized by the use of rudimentary chipped stone tools.

Uganda - (Swahili for 'Land of the Ganda') was the name used by the Arab and Swahili traders on the East African coast to refer to the kingdom of Buganda, deep in the interior of Africa.

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1. Colonial Office and Foreign Office Documents are referenced by the prefixes CO and FO, Colonial Office and Foreign Office respectively, and denote dispatches, memos and collected printed matter sent from colonies in Africa to London, and the copies of documents sent from London to African colonies. Collected and catalogued, these documents now rest in the Public Record Office in London. A numbering system provides information on a document's provenance. CO 267 is Colonial Office/Sierra Leone. A second set of numbers is affixed to the country code and refers either to the volume or storage box in which the documents are located. CO267-523 is box number 523 of the collected Colonial Office documents for Sierra Leone. The following list is a guide to country and subject codes used in this article.

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