

PROTOTYPE



NCDC

NATIONAL CURRICULUM
DEVELOPMENT CENTRE



HISTORY AND POLITICAL EDUCATION TEXTBOOK SENIOR ONE



LOWER SECONDARY
CURRICULUM

PROTOTYPE



HISTORY AND POLITICAL EDUCATION

TEXTBOOK SENIOR ONE



**LOWER SECONDARY
CURRICULUM**



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This material has been developed as a prototype for implementation of the revised Lower Secondary Curriculum and as a support for other textbook development interests.

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Contents

Preface	iv
Acknowledgements.....	v
Chapter 1:.....	1
Finding Out about Our Past	1
Sources of History	3
Chapter 2:.....	13
The Origin of Man	13
The traditional theory about the origin of man.....	15
Theories of Human Evolution	20
Chapter 3:.....	25
Migration and Settlement into East Africa Since 1000 AD	25
The Origin of People in Your Local Area	26
Migration Patterns of the Major Ethnic Groups in Uganda and the Rest of East Africa	28
Peopling of East Africa	30
Chapter 4:.....	35
Culture and Ethnic Groups in East Africa	35
Cultural Values in Families.....	36
Roles of Different Peoples in A Family	37
Cultural Institutions in East Africa	38
Kenya	40
Tanzania	40
Cultural Sites in East Africa.....	41
Uganda	42
Ethnic Groups in East Africa.....	43
Culture as a Source of Income	44
Culture and Entrepreneurship.....	44
Cultural Camps in East Africa.....	45
East African Traditions in Conflict Resolution.....	46

Chapter 5:	50
State Formation in East Africa	50
Formation of Pre-Colonial Societies.....	51
Non-Centralised Societies	51
Nyamwezi Society	52
Bachwezi Dynasty	55
Centralised States	58
Buganda Kingdom.....	58
Chapter 6:	64
Religions in East Africa	64
Ancient Religions in East Africa.....	65
Ancestor Worship	65
Foreign Religions in East Africa.....	66
The First Foreign Religious Groups in East Africa	66
Muslims.....	69
Chapter 7:	74
Local and External Trade Contacts with East African Communities.....	74
Indian Ocean Trade and Slavery.....	75
The Indian Ocean trade and Slavery in East Africa	78
Chapter 8:	82
The Scramble and Colonisation of East Africa	82
Colonisation of East Africa	84
Chapter 9:	91
Response to the Establishment of Colonial Rule in East Africa.....	91
Factors for Collaboration in East Africa.....	92
Resistance.....	96
References	100

Preface

This Learner's Textbook has been written in line with the revised subject syllabus. The knowledge and skills which have been incorporated are what is partly required to produce a learner who has the competences that are required in the 21st century.

This has been done by providing a range of activities which will be conducted both within and outside the classroom setting. The learner is expected to be able to work as an individual, in pairs and groups according to the nature of the activities.

The teacher as a facilitator will prepare what the learners are to learn and this Learner's Textbook is one of the materials which are to be used to support the teaching and learning process.



Associate Professor Betty Ezati
Chairperson, NCDC Governing Council

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The Centre is indebted to the learners and teachers who worked with the NCDC Specialist and consultants from Cambridge Education and Curriculum Foundation.

Finally yet importantly, NCDC would like to acknowledge all those behind the scenes who formed part of the team that worked hard to finalise the work on this Learner's Textbook.

NCDC takes responsibility for any shortcomings that might be identified in this publication and welcomes suggestions for effectively addressing the inadequacies. Such comments and suggestions may be communicated to NCDC through P. O. Box 7002 Kampala or email: admin@ncdc.go.ug.



Grace K. Baguma

Director, National Curriculum Development Centre

About this Book

Dear learner, this textbook consists of both History and Political Education. These two subjects have been combined because they complement each other. The focus is majorly on the East African Region. History on the one hand helps you to understand our past, compare it with our present and do a forecast for the future. Political Education on the other hand will help you to live in a civic society, have models of good leadership and enable you perceive how best the world would be led for harmonious living.

This subject will help you to develop your critical thinking skills through analysis of events that occurred in the past and their effect on society. It will train your mind how to think and process information. You will be able to reason logically through research writing and problem solving which are major approaches of studying the subject. You will also be able to appreciate the importance of politics in development.

Several activities have been presented in this book to help you achieve the learning outcomes of each chapter through acquisition of the necessary skills. After going through a chapter, revisit the learning outcomes at the beginning of the chapter and check if you have achieved them. If there is any learning outcome you feel you have not achieved, do more practice to ensure that you achieve it. Each chapter has an activity of integration which you will be expected to attempt at the end. This activity is used to assess whether you have acquired the competences, knowledge, values and skills to be learnt in a given chapter. The key skills you are expected to achieve are: logical reasoning, critical thinking, research, and problem - solving and communication skills. This book consists of 9 chapters which you will learn in the whole of Senior One.

Chapter 1

Finding Out about Our Past



Key Words

- myth
- museum
- sites
- archaeology
- heritage
- fossils

Learning Outcomes

By the end of this chapter, you should be able to:

- *understand the meaning of the term history and political education.*
- *appreciate the importance of learning about our past.*
- *understand how people find out about their past.*
- *know the historical sites in Uganda and the rest of East Africa.*
- *understand the benefits of historical sites in Uganda.*

Introduction

After studying this chapter, you will be able to understand the meaning of the term ‘history’ and how it relates to political education. The reasons for studying History and Political Education will be highlighted in the course of this book. On the same note, different methods of finding out about our past and to evaluate the benefits of historical sites in East Africa are presented.

During your first day at school as a new learner, you see a number of people for the first time in your life, especially other new students, teachers and non-teaching staff. However, you endeavour to know each other through interactions and asking critical questions like:

1. What is your name?
2. Where do you come from?
3. Which part of the country do you come from?
4. What is your clan?
5. Which tribe are you?
6. Where is your ancestral village?

Such questions will reveal your identity, i.e. family, clan and cultural heritage. These help you to understand and appreciate each other’s cultural values. Partly such sharing helps them to trace their past and it brings about peaceful co-existence.



Activity 1.1: What is history and political education?

In pairs:

1. Define the terms ‘history’ and ‘political education’.
2. In groups, research and find out why we study history and present this to the class.
3. How is history related to political education?
4. Ask each other how you came to know about your name, roots and tribe and how you got ancestral information.
5. What are the merits and demerits of your source of information?
6. Suggest other ways in which you could have known about your name, clan and ancestry.
7. Ask one another to list the names of their grandparents and great-grandparents. Share notes to see who has the longest list of ancestors.
8. Mention how you got information about the grandparents you have mentioned above.
9. List other sources or methods used in finding out about your past.



There are different ways of finding out about your past. It may be through written stories of creation or scientific methods or through stories told by elders. Your origin is like thinking about sunset as your past and at sunrise as your future. The first four figures in the introduction help us to compare our past and our present life. History quite often defines the success of most people. Sometimes the success of past generations creates a good direction for the future of their children in connection with business, marriage and education.

Similarly, individuals learn from their past history, work hard and eventually succeed through hard work. So tracing our past is quite important if we are to succeed in what we are aiming to be successful in.

Sources of History

There are several ways of tracing our past. They include:

1. Primary sources
2. Secondary sources
3. Scientific sources, etc



Figure 1.1: Newspaper source

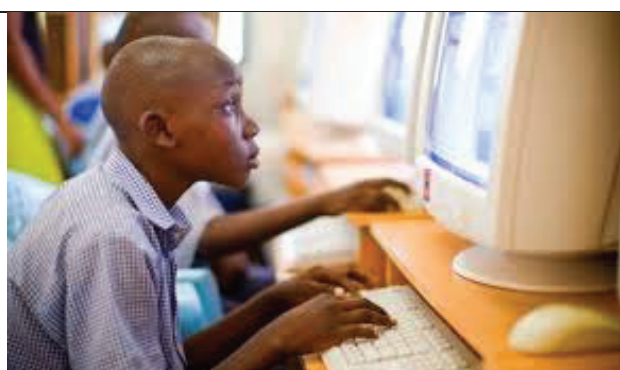


Figure 1.2: Use of ICT



Figure 1.3: Archaeological site

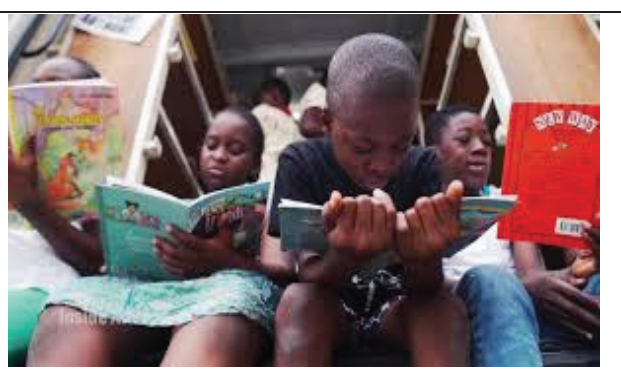


Figure 1.4: Books are sources of information



Activity 1.2: Types of sources of history

In groups:

1. Categorise the above Figures 1.5 to 1.8 in key forms based on the sources of history.
2. Suggest the problems associated with each source of history.
3. Read documents like newspapers and books like the Bible and the Koran which contain stories of how humankind was created. The documents can also be textbooks that tell stories about past leaders. These documents are called written sources. Write down the weaknesses of this source.
4. You can also learn about your past by hearing stories from someone who witnessed or participated in an event. These are called oral sources. What are the challenges of relying on this source?

Project work 1: Request the school administration to move out of the school compound and meet the elders at a given time. Write down in your notebook three stories that your elders have told to you about the past. Present these to the class in the next lesson.



Activity 1.3: Classifying the primary sources

In groups, discuss and match by ticking the appropriate item for a given source in **Table 1.1** below.

Table 1.1: Sources of History

Statement	Oral source	Written source
A reverend told a story about the birth of Jesus		
A sheik narrated how human beings were created		
A song about the slave trade in America		
A newspaper article about traditional leaders in Uganda		
A poem about Matyansi Butyampa's death		
A will left behind by Grandfather		
A copy of the Buganda Agreement articles		
A textbook about wars against colonialists		
Receipts of transactions made by my grandmother		
A birth certificate		



From the activity above, you may have noticed that in oral sources, someone tells you about your recent past. However, they do not give you a clear picture of the very distant past. It is the same with written sources. They also tell you about the past since the coming of civilisation which taught people how to read and write.

For you to get complete information about your past, therefore, you have to use both the oral and written methods.

In addition to oral traditions and written sources, you can learn about your past through other means, as shown in Table 1.2 below.



Activity 1.4: Archaeology as a source of history

The short story below shows examples of how archaeology, one of the sources of historical information, can be applied in life.

Mr Kikapu wanted to know about the way of life of a family and donated to them a huge dustbin. When it got filled up, it was buried in the ground. After 10 years, Mr Kikapu dug up the dustbin and emptied it to get the information.

In groups:

1. Discuss how looking through the garbage in the dustbin can provide information about the family.
2. Make a list of items in the dustbin that could help him get information.
3. Suggest other ways that Mr Kikapu should have used to get information on that family.
4. Study the picture below and discuss how archaeology can be useful in providing you with information about your past.
5. Mention the disadvantages of using this method.
6. Share amongst your group and suggest places in your local areas where you can get information using archaeology. Give reasons for your suggestions.



Figure 1.5: Excavated human skull


Activity 1.5: Other sources

Copy the tables below into your notebooks and fill in your opinions about the sources of history in the spaces provided.

Table 1.2: Benefits of using each source

No.	Oral history	Written history	Linguistics

Table 1.3: Disadvantages of using each source

No.	Source of information	Disadvantages
1.	Oral history	
2.	Written history	
3.	Linguistics	

Historical sites in East Africa



Figure 1.6: Fort Jesus in Mombasa, Kenya

A historical site, also called a heritage site, is an official location where pieces of political, military, cultural or social history have been preserved because of their cultural value. In East Africa they are widely spread in Kenya, Uganda and Tanzania.

You have already studied about archaeologists who find information about your past by digging up the remains from the ground. In this section, you are going to learn about what archaeologists have done in East Africa. There are places in East Africa where the first man is believed to have lived. This is because some remains of early man were found in these places. Such places are known as archaeological sites. Some of these places are shown on Map 1.1 while others are mentioned in Table 1.4 below.

Table 1.4: Key historical sites in East Africa

Uganda	Kenya	Tanzania
Kasubi Royal Tombs	Garissa	Songea
Uganda National Museum	Wajir	Slave caves in Zanzibar
Uganda Martyrs Shrines	Marsabit	Mtwara
Nyero Rock paintings	Moyale	Karibu Heritage Sites
Dufile	Mt. Kenya	Shinyanga
Nshongezi Lock Shelter	Lodwar	Mbeya

Instructions

Use Table 1.4 above to fill in the missing historical sites on Map 1.1 below.

Map of East Africa Showing some Historical Sites



Map 1.1: Historical sites in East Africa



Figure 1.7: Olduvai Gorge in Tanzania

Olduvai Gorge is one of the most important archaeological sites on earth. It is found in Tanzania. The remains found here date back to more than 1.9 million years ago. They include evidence of man as a scavenger, hunter and social being.



Figure 1.8: Gedi Ruins in Kenya

Gedi was a city along the Kenyan coast that flourished from the 13th century to the beginning of the 17th century.

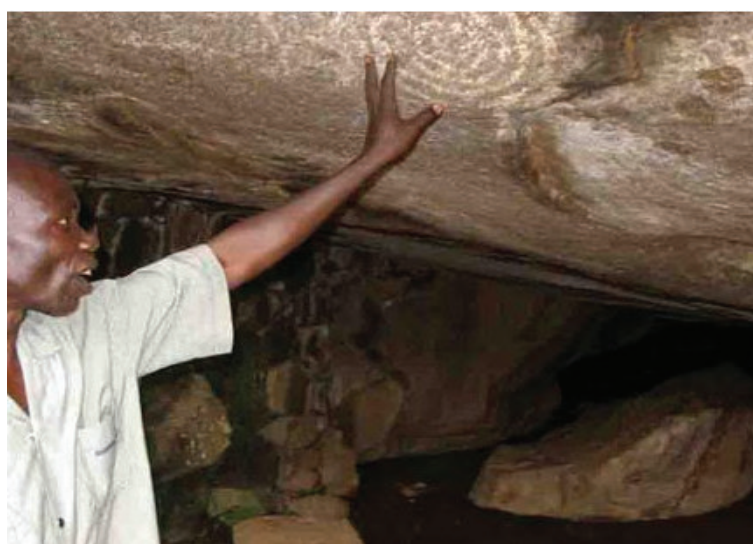


Figure 1.9: Nyero Rock paintings in Uganda



Activity 1.6: Importance of historical sites

1. Give reasons why the features above are being preserved in East Africa.
2. What do you expect to find at historical sites?
3. Draw a map of East Africa in your notebooks and on it plot the historical sites shown in Table 1.4 above.
4. As a class, visit any one historical site near your school and write a report about its importance in tracing your past.



Activity 1.7: Benefits of learning about our past

Knowing your origin helps you to understand and appreciate what you are now. You need to appreciate the various methods we use to know our past as they help us to know our ethnic background and the type of culture we should appreciate. Of late, all over the world people have started attaching great importance to their cultures and ethnicity. This has resulted in the rise and expansion of the tourism industry that is contributing a lot to the national revenues of various East African countries.

In groups, discuss and present the benefits and the problems associated with managing historical sites in East Africa.



Activity 1.8: Use a puzzle to find the keywords used

In the word search game below, there are words relating to the importance of learning about your past. Some of them are vertical, some horizontal, others diagonal and others are written in reverse.

D	K	D	T	A	W	X	C	O	N	F	L	I	C	T
C	H	E	R	I	T	A	G	E	I	F	W	A	R	S
R	H	V	A	D	C	T	B	E	L	I	E	F	S	S
E	O	O	D	E	U	K	E	U	E	R	M	Y	T	H
A	J	L	I	N	L	N	I	N	S	E	N	C	E	A
T	B	U	T	T	O	G	I	S	C	T	Q	R	A	
I	K	T	I	I	U	W	D	T	O	R	I	G	I	N
O	C	I	O	T	R	X	R	Y	N	T	R	U	T	H
N	U	O	N	Y	E	X	M	I	S	T	A	K	E	S
R	Z	N	F	O	P	O	L	I	V	A	L	U	E	S
	O	Y	E	D	E	V	E	L	O	P	M	E	N	T
P	E	A	C	E	R	J	U	S	T	I	C	E	T	

Hold a debate about the advantages and the disadvantages of learning about the past.

1. Identify the words which are connected to the sources of history.
2. Write a meaningful sentence using the words encircled above.

**Activity 1.9: Hold a debate****Activity of Integration**

A school engineer was instructed to cut down a school banana plantation near the school and plan to build a school main hall there. When he engaged his labourers to dig the foundation, they found lots of materials like undecomposed clothes, soil layers of different colours and rusted metallic materials. This became a historical issue and many methods can be used to find out when these materials were buried and afterwards assess their historical impact.

Support materials: Figures 1.9 and 1.10 below show the soil layers the engineer encountered while digging the foundation of the building.

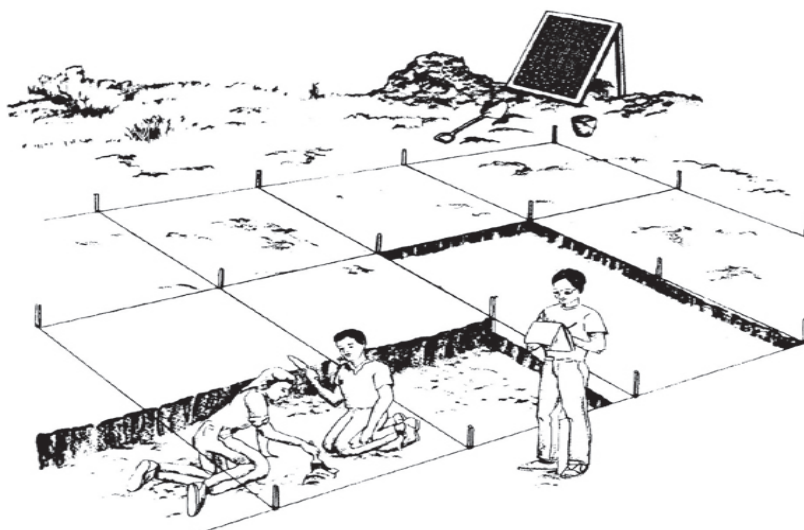


Figure 1.10: Digging a foundation for construction

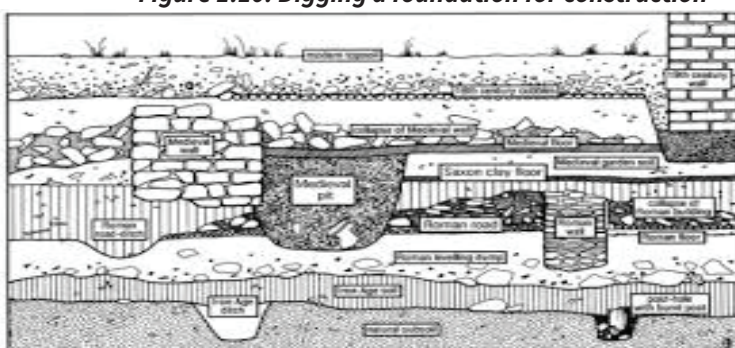


Figure 1.11: Ruins of an old settlement in the ground

Instructions

1. As a student of history, what method can you use to study such items found buried in the soil?
2. Explain how this can help you to trace your past.
3. If the construction site is turned into a historical site, what would be the benefits?

Chapter Summary

In this chapter, you have appreciated your origin, known the different sources of history, located the historical sites in your communities, appreciated one another's culture and given value to the preservation of historical sites in East Africa.

Glossary

No.	Method/Source	Process or means
1.	Oral	Use of the mouth to explain the past.
2.	Archaeology	Involves digging the ground to find the remains of past settlements.
3.	Linguistics	This is the study of a language spoken in a community, its vocabulary, the names of people and places, poems, idioms, proverbs and how these are related to other languages, which can tell a lot about the past.
4.	Anthropology	It is the study of the human race. A person can study the culture of a community and know more about its past by living in the community for a long time. This enables him/her to make connections between the culture of the community and its past.
5.	Genetic studies	Genetic studies is the study of different groups of people who share a common history, geography or culture.
6.	Ethno-botany	This is the study of plants and the patterns of their spread among different communities in order to trace the past relationships between these communities. Plants such as bananas, yams and cassava are grown across communities. This tells something about how people moved or traded with others in the past.

Chapter 2:

The Origin of Man



Keywords

- Stone Age
- Darwin's theory
- human evolution
- homo habilis
- homo erectus

Learning Outcomes

By the end of this chapter, you should be able to:

- a. understand traditional East African beliefs about the origin of man.
- b. analyse the bible and the creation stories about the origin of man.
- c. know scientific view about the origin of man.
- d. analyse the concept of human evolution.
- e. understand the out of Africa theory about the origin of man.
- f. appreciate the multi-regional theory on creation and the origin of man.

Introduction

After studying this topic, you should be able to debate and compare the origin and development of man from the traditional, religious and the scientific points of view.

This chapter focuses on various theories about the origin of man and how, where and when he lived in a given society. It explains the growth and development of human beings. It compares and analyses the creation of man and other creatures.

Traditional views about the origin of man in East Africa



We need to seek views based on the pride our culture takes in the origin of man. Knowledge about what our ancestors knew about the origin of man can lead us to a reliable source of knowledge about the origin of man. For example:

1. What did they know about the early lives of human beings?
2. From where did the first human being come?
3. How did they meet their basic needs?
4. What types of development did the first humans have? (Refer to the Stone Age and the Iron Age.)
5. How did they express themselves?

All these can help us to define our origin and the present life that we believe in. Largely, human cultures have been evolving with the development of man. The current human culture, most of which was copied from colonial western civilisation, went through two stages of a cultural revolution millions of years ago. For example:

Stage 1

1. Human beings lived a nomadic life of migrations in search of ready food, water and shelter. This stage was called the food gathering period.
2. Human beings invented stone, iron and wooden tools.
3. Human beings learnt how to make fire, which helped them to do very many things.
4. Human beings created caves and, that way, they stopped moving from place to place.
5. Human beings lived in protective homesteads that resulted in the formation of clans.
6. Human beings developed oral language that produced the current local languages that we speak the world over.



2.1: Fire discovery



Figure 2.2 : Home of a cultural leader

Stage 2

This stage led to another stage that had features like:

1. The development of domesticated plants, which led to the development of agriculture.

2. Keeping some animals at home. Dogs were the first animals to be kept at home as they helped in hunting and protected people against danger in their caves.
3. Use of advanced tools for farming and hunting.
4. The development of pottery.

Basically, in most of the East African countries this was called the pre-colonial period.



Activity 2.1: Traditional views about the origin of man

1. Use ICT or a library search and write down where man originated in East Africa.
2. Write down the uses of the respective tools and inventions of early man.
3. Draw a table and match early man's tools with today's modern tools. Make comments.
4. Perform role play about early man's family life.

The Traditional Theory about the Origin of Man

These vary from tribe to tribe. At least each has a claim on a given traditional origin, for example, Baganda claim to have originated from the legend Kintu and Nambi. It is claimed that Nambi and Kintu of Buganda kingdom married and produced many of current clans in Buganda Kingdom. In Kenya the Kikuyu claim to have originated from Gikuyu. Among the Kikuyu they believe Gikuyu and his wife produced nine children that also married and produced the current big Kikuyu clans.

Human beings have a specific origin which belongs to them only. The origin of humankind raises important questions when considered in connection with their neighbours, the entire planet earth and the physical universe. The uniqueness of human race can be found in the nature of their origin that shows their tribe, relatives and their society standards.

For example, think of their language, which allows them to communicate to one another easily. This determines their culture and difference from one another. Basing on their needs, human beings have always engaged in a restless search for further knowledge and deliberate targets, which has made their history.

Yet the uniqueness of human beings is defined by a unique culture that traditionally explains their origin. We can also use their religious beliefs and practices to trace their origin.

The traditional origin of man is divided into three branches, namely; religious, cultural and biological beliefs.

Take home Exercise

The school can allow the learners to go outside the school and interact with three elders. Let the learners choose one of the elders and write a story about his/her origin. This story could then be presented to the class in the next lesson.



Figure 2.3: Development of man

Figure 2.4: Using a stone as a tool



Activity 2.2: Comparing the theories of the origin of man

1. In individual notebooks, using ICT or library research, write a report, about the Out-of-Africa theory of the origin of man and present it to the class.
2. In groups, carry out research and present to the class the advantages and disadvantages of using the multi-regional theory of the origin of man.
3. Using the instructions given in the tables, in groups, fill in the tables below.

Comparing theories

These are theories and beliefs that connect to the origin of man. There are agreed merits and demerits of relying on this theory.

Table 2.1: The creation of man

S/n	Advantages	Disadvantages
1		
2		
3		

Table 2.2: The traditional theory

S/n	Advantages	Disadvantages
1		
2		
3		

Table 2.3: The human evolution theory

S/n	Advantages	Disadvantages
1.		
2.		
3.		

The Creation Story about the Origin of Man

Different accounts have been used in religions worldwide as they all speak of a connection between the world of humans and a divine dimension of a supreme God whom they originated from. In Islam, orthodox, and the Christian revelation among others they believe and support the theory of human beings being created in the image and likeness of God. The sense of their dignity is further developed in the New Testament, which teaches that all human beings were created on the last day of creation by God as indicated in Genesis 1:26. They were created in the image of God. God later gave his only son, Jesus Christ, to suffer for their sins, and through Him, all truth is revealed to man by the Holy Spirit.

The first mention of people comes in verse 26 of Genesis 1: “Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” Almost every word of this verse is difficult to translate, but the keywords here for many people are ‘image of God’.

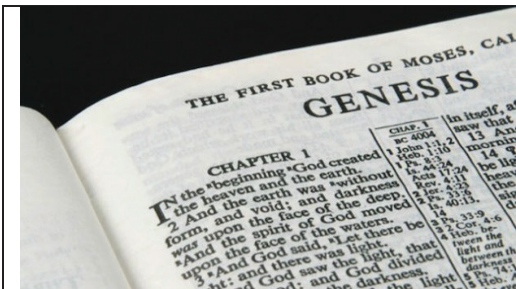


Figure 2.5: The creation story in the Bible



Figure 2.6: The global view

The creation of the universe

Scientists have now discovered that life exists beyond the earth. They have found out that there are other planets, all together 10 in number, that support life. Many theories have advanced this, including Newton’s theory and the Big Bang theory, among others.

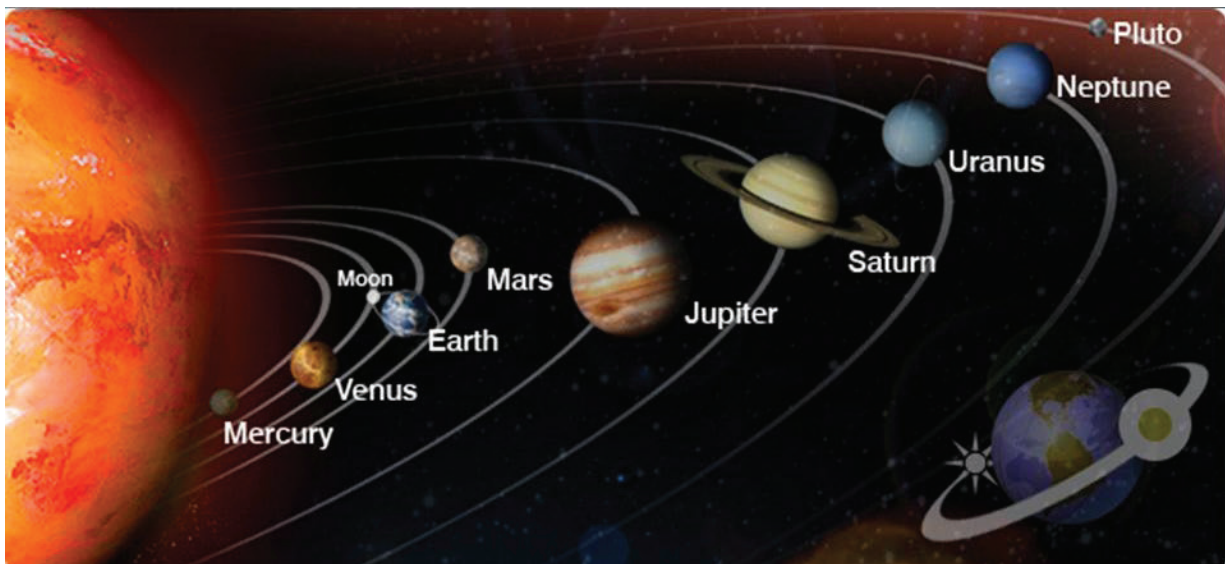


Figure 2.7: Planets

The Creation Story about Adam and Eve

God fashions Adam from dust and places him in the Garden of Eden. Adam is told that he can eat freely of all the trees in the garden, except the tree of the knowledge of good and evil. Later on, Eve is created from one of Adam's ribs to be Adam's companion. Adam and Eve are innocent and unembarrassed about their nakedness. However, a serpent deceives Eve into eating a fruit from the forbidden tree, and she gives some of the fruit to Adam. This act not only gives them additional knowledge, but also the ability to come up with negative and destructive concepts such as shame and evil. God later curses the serpent and the ground. God prophetically tells the woman and the man what will be the consequences of their sin of disobeying God. Then he expels them from the Garden of Eden.

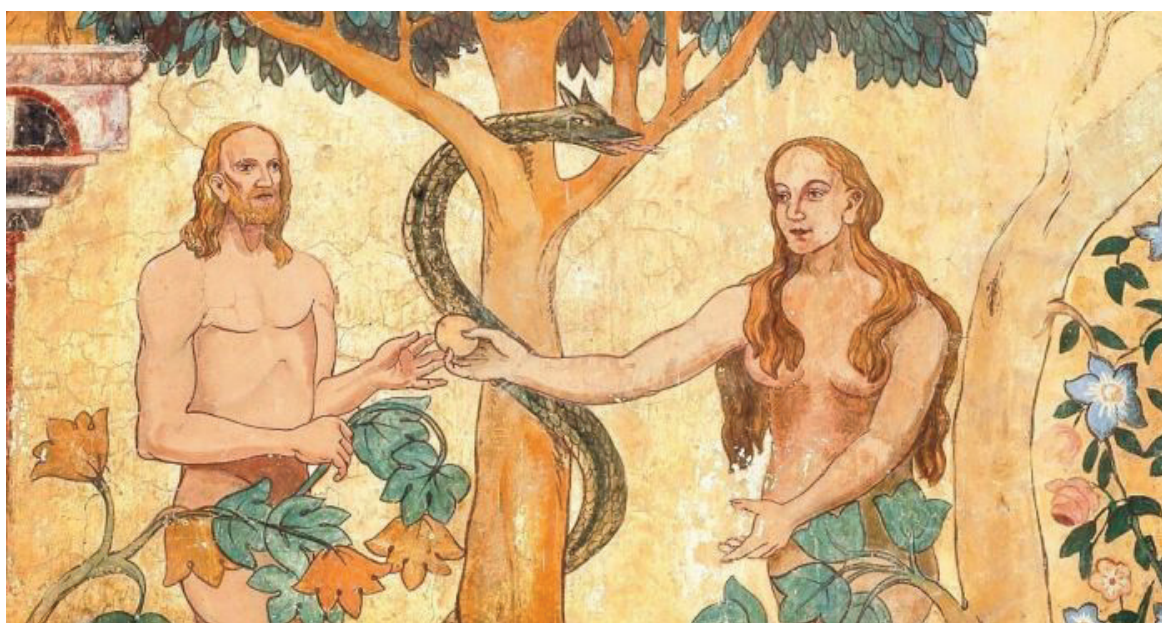


Figure 2.8: Adam and Eve in the Garden of Eden



Activity 2.3: Adam and Eve

1. Basing on the above story, show the relationship between religion and history.
2. Referring to the above myth, how do you think sin came into the world?
3. How significant is the story of Adam and Eve in the creation of human kind?
4. Describe the theory of the origin of man in the Bible.

Scientific theory and the origin of man



The most reliable among the scientific theories of creation is Charles Darwin's theory. It is widely known as Darwinism. This is a theory of biological evolution developed by the English naturalist Charles Darwin in 1809–1882, and also by others. It states that all species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's ability to compete, survive and reproduce. According to Charles Darwin, all life came from one or a few kinds of simple organisms. New species arise gradually from pre-existing species. The result of competition among species is extinction of the less fit. That's how apes came about and the fitness of their organisms resulted in the creation of today's monkey, chimpanzee and human beings. As life evolves, the number of the above individual species increases worldwide. As they reproduce, their populations grow, but their organisms tend to remain the same size and in their permanent nature. Only the fittest survive, and those that survive reproduce many other species in form of today's monkeys, chimpanzees and human race. **See the figure 2.9 below.**

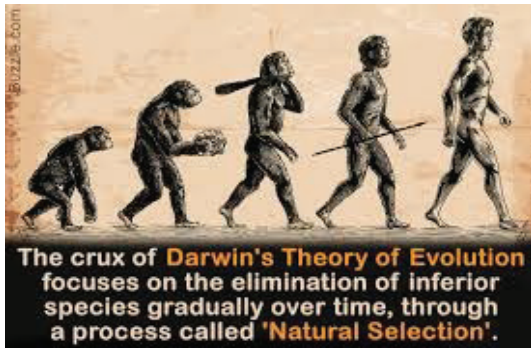


Figure 2.9: Darwin's Theory of Evolution

Theories of Human Evolution



As regards the appearance of human beings, the theory of human evolution is supported by a large number of documents that provide evidence of a long path characterised by more and more complex life forms which, unfortunately, became extinct. Along this path, the remains of human beings that have been found show features that are more and more similar to those of humans. They could thus be associated with the ancestors of humankind. Paleontology, the study of fossil animals and plants, aims at detecting the evolutionary line that led to the earliest human life forms and, through different phases, to the present human beings. The human race is likely to have developed from a single African human species, notably after the appearance of the earliest human life in Egypt. Moreover, traditional sources that investigate the mechanisms and processes underlying human evolution are known to be the most reliable regarding the origin and creation of mankind.

Trends of Human Evolution

Human Evolution

Prehistoric Man - Early Hominids

- *Hominids* – creatures that walk upright
- *Human development begins in Africa*
- **Austrolophthecines** – 4 million – 1 million B.C.
 - Opposable Thumbs
- **Homo habilis** – 2.5 million – 1.5 million B.C.
 - Stone tools (Paleolithic age – Old Stone Age)
- **Homo erectus** – 1.6 million -30,000 B.C.
 - "Upright man" – 1st to walk out of Africa
 - Fire
- **Neanderthal** – 200,000 – 30,000 B.C.
 - Found in Europe and Southwest Asia
 - Religion
- **Cro-Magnon** – 40,000 – 8000 B.C.
 - Found in Europe
 - "Modern Humans"
 - Spoken language
 - Planned Hunts
 - Created art

*All were nomadic hunter-gatherers until...
The Neolithic Revolution (~8000 B.C.)*

Figure 2.10: Timelines of human development



Trends in Human Evolution

The origin and evolution of man, *Homo sapiens*, have been a topic of great biological interest since time immemorial. The idea that man is a creation of a supernatural power prevailed for a long time in earlier days.

However, biologists view the origin of man using knowledge of morphology, physiology, embryology and fossil records. Man evolved from some unknown mammalian ancestor and reached the top of evolutionary history.

Man is placed under the family of animals and differs from other creatures.

The evolution of man involved the following significant changes:

1. A large brain size with greater functional ability (maximum in the gorilla = 650 c.c., minimum in man = 1,000 c.c.). The brain case is larger than the face region.
2. The face is flatter, with a less protruding lower jaw.
3. Continuous growth of long hair on the head, which is sparse and short on the body.
4. Generalised hands with better-developed thumbs and long legs with non-opposable big toes.
5. Man is terrestrial in habit and walks erect on two feet.
6. Man surpasses all other animals by possessing the 'human features', which are exclusive to them.
7. A switchover from the four-legged gait of apes to the bipedal gait of man.
8. Perfection of the hand for tool making.
9. Increase in intelligence and the size of the brain.
10. Change of diet from fruits, hard nuts and hard roots to softer foods.
11. Increase in the ability to communicate with others and the development of community behaviour.



By: Nala Garcia

Jasmine Ross

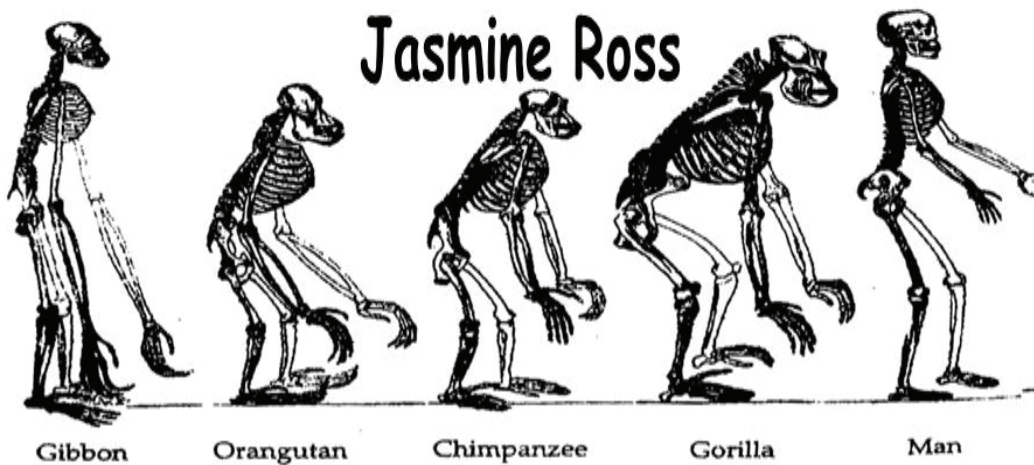


Figure 2.11: Garcia and Ross's steps of human evolution

This is further supported by the stages of the development of man as shown in the diagram below.

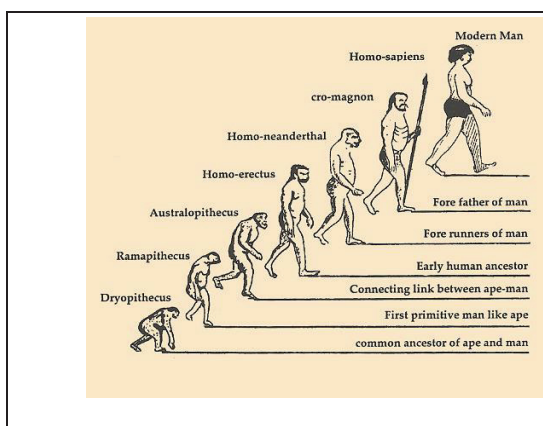


Figure 2.12: Theoretical Steps of human evolution

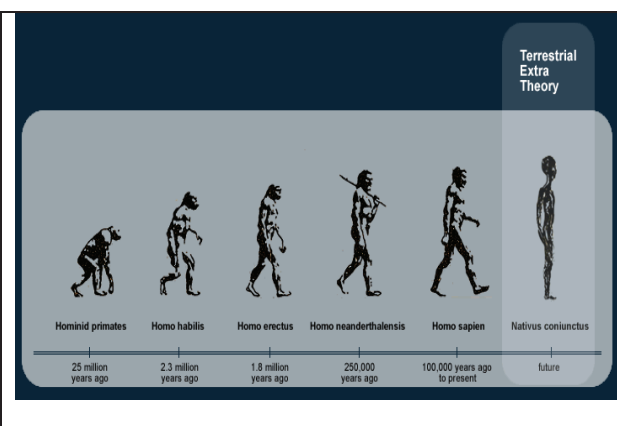


Figure 2.13: Stages of the evolution of man according to Terrestrial Extra Theory



The above are stages of human evolution and they match the development of the five senses of man. That is why at the last stage a fully developed man is able to know the importance of clothes. These stages were crucial as they distinctively explain why man (the human being) is quite different from the animals.

The diagram below shows the chronology of the creation of mankind, starting from the time the first creature, called the hominid primate that was traced to 25 million years ago. The chronology ends 100,000 years ago when the human being had developed the five senses. See **Figure 2.12** above.



Activity 2.4: Stages of the evolution of man

In groups, study the stages of the evolution of man and answer the following questions:

1. What differences do you notice between Dryopithecus and Cro-Magnon.
2. Look at yourself or someone next to you and identify the bodily features that are similar to those of apes.
3. What makes man different from animals?
4. Participate in a debate on the theory of creation and the theory of evolution of man.

Activity of Integration

Sandra, a Senior One learner at Ndegeya Secondary School, came back home for holidays with the History holiday assignment. It was hard for her father to support her in providing a solution to the assignment; his career is Biology and Human Medicine. The question was that she should “discuss the main two theories about the origin of man”.

Support Materials



Figure 2.14: Written Literature

Task 1

1. As an expert in history, how would you help this parent?
2. Discuss the challenges of believing in the traditional theory of the origin of man.
3. Describe the problems involved in believing in the biblical theory of the origin of man.

Chapter Summary

In this chapter, you have appreciated the origin of man using many sources of history. You will be able to explain the origin of man using all possible theories of creation like the religious, scientific, Darwinism and traditional theories. You have acquired knowledge, skills and values that will enable you solve any situational challenge related to theories of creation.

Chapter 3

Migration and Settlement into East Africa since 1000 AD



Key Words

- Lwoo
- Luo
- Bantu
- Ngoni
- Nguni
- Tuareg

Learning Outcomes

By the end of this chapter, you should be able to:

- understand the groups of people who lived in East Africa before 19th Century migrations.
- know the origins of local people in different areas of East Africa.
- understand the origins of Bantu, Luo and Ngoni people who came to East Africa before 19th period.
- know the reasons for migration of these people into East Africa
- understand the results of Bantu, Luo and Mfecane migration into East Africa.

Introduction

After studying this chapter, you should be able to understand the original inhabitants of East Africa, analyse the origins, migrations of your own families and settlement of people in East Africa by 1900. You will be able to solve any related problem after this chapter.

Migrations into East Africa began as early as 1000AD. The population of East African states is a result of the migration of many original African peoples like the Bantu from West Africa, the Ngoni from South Africa and the Luo from Southern Sudan.

The Origin of People in Your Local Area



In the overview of this Unit, you noticed that the peoples of Uganda and the wider East Africa came from somewhere else. They could have come from West Africa, Southern Africa or North East Africa – the Horn of Africa. In this unit, you will learn that people moved around in the past, many thousands of years ago. You are going to study how your ancestors came to your area, Uganda and the entire East Africa. Even when people look alike, their ancestors may have come from many different places, as shown in **Figure 3.1** below.



Figure 3.1: People with different ancestors

You will see where they came from, the routes they used, the dates of their arrival and what shows that they moved. You will explore the main reasons why they decided to come to Uganda and East Africa, and how they settled when they arrived. You will review some of the information about your local area or country that you learnt in primary school.



Activity 3.1: Origin of people in your area

1. In a brainstorm session, mention and list the groups of people who occupied East African states before 1000 AD.
2. Draw a sketch map and locate these ancient occupants of East Africa on it.
3. Your teacher will draw or pin a map on the board showing either your local area, Uganda, East Africa or Africa in general. Place a pin or mark on the map to show where you come from.
4. Does your school have people mainly from the local area, district, region or the whole of Uganda and East Africa respectively?
5. Where do most of the people in your class come from? Give reasons for your answer.

Sometimes you may think that people have always lived where they live now. Most people or their ancestors, who lived long ago, lived somewhere else in the past and have migrated to where they live now.



Activity 3.2: Ancestors of class members

1. As a class, ask one another where your ancestors migrated from.
2. Have any people migrated into your local area recently? Suggest reasons for this.
3. Identify the common reasons why people migrate. Arrange them in order of importance.



Activity 3.3: Movement of Ntambazi

Read the following story which will help you to understand where you came from, and attempt the activity tasks that follow.

The movement and settlement of Ntambazi and his family

Once upon a time, there was a man called Ntambazi, who lived in the Niger-Congo Basin. He had four wives and many children. For a number of reasons, conflicts developed among the children. There was shortage of land for cultivation and pasture for their animals due to

increasing numbers of people and animals. Because the children loved adventure, they decided to leave their cradle land and move to other places.

Most of these children moved eastwards. One of them was Mukasa, who entered East Africa in the region between Lake Albert and Lake Edward. Some members of his family settled around Lake George, while others continued and settled in areas north-west of Lake Victoria. Another group moved and settled on the Tanzania plateau and the Taita Hills.

Another group became discontented and moved northwards, settling around Mount Kilimanjaro. There was also another group that entered East Africa between Lake Malawi and Lake Tanganyika.

Yet another group, led by Nyerere, entered East Africa between Lake Kivu and Lake Tanganyika and settled in central Tanzania. Other groups crossed to eastern Uganda and western Kenya. These settled around the Mount Elgon area.

From central Tanzania, other members moved northwards towards Mount Kilimanjaro and the coast. Some people settled around the Kenyan highlands and these were led by Ngugi.

1. Draw a sketch map of East Africa and show the movements of Mukasa, Nyerere and Ngugi and their families.
2. In a group, identify why Ntambazi's family moved away from their cradleland in Niger, in the Congo Basin.
3. From the story above, draw a simple table showing the reasons for their coming to East Africa.



Activity 3.4: Fieldwork and migrations

In groups:

1. Carry out a fieldwork study in the local area and ask people where they came from, why they migrated and why they settled where they are.
2. Using information from the fieldwork, draw a map of Uganda showing where a particular family or people came from to settle in your local area.
3. Write a report of your findings and share it with the rest of the class.

Migration Patterns of the Major Ethnic Groups in Uganda and the Rest of East Africa



The study of migrations will help you to understand your origin and the settlement patterns of your people. You will also appreciate the interrelationships between the different peoples of East Africa as well as understand change and continuity in societies. Life is not static but dynamic. This explains the current movement of people to different parts of East Africa.

Many times, you do not know the actual way in which you came to live where you are. However, using the scientific methods explored in Unit 1, you gradually discover your past, origins and the pattern of how you settled where you are today. In this unit, you will find out how your ancestors migrated, why they moved and probably what attracted them to such areas.

There are three major ethnic groups in Uganda, namely; Bantu, Luo and Hamites. The Bantu peoples represent the largest group, who live mainly in the southern half of the country. They include the Interlacustrine Bantu and Highland Bantu, among others. They have been settled as farmers and they have promoted the formation of kingdoms.

The Luo are basically Luo speaking people with a common origin from South Sudan. They live mainly in the northern and north-eastern parts of Uganda. They include Nilotics like the Plain Nilotes, such as the Iteso, the Karamojong and the Turkana, the River-Lake Nilotes such as the Acholi, the Alur, the Jopadhola and the Kenyan Luo, and the Highland Nilotes such as the Kalenjin and the Sabiny.

The Hamites migrated from Ethiopia and are mainly cattle keepers. They mainly live in the north, south-western and central parts of Uganda. These are basically the Lugbara, the Madi, the Langi and the Okebo in the north. In south-western Uganda, they are represented by the Hima and the Tutsi.

These are further sub-divided into sub-ethnic groups, as shown in Figure 3.3.

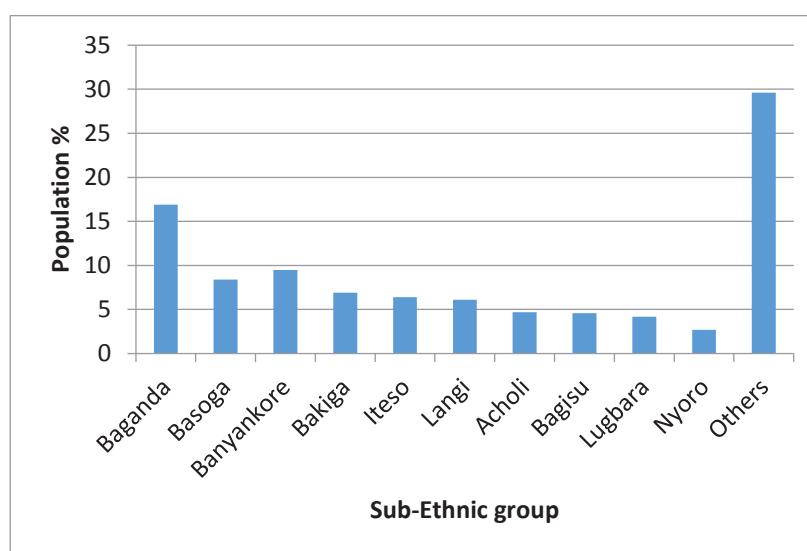


Figure 3.2: Percentage distribution of sub-ethnic groups in Uganda.
(Source: UBOS, 2014.)



Activity 3.5: Ethnic classifications

In your notebook, classify the above sub-ethnic groups into their major ethnic groupings.

Table 3.1: Ethnic groupings in East Africa

No.	Bantu	Luo	Hamites

Peopling of East Africa



The Bantu

The term 'Bantu' refers to a group of people who speak related language with a common suffix 'ntu' in their words referring to a person. The Bantu speaking groups in Uganda include the Bakiga, Baganda and Bagisu, among others.

The Bantu speaking group in Kenya include the Kikuyu, Akamba, Meru, Embu, Taita, Giryama and the Digo. In Tanzania, they include the Pokomo, Chagga, Yao, Segeju and Zaramo, plus many other smaller tribes.

There are two accounts explaining the migration of the Bantu. The first account asserts that the Bantu came from West Africa around the Cameroon Highlands and Bauchi Plateau of Nigeria. This, therefore, points to the Niger Basin as the possible origin of the Bantu. The second account claims that the Bantu came from the Katanga region in south-eastern Congo. Gradually they spread eastwards north of the forest and southwards to the forest edge near the lower Congo or Zaire and lower Kasai.

The Bantu are believed to have moved in four groups, namely the Interlacustrine Bantu, the Central Bantu, the Highland Bantu and the Southern Tanzania Bantu.



Figure 3.3: A Bantu homestead



Figure 3.4: One of the Bantu staple foods



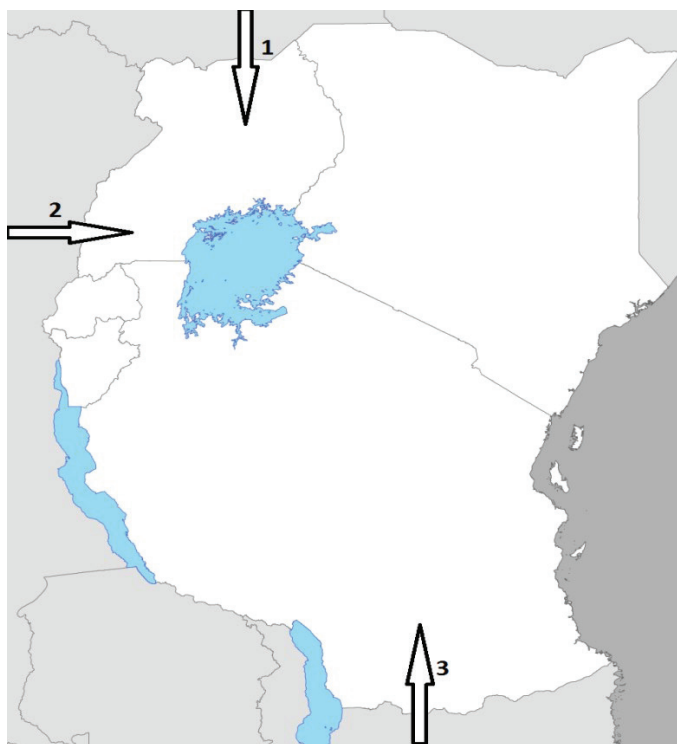
The Ngoni

The Ngoni were part of the Nguni speaking people who originated from South Africa. They are a Bantu group who settled in Central Africa and southern parts of Tanzania.



The Luo

The Luo belong to the River-Lake Nilotes. Their ancestors were mainly pastoralists. They are believed to have come from the province of Bahr el Gazel in Southern Sudan. They include the Dinka, Alur, Luo, Shilluk, Bor, Anuak and Acholi.



Map 3.1: Migration paths in East Africa



Activity 3.6: Using the map of migration quiz

1. Using Map 3.1 above, name the migration waves marked 1, 2 and 3.
2. In your notebooks, draw a map of East Africa describing the migration patterns of the major ethnic groups in Uganda and the rest of East Africa.
3. As a whole class, list the likely effects of the migration and settlement of the ethnic groups on the local area, Uganda and East Africa respectively.

In groups, use the template below to construct a timeline for the migration of each major ethnic group into East Africa.

Ethnic Group	Area	Time
.....	
.....	



Activity 3.9: Copy into your notebook the puzzle below and fill in the answers.

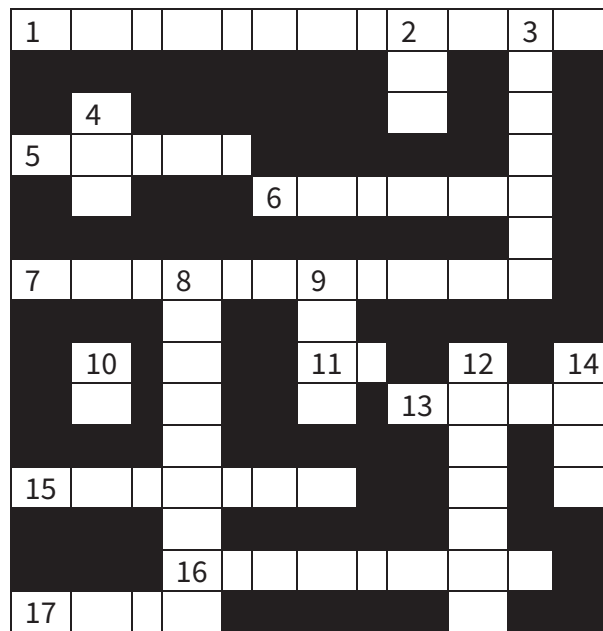


Figure 3.6: Crossword puzzle

ACROSS

1. The study of the human race, especially origins, customs and beliefs (12).
5. It is the largest ethnic group of migrants into East Africa (5).
6. Abbreviation of United Nations Educational, Scientific and Cultural Organisation (6).
7. The study of cultures of the past periods of history that examines the remains of objects in the ground (11).
11. An abbreviation which is used in the Christian calendar to show a particular number of years since the year when Jesus was believed to have been born (2).
13. A place where historical evidence or artefacts are excavated (4).
15. A building in which a collection of books, tapes and newspapers are kept for people to read and to gather historical facts (7).
16. A collection of historical documents or records of a government, family or an organisation (8).
17. A group of families who are related to each other (4).

DOWN

2. The second largest ethnic group of migrants into East Africa (3).
3. The scientific study of the earth, including the origin and history of the rocks of which the earth is made (7).
4. A drawing or plan of the earth's surface (3).
8. A person who studies past events as a subject at school or university (9).
9. A source of history that involves gathering historical evidence by word of mouth (4).
10. An abbreviation used on the Christian calendar to show a particular number of years before the year when Christ is believed to have been born (2).
12. An ethnic group that migrated from western Sudan into East Africa in the 3rd millennium BC (7).
14. A period from 1January to 31December consisting of 365 or 366 days (4).

Activity of Integration

Today, many Ugandans have left their country to go for job-related activities, especially in the Middle East countries and the wider world. Some have gone owing to economic reasons, especially lack of jobs in Uganda.

However, some have been mistreated there; they have been victims of gross violation of human rights, having undergone untold suffering, sometimes leading to death. Some fake companies have taken innocent Ugandans to these countries without proper documentation. This has resulted in modern-day slavery and slave trade in this century. This has made human rights activists and humanitarians question the motive of these ‘modern migrations’, especially from least developed countries to the Arab and Asian states of Middle East today.

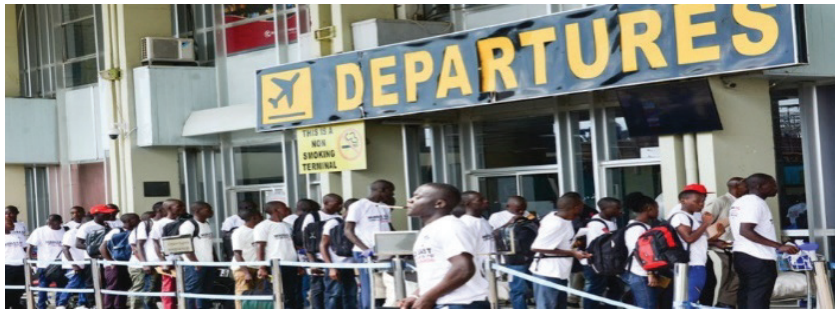


Figure 3.6: Ugandans departing for work in the Middle East

Task

1. As an historian, compare the causes of the earlier migrations in this chapter and the reasons for today’s migrations of Ugandans to the outside world.
2. Suggest ways the government can limit/solve this labour migration problem in Ugandan.
3. List down three government organs that are directly responsible for supervising these ‘modern-day migrations’.

Chapter Summary

In this chapter you have learnt how different ethnic groups came into East Africa, why they came, where they passed and where they originated from. Migrations into East Africa had a far-reaching impact on the social, political and economic set-up of the region. The migrations were dominated by the Bantu, the Luo and the Ngoni. You will appreciate the causes of migrations by then as compared to today’s migrations or the search for greener pastures in European and Middle Eastern countries.

Chapter 4

Culture and Ethnic Groups in East Africa



Key Words

- values
- gender
- informal leaders
- culture
- transitional justice

Learning Outcomes

By the end of this chapter, you should be able to:

- appreciate the existence of cultural values.
- know the key cultural institutions and their leaders in East Africa.
- know the cultural centres that exist in East Africa.
- know the impact of ethnic groups that we have in East Africa.
- analyse the contribution of cultural handcrafts in East Africa.
- understand the need to respect the cultures of other ethnic groups to avoid conflicts.
- analyse the contribution of emerging cultural/moral youth camps in Uganda.
- appreciate the value of cultural traditional transitional justice mechanisms in conflict resolution in East Africa.
- understand the role of culture and gender in family matters.

Introduction

After studying this chapter, you should be able to understand the concept of culture and people relations in East Africa.

You have studied the origin of man, where people came from and their cultures in which they live now. It is, therefore, important to find out how they live now in their communities in terms of culture and ethnicity. This theme is centred on studying about culture and ethnic groupings in East Africa.

Cultural Values in Families



Traditionally, families have been a source of moral being and discipline among the children. It was a duty of a man to create sanity and protect family as our mothers concentrate on feeding children, building values and character. However, owing to changing global trends, women and children are now taking the lead in some families. A new generation of families with children has come up. In the face of scarcity of resources, a number of young men and young women the world over have chosen to stay single. It is important, however, to stay cultured and to respect our traditions. Therefore, marriage institutions should be respected as the origin of morally brought up children.



Figure 4.1: A family meal



Figure 4.2: Ekisakate camp

Activity 4.1: What is family?

1. What is a family?
2. Which members of the family do you think are vital in the progression of values?
3. Which type of family do you think brings up better and cultured children?

4. List and provide examples of bad cultures in Uganda. How can you control your children from getting bad cultural values from the community?
5. Indicate whether the statements below are true or false:
 - i) Taking part in family decisions is my right.
 - ii) Members of a family deserve equal treatment.
 - iii) Children should not be involved in decision-making.
 - iv) Decisions made about children should aim at making their lives better.
 - v) Children should obey all decisions made in a family.
 - vi) All members of a family should be allowed to say anything they like anytime.

Roles of Different Peoples in a Family

In East Africa we share beliefs and cultures. These beliefs and cultures have gone further to determine family values and cultures that we believe in.



Activity 3.2: Cultural roles of people in a family


1. In groups, discuss how the roles of men, women and children are changing in families. Do you think these changes are good? Give reasons.
2. Copy Table 4.1 and show which groups of people normally play each of the roles (i-xvi) listed below in your family as shown by the example:

1. Building a new house
2. Clearing land for a new garden
3. Planting and looking after crops
4. Buying food from the market
5. Preparing meals
6. Collecting firewood
7. Fetching water
8. Taking animals out to graze
9. Fishing
10. Carrying heavy loads
11. Working to earn money for the family
12. Looking after children at home
13. Caring for sick and elderly people
14. Paying electricity and water bills
15. Paying school fees
16. Helping children to do homework

Table 4.1: Gender roles

Role	Men	Women	Children	All
Build a new house	√			

Changes in the roles of men and women



The part played by someone in decision-making is also called a role. Change of roles according to gender has resulted in change of values in East Africa. Traditionally, one of the main roles of men in a family or community was to ensure security and provide leadership. Men had to look after the family or community and make sure they were not attacked by enemies. Since men were considered stronger than women, men used to take up this role, so they became leaders. In the past, it was mainly the boys who went to school and this enabled them to gain positions of leadership in their communities. Today, both girls and boys go to school and gain the knowledge required to live a better life. Today, many more girls go to school to gain modern education. They are also in gainful employment and earn money. This means that many women have equal opportunities to compete for jobs and to attain leadership. Below is an example of the changing roles in East African states.




Figure 4.3: A woman repairing a vehicle



Figure 4.4: A man baking

Cultural Institutions in East Africa



In Uganda cultural institutions are prominent. On 26 February 2011, an Act of Parliament was passed that provided, through Article 246 of the Constitution of Uganda, for the operation of the institution of traditional or cultural leaders. According to the Act of Parliament, traditional or cultural leaders can exist in any area of Uganda. The Act also provided for the privileges and benefits of the traditional or cultural leaders. In addition, it provides for the resolution of issues relating to traditional or cultural leaders and

related matters. Kenya and Tanzania equally have relative rules and regulations governing the traditional institution that strongly support cultural development.



Activity 3.3: Traditional institutions

In Uganda, we have a number of traditional monarchical kingdoms supported by the state and the people who belong to the kingdoms, as approved by an Act of Parliament in 2011. Use ICT or library research and fill in the table below.

Table 4.2: Traditional leaders in East Africa

S/N	Monarchy	Leader	Date of Installation
1	Acholi	Rwot Acana II	15 th January 2005
2	Alur	Rwoth UbimOlarker Rauni III	1 st August 2000
3	Buganda	Kabaka M.Mutebi II	24 th July 1993
4	Bunyoro	Omukama Solomon Iguru	24 th July 1993
5	Iteso	Emorimor AugustineOsuban	4 th May 2004
6			

Kenya



Unlike Uganda, Kenya does not recognise cultural leaders much. The most prominent cultural leader in Kenya heads the Wanga Kingdom of Mumia in Kakamega County.

When the British arrived in Kenya in 1883, they found the Wanga Kingdom, the only organised state with a centralised hereditary monarch in Kenya.

In fact, the British used much of the Nabongo administrative system, that was most organised by the 18th century, as a stepping stone to territorial and political expansionism. The Wanga, who mainly inhabit Mumias in Kakamega County, have partly stuck to their culture. Some still build their houses and granaries using the architecture of their forefathers, use traditional herbs and medicines to treat the sick, cook using traditional pots, cultivate their lands using ox ploughs and hoes and store their water in large pots as their ancestors did.

But like many other Kenyan communities, western culture, rural-urban migration and civilisation have affected this kingdom that was once Africa's most organised traditional ruling body. The kingdom now concentrates on conducting cultural festivals to enable its people to know who they are and what is expected of them. To keep very close to one another and maintain their culture, the Wanga come together to perform common ceremonies like blessing the harvest, circumcision, child naming, marriages and appointment of the next king.



Figure 4.5: The Kingdom of Wanga Council Meeting

The Kingdom of Wanga Council consists of 100 elders drawn from different clans and meets on different occasions. To keep their culture vibrant, the Wanga usually encourage communal activities like harvesting, wrestling, sports, singing and dancing. Harvesting ceremonies where crops are blessed before consumption are held every year.

Tanzania



Tanzania has 120 ethnic groups, making it one of the richest in cultural diversity in East Africa. If you are interested in learning more about these tribes and cultures, it is possible to spend part of your safari visiting, learning from and interacting with Tanzanians. Some of the people to visit with established structures include the Maasai, Datoga, Hadzabe, Iraqw, Chaga and Meru. Each tribe has distinct rituals, beliefs, customs and artistic traditions.



Activity 3.4: Traditional leaders

1. In groups, carry out research on the social, political and economic organisation of the Wanga people in Kenya. Present your findings to the class.
2. Using a table, research and match the monarchical leader with his respective kingdom in Tanzania.
3. List and categorise the cultural institutions in Kenya.

Cultural Sites in East Africa

East Africa offers a wide range of sites of historical and cultural interest. Some are natural and others are man-made sites. All of them provide a historical cultural memory among the learners. They include the following.



Kenya's World Heritage Sites

Fort Jesus (16th century Portuguese fort), Gedi Ruins (13th century Swahili town), Koobi Fora (3 million-year-old palaeontological site), Lamu (16th century Swahili port), Mount Kenya (Kenya's highest mountain), Hell's Gate National Park (geothermal area) and the Maasai Mara National Reserve (scene of the annual migration of the wildebeest).

Kenya's Historical Sites

Kenya has over 400 historical sites ranging from prehistoric fossils and petrified forests, to 14th century slave trading settlements, Islamic ruins and 16th century Portuguese Forts.



Figure 4.6: Maasai cultural heritage Kenya

Figure 4.7: Kisi homestead in Kenya

Tanzania cultural sites

Sites of historical interest in Tanzania

Olduvai Gorge, The National Museum of Dar es Salaam, The Catholic Mission and prison of Bagamoyo, Ujiji Cultural Centre, Sukuma Museum, Mwanza, The Amboni Caves and Hot Springs, the Tongoni Ruins, the National Museum of Zanzibar (also the Kidichi Persian Baths, the House of Wonders, the Arab Fort, Livingstone's House, Mangapwani Slaves Caves, the Maruhubi Palace, the Old Slave Market and the People's Palace).



Figure 4.8: A traditional home in Tanzania



Figure 4.9: A Haya dance at a cultural site

Uganda



Sites of historical interest in Uganda

The Uganda National Museum, Kampala, Bigo bya Mugenyi, Kabaka Mwanga's Lake, The Kakoro Rock Paintings, Kamukazi, The Kasubi Tombs, Makerere University Main Building, Masaka Hill, The Mparo Tombs, Mubende Hill, The Munsa Earthworks, The Namugongo Shrine, The Nkokonjeru Tomb, Ntusi, Numagabwe Cave, and The Nyero Rock Paintings.



Figure 4.10: The Kasubi Tombs Tower



Figure 4.11: Makerere University, Ivory Tower



Activity 3.5 : Cultural sites

Draw the map of East Africa and on it mark and locate the above sites.

Ethnic Groups in East Africa



Uganda, Kenya and Tanzania share a lot in common with several characteristics in terms of cultural diversity. In each country, the Africans are in the majority though other races, like the Arabs, Asians and Europeans, have played important historical roles in the development of the countries. Nevertheless, currently the three external races are excluded from the politics of East African states.

The ethnic patterns in the three countries need to be interpreted very well following the changes these countries have witnessed since their colonisation. In Uganda, we have 64 ethnic groups; Tanzania has 120 while Kenya has 70. The most striking historical information is that:

1. The African majority in these states are subdivided into numerous minority groups whose identities are determined by linguistic, cultural, territorial and historical facts.

They have related cradle land and common ancestral origins, e.g. Bantu, Nguni, Luo etc.

In these countries no single ethnic group constitutes more than 40% of the total population. This is the reason why we have had limited ethnic clashes in East Africa compared to countries like Rwanda and Burundi.



Activity 3.6: Ethnic groups in East Africa

1. Draw a table and list all the key ethnic groups in East Africa.
2. Using a graph, show fractions of these ethnic groups in East Africa.
3. How can we avoid ethnic clashes in East Africa?
4. Identify the objectives of respecting each other's cultures.

Culture as a Source of Income



Cultures mainly rely on handicrafts as a source of income. Handicrafts are the traditional products made in East Africa. Handicrafts cover a wide range of items like clothes, swamp products, home decoration items and other recycled items.

Handicrafts commonly refer to handmade or artisanal crafts. Generally, skilled people create different types of items with paper, wood, clay, shells, stones, metals etc. As the name suggests, handicraft items are entirely handmade items, so machines are not used in their production. The handicrafts industry in East African countries is very promising. In addition, there are thousands of products that are very popular. In fact, in every region, you will find specific handicraft items with specific designs and patterns. The industry also has high potential for exports. Different types of textile items, bags, and jewellery and home decoration items from East Africa are very popular in the international market. Culture has enhanced the quality of our life and improved the overall well-being for both individuals and communities.

Culture and Entrepreneurship



Culture is the source of livelihood for many East African states, and is expressed in many ways like, handicrafts, music, dance and drama (MDD), the sale of local food, traditional masters of ceremonies at functions, sale of cultural clothes like bark cloth, and sale of drums, among others. These have attracted tourists to East Africa and earned income for ordinary people dealing in handicrafts. Our creative expression helps us to define who we are, and see the world through the eyes of others.



Figure 4.12: Local drums

Figure 4.13: Woven Baskets

Through the tourism industry, culture has brought a lot of benefits for East African people. Many have got jobs as tourist guides and drivers of tourist vehicles, and many work in shops selling handicrafts, or in tourist hotels.



Activity 3.7: Benefits of handicrafts

In a debate session, find out the benefits of handicrafts in the promotion of culture.

Cultural Camps in East Africa



Aims and objectives of these camps are many but some key ones include:

- i) Converging youth together for moral induction.
- ii) Providing spiritual and counselling support.
- iii) Providing personalised mentorship and training to young ones.
- iv) Partnering with like-minded organisations in the moral training of young ones.
- v) Influencing policy through the cultural voice and use of examples.
- vi) Striving to bring about positive norms for change among the youth.
- vii) Establishing a team of community volunteers wherever we work.
- viii) Providing support in passing on cultural values.
- ix) Maintaining and ensuring sustainability of the achievement after the camp.
- x) Methods of reconciliation among the youth and the parent relationships.

Youth camps in East Africa



Figure 4.14: Students in a youth peace camp

Figure 4.15: A camp fire

On 7th December, Youth organized its 4th Annual East African Camp for high school students under the theme: “*The Role of Students in Creating a Culture of Peace*”. The purpose of this camp was to create a foundation for the sub-region of East Africa to establish Pure Love clubs in all the nations. The camp attracted 35 participants, eight from Rwanda and 27 from 20 different schools in Uganda. Among the topics discussed were: the Four Family Loves, Internal Guidance and an Introduction to the Divine Principle. The event also featured a musical about HIV and AIDS and greatly touched the participants.



Figure 4.16: Kusakate camp



Figure 4.17: Youth cultural camp

Importance of cultural camps

1. They create opportunities to learn about East African cultures.
2. The youth acquire cross-cultural skills that are necessary in a global world.
3. They experience a new home environment.
4. They continue being connected with camp trainers (ambassadors).
5. They make new friends.
6. Good trainees get jobs after the camp.
7. Parents learn strategies for helping their children.
8. The camps teach against racism.
9. Youth learn about dangers of drug abuse, alcohol and gambling.
10. Children get mentors for their life.
11. Youth get a transformative experience.
12. They learn how to express humility and be honest.
- 13.** They learn to fight against transracial challenges.

East African Traditions in Conflict Resolution

Conflict resolution can be defined as the informal or formal process that two or more parties use to find a peaceful solution to their dispute. The methods of carrying out conflict resolution in the traditional East African societies include mediation, adjudication, reconciliation, arbitration and negotiation. Use of cultural and traditional mechanisms like transitional justice is one way to informally resolve conflicts. Transitional justice refers to the combination of policies that countries transitioning from conflict to democracy may implement in order to address past human rights violations. It also refers to the set of judicial and non-judicial measures that have been implemented by different organisations in order to redress the legacy of mass human rights violations, for example in northern Uganda. Successful transitional justice is measured in terms of living at peace, forgiveness, reconciliation, positive living, employment opportunity, improved health, and fairness.



Figure 4.18: Solving a community conflict

Justice means a cardinal virtue which gives each person what fits him/her in society. Attainment of justice is a solution to conflicts. This can be achieved using a number of mechanisms like traditional cultures and modern court processes. In East Africa, successful traditional methods have been used among the Acholi people in northern Uganda. This area suffered from a 20-year war between the LRA (Lord's Resistance Army) headed by Joseph Kony and the northern Uganda tribes like the Langi, Acholi and Madi, among others.

The Acholi traditional approach to forgiveness and reconciliation

The traditional Acholi culture views justice as a means of restoring social relations. In other words, justice in the traditional Acholi culture should be considered as restorative. Acholi people believe that the wounds of war will be healed if the Acholi practise their traditional guiding principles.

Their guiding principles include:

1. "Do not be a trouble maker".
2. "Respect", "sincerity".
3. "Do not steal".
4. "Reconciliation and harmony".
5. "Forgiveness".
6. "Problem solving through discussion".
7. "Children, women, and the disabled are not to be harmed in war".

Mato Oput Method

Most of the principles emphasise the need to live in harmony with others and to restore social relations. One of the mechanisms for forgiveness and reconciliation among the Acholi is the Mato Oput (drinking the bitter herb).

Mato Oput is both a process and ritual ceremony that aims at restoring relationships between clans that would have been affected by either an intentional murder or accidental killing. The Acholi conduct the *Mato Oput* ceremony because they believe that after the ceremony the "hearts of the offender and the offended will be free from holding any grudge between them". In *Mato Oput*, a

sheep provided by the offender and a goat provided by the victim's relatives are cut into half and then exchanged by the two clans. The bitter herb, Oput, is then drunk by both clans to "wash away bitterness". The drinking of the bitter herb means that the two conflicting parties accept "the bitterness of the past and promise never to taste such bitterness again". Many Acholi believe that *Mato Oput* can bring true healing in a way that formal justice system cannot. The victim or his/her family is compensated for the harm done, for example, in the form of cows or cash. Is this kind of compensation enough to satisfy people?

Modern methods of solving conflicts

Here the decisions of judicial courts and their hierarchy, right from the village level to the high courts in the East African states will be respected. In Uganda, for example, depending on seriousness of the conflict, one starts from LC 1, LC 2 and LC 3, and then on to district magistrates courts, regional courts and high courts. If one is not satisfied, the case can then go to the court of appeal. Judgement is made by the magistrate or judge after listening to both sides. Sometimes the magistrate or judge will consult assessors before they take decisions.



Activity 3.8: Traditional and modern courts compared

1. In groups, draw a table and in it compare using the traditional court or modern courts in settling community disputes. Present to the class as learners take notes.
2. Individually, using your notebooks choose one that is best for you and give reasons for your answer.
3. Organise role play by learners involving a play on gender and family matters.

Activity of Integration

In our modern homes, there are cultural values to respect in all ethnic groups of East Africa. They have traditional institutions which are custodians of these cultures in various ethnic groups. Transitional justice uses these cultures to settle the conflicts in communities. This has contributed to gender changing roles in many parts of East Africa.. Change of gender roles has resulted in breakdown of many families. Some women have become politicians; they repair cars; therefore they take roles and responsibilities formally meant for men.



Figure 4.19: Women leaders at one of the District Headquarters in Uganda

Instructions

1. Outline key cultural values that are respected in your community?
2. Find out the common causes of ethnic clashes in East Africa.
3. What are the results of the changing gender cultural roles in East Africa?

Chapter Summary

Having studied about culture and ethnicity in East Africa, you should be able to appreciate the impact of culture on ethnic groupings of our communities. This chapter is centred on culture, ethnicity and gender relations in our communities. Many factors determine the possession of good cultural customs and values in our communities. These include location (where you grew up), education levels, spiritual values, the level of wealth, faith, among others.

Chapter 5

State Formation in East Africa



Key words

- centralized
- decentralized
- states
- stateless
- clans

Learning Outcomes

By the end of this chapter, you should be able to:

- understand the centralized and the non-centralized states in East Africa.
- know the characteristics of centralized and the non centralized societies in East Africa.
- understand the distinction between the centralized and non centralised states in East Africa.

Introduction

After studying this chapter, you should be able to explain the organisational features and processes of centralized and non-centralised states in East Africa.

Pre-colonial societies existed in two forms, i.e. centralized and non-centralised, also known as decentralised. While centralized societies had one leader at the top, non-centralised ones had many leaders, each heading a clan.

Formation of Pre-Colonial Societies

Before the coming of Europeans to our indigenous communities, we were organised at family level, based on clan connections and in tribal settings. This was due to blood kinship ties that existed from our ancestral lineages. However, as a result of migration and settlement, communities began to define boundaries in order to keep resources for their own use and for the purpose of governance. This took the form of societies defending their ancestral lands and cultural heritage.

With the rise of this local politics, a number of communities began to define their leadership destinies as centralised and non-centralised societies. As many scholars and other sources of history have shown, many communities in East Africa copied the leadership style and method of governance from the Bachwezi, who were one of the earliest civilized societies in the interlacustrine region of East Africa.



Activity 5.1: Selection of case studies

1. In pairs, list any four centralised societies.
2. Using the brainstorm method, list any four non-centralised societies in East Africa.
3. In groups, make a comparison between the features of the centralised and the non-centralised societies in East Africa.

Non-Centralised Societies

Societies in East Africa were also organised on the basis of clans. Societies of this kind are called non-centralised societies. These societies were scattered in nature, with a loose grouping of administrative units, each headed by a clan leader. The selection of leaders in these societies was largely based on age, wisdom, bravery and social standing.

Economic activities were purely communal as labour, children, land, cattle and trade items were shared. One of the outstanding features was the age set system, i.e. the senior age grade and the

junior age system. Transition into another age grade was done through an initiation ceremony that was commonly carried out at the age of 18 years in most decentralised societies. In East Africa, the key non-centralised societies included the Maasai, Chagga, Kikuyu, Nyamwezi and Acholi.

Nyamwezi Society

Background

Various communities, commonly described as Wanyamwezi, were by the early 19th century inhabiting the rolling plateaus of central Tanganyika. Nyamwezi society was mainly organised basing on a number of small communities or chiefdoms throughout the first half of the 19th century. However, during the second half of the 19th century, larger political units were formed. By the time European colonial rule was imposed, Nyamwezi social, political and economic institutions had been greatly transformed. Most of the transformation was initiated and carried out by Mirambo, who developed Nyamwezi society into a more or less centralised society with some outstanding characteristics of a kingdom. For example, its political or administrative system was highly centralised, characterised by autocracy, bureaucracy and trade, and the economy was centrally controlled and coordinated by Mirambo.

Besides, Mirambo had evolved a strong standing army of Ruga-ruga, which terrorised western and central Tanganyika. In fact, the Ruga-ruga performed the functions of the armies in the pre-colonial African kingdoms, i.e. territorial acquisition, territorial defence, putting down internal rebellions, raiding for trade items and escorting long-distance trade caravans.

However, in spite of these tremendous developments, the society remained egalitarian or stateless, chiefly because taking on power was not hereditary. In fact, Mirambo did not complete the transformation of the empire before he died. Then the empire began to crumble and eventually collapsed.

Political organization

In the pre-colonial era, the Nyamwezi were organised into a number of small and autonomous chiefdoms ruled by chiefs, whom they called *watemi*, or *ntemi* in the singular. However, by 1870s in the reign of Mirambo, the society was more or less centralised, with the powers of all *watemi* reduced by Mirambo.

Previously, the *ntemi* was the political and religious leader as well in his chiefdom. The *ntemi* formulated the major policies and took decisions such as declaring war or concluding peace after seeking the advice of his council of elders.

Apart from the council of elders, the *ntemi* had a hierarchy of palace officials. These included the *mugawe* (chief councillor), the *mteko* (army leader) and *kikoma* (junior army leader) and the information officer, who was usually armed with a copper spear and travelled around the kingdom announcing the *ntemi*'s orders.

The *ntemi*'s effective judicial functions included settling disagreements in his chiefdom. He handled cases such as murder, witchcraft and treason.

The *ntemi*'s effective rule mainly covered his capital and a few settlements (*gungulis*) surrounding him. The chiefdom was divided into *gungulis* ruled by the *ntemi*'s retired palace officials or by

persons otherwise appointed by the *ntemi*.

The *gunguli* leaders were responsible for the day-to-day administration of their areas, collected tribute, organised the cultivation of the *ntemi*'s farms and raised armies to assist the *ntemi* in case of war.

The political enlargement of Nyamwezi land took place in the 1870s through Mirambo's and Nyungu-ya-Mawe's efforts. These Nyamwezi rulers forged "kingdoms" out of various chiefdoms. For example, Mirambo started out as the ruler of a small Ugowe chiefdom but later annexed his mother's neighbouring territory of Uliankuru. By 1880, he had created Urambo, which was more or less a state, using Ruga-ruga mercenaries. In a similar way, Nyungu-ya-Mawe formed Ukimbuu state using Maviti soldiers.

Social organisation



Figure : 5.1: Nyamwezi traditional dancers

The various Nyamwezi chiefdoms were bound together basing on kingship ties. These chiefdoms believed in common historical experiences, such as migration from a common centre.

The *ntemi* was recognised as the most senior leader and the senior *ntemi* would give ritual blessings to the newly installed *ntemi*.

In general, every *ntemi* was regarded as a ritual leader. In case of prolonged drought, it was his duty to mediate with the ancestors and offer sacrifices to the gods to make rain. Even before his army went to war, he performed some rituals.

The "MgonWalhanga" (*ntemi*'s wife) also took an active part in the *ntemi*'s ritual activities.

The society of medicine men and diviners (*ufumu*) was also represented at the installation and burial of the *ntemi* and at other ritual ceremonies.

The *ntemi* was believed to have power over life and death. In fact, everyone prayed for the well-being of the *ntemi* since it was believed that the *ntemi*'s sickness also affected the health of plants and animals.

Economic organization

The economy was under the control of the *ntemi*. For example, he guided his subjects in crop cultivation. He maintained what may be referred to as a national grain reserve. This was made up of produce from his personal farm, the tribute in grain paid to him by every adult in his chiefdom and the harvest from the farm cultivated in his name in every *gunguli*. He also kept large herds of cattle, goats and sheep.

Apart from the above, the Nyamwezi were active participants in pre-colonial trade. They actively participated in long-distance trade between the East African interior and the coast.

They played the role of middlemen, especially from the 1840s, between the coastal traders and the East African interior communities.

During the second half of the 19th century, several Nyamwezi chiefs and successful traders organised caravans to and from the coast. They followed caravan routes along which there were major commercial centres. The Nyamwezi dominated the central route at the climax of long-distance trade, chiefly supplying slaves. The major trade items supplied to the coastal traders included, among others, ivory, copper and slaves. This was in exchange for foreign goods, e.g. clothes, beads, ammunition, glassware etc.

In conclusion, Nyamwezi society had by the colonial era evolved into a large political unit that was more or less a kingdom. However, no central authority had emerged to bring together all the Nyamwezi people into one centralised political unit. It was, therefore, still a segmentary society. Subsequently, like any other pre-colonial African society in Tanganyika, Nyamwezi was subjected to German colonial rule in the last quarter of the 19th century.



Activity 5.2: Features of stateless societies

1. Using ICT or library research, describe the organisation of Maasai, Chagga, Acholi and Kikuyu societies.
2. Draw a map of East Africa and on it locate these selected societies.
3. In **Table 1** below, draw a distinction between the features of centralised and non-centralised societies.

Bachwezi Dynasty

According to oral tradition, the Batembuzi were the founders of the Bunyoro Kingdom. There are a lot of myths, mysticism and legends about the Batembuzi in connection with the Chwezi Empire. They are believed to have been gods that came from heaven. There is very little agreement among historians regarding the Batembuzi period in history, even about the names and successive order of individual kings.

According to oral tradition, the Batembuzi gods saw that their grandson was in danger. They magically made the walls of the cave in which they lived grow tens of breasts, dripping with milk enough to feed all the babies in the kingdom. These breasts came to be known as *Amabeere ga Nyinamwiru*, translated as Nyinamwiru's breasts. The baby boy was thus saved. The boy remained hidden for years, feeding on the endless supply of milk in the cave. He grew big and strong, and as handsome as his father. Soon he was able to leave the cave and join other youth his age.

The culture and pride of the Chwezi and Batembuzi Empire were based on *Amabere ga Nyinamwiru* (karstscenery).

Political organization

Politically, the Chwezi were organised under one central authority that had replaced the clan-based system of the original inhabitants of the region, who were Bantu. The king, who carried the title *Omukama*, was the head, with absolute powers. He was also the fountain of the judicial system with a chain of representatives. The kingdom was divided into smaller provinces, counties and sub-counties, each under a chief. The representative of the *Omukama* in each province formed a council of representatives selected mainly from close relatives of the *Omukama*. Bigobya Mugenyi was the capital of the Chwezi state. This fact is based on the big number of cattle and human bones, iron implements and remains of pottery found there.

It is assumed that the Chwezi rulers lived in reed palaces, with palace officials, women and slave artisans. These palaces were protected by enclosures known as *ebirembo*. The political head of the Chwezi had a large standing army that fought with spears. They also dug ditches around the capital and kraals for purposes of protection. The Chwezi had royal regalia that consisted of spears, stools, drums and crowns. These were symbols of power and were respected by everyone.



Figure 5.2: Long-horned cattle introduced by the Bachwezi

Social organization

Socially, the Chwezi built grass-thatched huts smeared with cow dung and decorated inside with a variety of handicrafts. They were great sportsmen who spent their free time playing the board games *omweso* and *enziga* and wrestling. They were also interested in gymnastics and long-distance races. They were great hunters who used long spears and built reed palaces for their kings to live in. The occupation one did decided one's social class, and the Iru were the cultivators and subjects of the Hima, who were pastoralists and the rulers. The Chwezi also had the institution of palace officials, royal women and slave artisans who assisted the *omukama* in the daily running of the empire. Regarding religion, they believed in many gods, had strange and miraculous powers, could perform miracles using witchcraft and could disappear when annoyed.



Figure 5.3: Coffee beans

Economic organization

The Bachwezi were a pastoral group of people who prized long-horned cattle from which they got milk, hides and meat as their means of survival. They grew coffee, beans and millet. They also involved themselves in pottery and made round bowls, jars and shallow basins and decorated dishes. They also carried out ironworking and made iron items like hoes, pangas (machetes) and spears. The idea of basket weaving was among their innovations and inventions. The bark-cloth industry also formed part of their economy. They also made cowhide sandals and engaged in salt mining. In addition, they engaged in barter trade, exchanging iron implements and salt for food with their neighbours.



Figure 5.4: Nakayima tree, where the mighty sorceress is believed to reside



Activity 5.3 : Chwezi Empire

1. Read the story above and in your notebook briefly describe the origins of the Chwezi Empire.
2. In groups, write brief notes describing the importance of the above photographs in the history of the Chwezi Empire.
3. Using the library, identify the significance of Chwezi civilisation for the peoples of the Interlacustrine region.
4. In a guided discovery, discuss and take a note of the organisation of Bunyoro Kitara Kingdom.

Centralised States

Despite the high number of decentralised communities in East Africa in the 19th century, there existed a few that were centralised. Examples include Buganda, Ankole and Toro, among others.

Buganda Kingdom

- These were a Bantu speaking people of the Buganda Kingdom in Uganda. The Buganda Chiefdom had emerged as early as 140 AD as a subject state of the Bunyoro-Kitara Kingdom.
- The counties of Busiro, Kyaddondo and Mawokota were the centre of the kingdom. Tradition also states that the first king and creator of the Buganda Kingdom was Kintu, who came from the east around the Mount Elgon region. It is believed he entered Buganda with 13 clans.
- Other theories attribute Buganda's origin to the Luo. These theories hold that Kimera Kato, a brother of Isingoma Mpuga Rukidi, the founder of the Luo-Babitodynasty in Bunyoro, was the founder of Buganda. It is also probable that Buganda might have been one of the many kingdoms founded by the Bachwezi – the demi-gods.
- Other clans of Buganda are believed to have come from the Ssesse Islands.



Figure 5.5: Kiganda dance



Figure 5.6: Kabaka of Buganda and his leaders



Figure 5.7: Respect for Kabaka



Figure 5.8: Staple food for Baganda

Factors that led to the growth of Buganda Kingdom

- i) Good, strong and able leaders like Kkyabagu, Junjuand Suna etc., who propelled the kingdom to prosperity by uniting the people and restructuring the existing administrative system.
- ii) Buganda was a small and compact kingdom and, therefore, easy to manage. Other kingdoms, like Bunyoro-Kitara, were too large and had a class system.
- iii) Its strategic location in a defensible position in the lake region was of great advantage over its rivals, Toro and Bunyoro. It lay next to Lake Victoria, giving it defense, communication and transport advantages. To the east were the small states of Toro and Ankole, that posed no threat.
- iv) A good climate and fertile soils in the region enabled the successful growing of bananas, the staple crop of the Baganda.
- v) Contact with the Waswahili enabled the kingdom to gain riches and weapons/guns.
- vi) The kingdom had a strong loyal army to defend it from its warring neighbours. The *kabaka* even possessed a royal navy that kept guard over Lake Victoria.
- vii) The existence of a centralised government made the kingdom cohesive.
- viii) The Ganda traditions that allowed the *kabaka* to marry from every clan as a means of ensuring unity.
- ix) The traditional system of labour organisation which demanded that farming be done by women while the men were involved in other activities, such as politics, carpentry, war, bark-cloth making and smithing.
- x) The wars of conquest, which finally led to Buganda's expansion.

How the Buganda Kingdom was governed

- i) The Buganda Kingdom had a highly centralised monarchy under the *Kabaka*, who enjoyed absolute power. His position was hereditary.
- ii) The *Kabaka's* Court was the nerve centre of the Baganda community. All symbols of royal authority were kept in the court, e.g. the throne (*Namulondo*), royal drums, spears and stools.
- iii) The *Kabaka* was the political leader of the Buganda Kingdom. He was the head of the traditional religion –*Lubaale*–, where he was the chief priest. He was the judicial head and the final court of appeal/he was the supreme judge. He was also the commander-in-chief of the armed forces.
- iv) He controlled trade.
- v) The capital of the kingdom was at Mengo, where the palace, Lubiri, was situated.
- vi) The *Kabaka* appointed senior government officials and dismissed them when the need arose. For example, he appointed the *katikiro* (prime minister), the *omulamuzi* (chief justice) and the *omuwanika* (treasurer), who assisted him in administration. He also appointed the *mugema* (the senior-most chief among the *bataka*), the *musenero* (the chief butler) and the *mfumbiro* (the chief baker).
- vii) The *katikiro* was in charge of organising tax collection and public works. He planned wars in the *Kabaka's* name. He had to protect the *kabaka* during war. He was responsible for informing the *Kabaka* of the decisions he made on court issues.
- viii) Below him were the *omulamuzi* (chief justice) and *omuwanika* (treasurer), who were directly

- responsible to the *kabaka*.
- ix) The *bataka* were minor chiefs in charge of clans, and who guarded the land, collected taxes, carried out conscription into the army and presented page boys to the *Kabaka*.
 - x) Peasants served under chiefs and were required to fight in wars. Slaves (*badu*) served the king and chiefs in their homesteads. Pages and *bagalagala* (sons of chiefs and other nobles) served the *Kabaka*, too.
 - xi) To ensure unity, the *Kabaka* married from the principal clans.
 - xii) There was a *Lukiko* which advised the *Kabaka* and was the final court. It comprised 69 members who were nominated by the *Kabaka* (and the positions they held were not hereditary). It made laws and debated issues concerning the kingdom. It also directed tax collection and planned expenditure, it acted as the final court of appeal, and it represented the needs of the people to the *Kabaka*. It helped the *Kabaka* in general administration. It also checked the activities of government.

Political organization

The kingdom was divided into counties (*ssaza*) and sub-counties (*gombolola*). Each county was placed under a *ssaza* chief whose position was hereditary initially before the *Kabaka* began to appoint the chiefs as a means of making them accountable. Each *ssaza* was divided into *gombololas*, each headed by a *gombolola* chief, who maintained law and order and collected taxes.

- The *gombololas* were further divided into smaller sub-divisions called *miluka*, each under a *miluka* chief. The *miluka* was divided into *kisoko*.
- The smallest administrative unit among the Baganda was the village council.
- The *abatongole*, appointed by the *kabaka*, governed the vassal states.

Social organisation of the Buganda Kingdom

- The kingdom was divided into social classes, with the royal family occupying the top of the hierarchy, then the ruling class, and then the chiefs who ruled over the peasants or commoners, known as *bakopi*.
- At the bottom of the social class were the slaves (*badu*) who were acquired mainly through raids on neighbouring communities such as Busoga, Toro and Bunyoro.
- The Baganda believed in the existence of many gods, who included:
 - i) Katonda, God the creator, whose home was in heaven. Prayers were offered to him every morning and were conducted by the head of the homestead.
 - ii) Kibuuka, the god of war and thunder.
 - iii) Mukasa, the goddess of fertility, who was worshipped so that he could bless the nation with more children, livestock and bumper harvests.
 - iv) Kiwanuka, the god of lightning.
 - v) Nawagenyi, the goddess of drought.
- The community also believed in the existence of ancestral spirits, whose main responsibility was to maintain discipline in the clans since the spirits were believed to limit their influence to close

relatives. *Balubaale* were the spirits of people who had supernatural powers and were consulted through prophets or mediums.

- The Baganda had religious leaders, led by the *Kabaka*, followed by the mediums, prophets and medicine people.
- There also existed sorcerers called *balogo*, who were feared since they could cause harm to people.
- The traditional religion of the Baganda was, however, greatly undermined by the influx of the Waswahili and Arab Muslims into the community in the 19th century.
- Ganda society was polygamous. For example, the *Kabaka* was required to marry from all Ganda clans to maintain links in the society.
- There was division of labour based on sex. Women tilled the land while men engaged in warfare, built houses, and made clothes from barkcloth.
- As a form of rite of passage, the Baganda went through formal education that trained them in their rites.

Economic organisation

1. Buganda's economy was based on agriculture and the production of bananas (*matoke*), a staple food.
2. The Baganda also kept large herds of livestock. The Bahima looked after the *Kabaka's* herds. From the livestock, they obtained milk and meat to supplement their diet.
3. The Baganda conducted raids on their neighbours like the Buddu, Basoga and Kyaggwe through which they acquired slaves, livestock and ivory.
4. There was division of labour. Women worked in the fields while men were involved in road construction, making bark cloth, smithing and war.
5. The kingdom was deeply involved in local, regional and international trade. The Baganda exchanged bark cloth and beans for cattle from their neighbours. They exchanged slaves and hides for guns, glassware and cotton cloth from coastal traders.
6. The Baganda practised ironworking, producing hoes for cultivation and weapons for defense. Some of these items formed their trade items. They gained access to rich iron deposits by waging war against their neighbours.
7. Handicraft was an important activity and included basketry and pottery.
8. The textile industry consisted of bark-cloth manufacture.
9. Salt mining was an important activity.
10. Fishing was carried out on Lake Victoria.
11. The Baganda also engaged in hunting to acquire ivory.

In conclusion, the Baganda were highly centralised. That is why when the British came to Uganda, they chose to collaborate with the Baganda in order to colonise Uganda.



Activity 4.3: Other kingdoms

1. Use library research and describe the theories related to the origin of the Ankole and Karagwe Kingdoms.
2. Identify the factors for the growth and expansion of the above kingdoms.
3. Describe the organisation of 19th century Karagwe, Toro and Ankole Kingdoms.
4. Draw a map of East Africa and on it locate the selected centralised societies.

Table 5 .1: Features of centralised and non-centralised societies

S/n	Centralised	Non-centralised
1	One leader at the top	Many leaders
2.	Hereditary succession to power	Appointed
3.		
4.		
5		
6.		
7.		
8.		

Activity of Integration

In my district of birth, there were two private secondary schools. One was called Bright Academy S.S and the other was called GodMark S.S. They differed in the method of selecting student leaders. At Bright Academy S.S., they used the appointive method and had one head prefect who was a relative to the school director and was chosen by the head teacher. After being appointed, this head prefect moved from class to class choosing a friend to assist him in managing school affairs. At God Mark S.S., they used the elective method. They never had a head prefect but class monitors across all classes in the school who were voted into their positions by class members. These class monitors would report to the headmaster. At Bright Academy there were several student strikes resulting from poor student leadership.

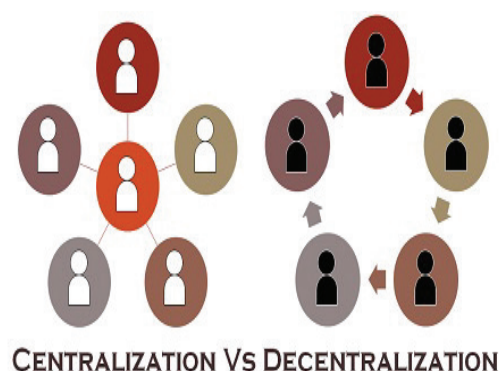
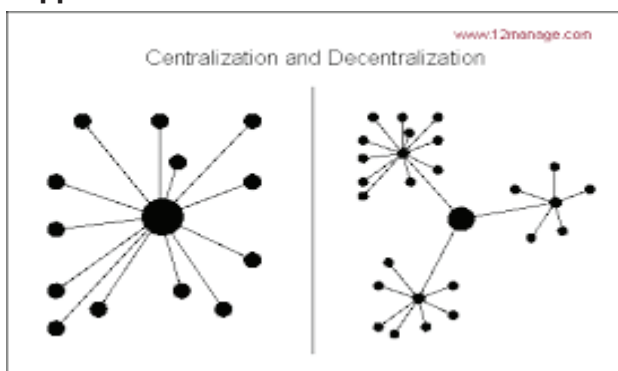
Support materials

Figure 4.8: Forms of pre-colonial leadership

Instructions

1. What are the likely causes of strikes in Bright Academy S.S.?
2. If you are the head of a community dealing with the youth, what method would you use to choose leaders and why?
3. Looking at today's forms of state leadership, which ones reflect pre-colonial East African leadership?

Chapter Summary

In this chapter, you have been able to distinguish between a centralised and non-centralised society. Much as some were called centralised and others non centralised they had a lot in common. Due to attachment and the respect the East Africans have for their cultures ,traditional institutions have survived and remained strong up to today. The organisation of precolonial societies have given a shape to some of modern leadership of world states today . This belonging have become the source of pride to many East African societies today .

Chapter 6

RELIGIONS IN EAST AFRICA



Key Words

- spirits
- ancestor
- shrines
- Christians
- execution
- Muslims

Learning Outcomes

By the end of this chapter, you should be able to:

- understand the religions that existed in East Africa before the coming of foreign religions in East Africa.
- know the Christian and Islamic religious groups that came to Uganda in the 19th century, why they came and where they have influence.
- know the activities carried out by the European Christian missionaries.
- understand the impact of foreign religions in Uganda.
- understand why these Christians and some Muslims were killed at Namugongo.

Introduction

After studying this chapter, you should be able to understand the influence of religions in East Africa. Learning about these religions makes you appreciate the origin of today's religious sects. The current religious disciplines we have in East Africa originated from Asia and Europe. These were Islam, Christianity, Buddhism and Orthodox, among others. Before these came, there were African traditional religions that Africans respected a great deal.

Ancient Religions in East Africa

Traditional African religion is a way of life in which ancestors are/were part of every major event such as a wedding, birth and death as well as less important ones such as getting a job and finishing university. During these events, an offering is usually made to honour, please and thank the ancestors. A cow, sheep or chicken is slaughtered and the ancestors are called to receive the offering and bless the gathering.

Although traditional African religion recognises a Supreme God, the followers do not worship him or her directly as they do not feel worthy enough. They, therefore, ask the ancestors to communicate on their behalf. The Supreme Being is called upon in times of great hardship and need, like drought or an epidemic, which may threaten the entire community. The Supreme Being is the connection between people and their environment.

Ancestral Worship

Ancient religions believed much in ancestor worship and this belief was an extension of respect for elders. Followers of traditional African religion believe that ancestors maintain a spiritual connection with their living relatives. In the Buganda Kingdom gods like Lubaale, Ddungu, Musoke, Kibuka etc. were worshiped. The Kikuyu in Kenya believed in Ngai and Murungu as the main gods. In Tanzania, the Nyamwezi they believed in traditional religion before the arrival of Islam and Christianity. They believed in a powerful god called Likube (High God), Limatunda (Creator), Limi (the Sun) and Liwelolo (the Universe), but ancestor worship is a more frequent daily practice. Offerings of sheep or goats are made to ancestors, and the help of Likube is invoked beforehand. Spirits also play an active role in Nyamwezi religious life, with *mfumu*, witchdoctors or diviners playing the role of counsellor and medical practitioner. *Bulogi* (witchcraft) is a powerful force in Nyamwezi culture, with cults forming around (for example) possession by certain types of spirits. *Baswezi* society recruits people possessed by the *Swezi* spirit in Tanzania.

Most ancestral spirits are generally good and kind. The only negative action taken by ancestral spirits is to cause minor illnesses as a punishment to people who have taken a wrong path. To please these unhappy ancestors, usually offerings of beer and meat were given.



Figure 6.1: Nakayima tree in Mubende



Figure 6.2: A traditional shrine in Nyamwezi



Activity 6.1: Traditional religions

1. Suggest any traditional religion you have heard of.
2. In your opinion, are traditional religions important compared to religions linked to the Supreme God?
3. In groups, draw a table and compare the features of ancestral gods and the Supreme God. Present to the class.

Foreign Religions in East Africa

Approximately 70% of Kenyans are Christians (38% Protestant, 28% Catholic, 4% others); about 25% are adherents of indigenous religions; and 6% are Muslim. Within the Asian community there are Hindus, Sikhs, Parsees and Baha'i.

Uganda is a religiously diverse nation with Christianity being the most widely professed religion. According to the 2014 census, over 84% of the population was Christian while about 14% adhered to Islam, making it the largest minority religion. In 2009, the northern and West Nile regions were dominated by Roman Catholics, and Iganga district in the east of Uganda had the highest percentage of Muslims.

In Mainland Tanzania, Christian comprised 30%, Muslims 35%, and followers of indigenous beliefs 35%; while in Zanzibar more than 99% of the population were Muslim.

The First Foreign Religious Groups in East Africa

The pioneer Christian missionary group in East Africa included Johann Ludwig Krapf, who arrived on 11th January 1810 and stayed until 26th November 1881. He was a German missionary in East Africa, as well as an explorer, linguist, and traveller. Krapf played an important role in exploring East Africa together with Johannes Rebmann. They were the first whites to see Mt. Kenya. Christians came in as Catholics, Protestants, Orthodox, and Seventh Day Adventists, among others.



Figure 6.3: A cross is the emblem of Christians

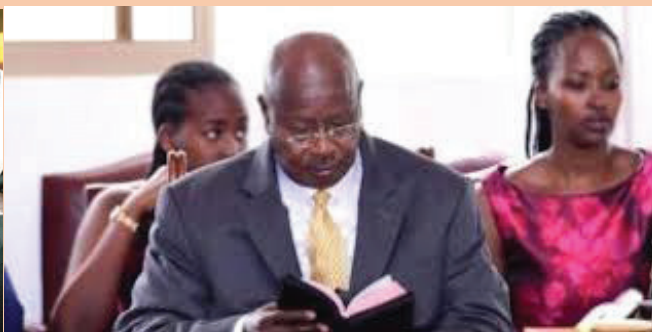


Figure 6.4: Christians reading a Bible

European Christian missionaries in East Africa

Missionaries were humanitarian groups that came to East Africa from Europe with the aims of preaching Christianity and civilising East Africa. Some of these groups included the German missionaries in Tanganyika, the Church Missionary Society the London Missionary Society, the Roman Missionary Society, the Holy Ghost Fathers, the White Fathers, the Verona Fathers, and the Lutherans. The missionaries included Krapf, Rebman, Dr Livingstone, George Grenfell, H.M. Stanley, Alexander MacKay and Bishop Hannington.

Reasons for the coming of missionaries

1. To spread Christianity.
2. To abolish slave trade and slavery.
3. To promote western education and civilisation.
4. They were invited by *Kabaka* Mutesa 1 through H.M. Stanley's letter.
5. They were inspired by the success of the early travellers and the missionaries.
6. The desire to check the spread of Islam.
7. Some had come to complete the work of Dr David Livingstone, who had left a big part of his work uncompleted.
8. Promotion of legitimate trade. The missionaries were paving the way for European imperialists.
9. The desire for exploration and adventure.
10. They wanted to improve the living conditions of Africans.

Problems faced by missionaries in East Africa



Figure 6.5: Lack of proper roads



Figure 6.6: Men raise their hands in protest

The challenges that the missionaries faced fell into varied categories like human, geographical, social, economic, political and environmental. Notable among these was the language barrier. Missionaries could not speak the many languages that were spoken in East Africa. As they began their evangelical mission, they faced opposition from hostile tribes. These tribes felt that their traditional beliefs and their economic livelihood, based on slavery, were going to be disrupted by missionary teachings. Additionally, as the missionaries entered the interior with its thick forests, wild animals like lions and leopards attacked their caravans. In addition, roads were not well developed, which made them walk

very long distances from the coast to the interior.

Around the coastal areas, they faced stiff opposition from the Arabs or Afro-Arabs because of their Islamic beliefs. Furthermore, the traditionalists and the traditional rulers looked at the missionaries as a threat to their authority. This, for example, led to the killings of Bishop Hannington and the Uganda Martyrs by *Kabaka* Mwanga.

Missionaries like Dr Livingstone and Stanley died of tropical diseases like malaria, which left most of their work uncompleted. Probably, supplies like medicines could have helped them to survive but communication was poor between East Africa and their home countries.



Activity 8.2: Problems faced by Christian missionaries

1. In your notebooks, categorise the above problems into social, political and economic.
2. In groups, identify related problems faced by churches today.

Missionary activities



Figure 6.7: Teaching

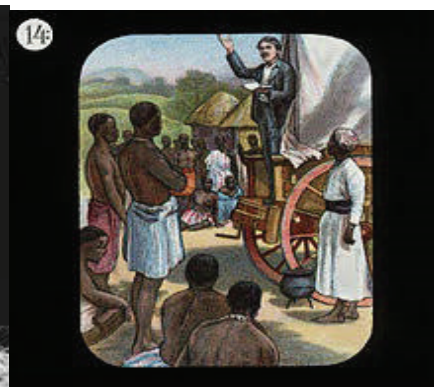


Figure 6.8: Preaching

Upon the invitation of the missionaries by *Kabaka* Mutesa 1, through H.M. Stanley, the London Missionary Society, the Church Missionary Society and later the White Fathers established their headquarters in places like Rabai-Mpya near Mombasa and across the Interlacustrine region. These taught people their religion, Christianity, and ended up converting many East Africans. They did this by establishing churches at Nsambya, Rubaga and Namirembe and schools like King's College Buddo, St. Mary's College, Kisubi and Namilyango College. These education centres became fertile grounds for the spread of civilisation that came in the form of teaching the art of reading and writing.

Additionally, homes were set up to take in freed slaves by the Holy Ghost Fathers in places like Zanzibar and Bagamoyo. These were meant to be rehabilitation centres. Later, missionaries like Dr. Krapf translated the New Testament into Swahili, and wrote a Swahili dictionary and a grammar book.

In cases of societal conflict, like in the Buganda Agreement of 1900, missionaries acted as intermediaries. With regard to development, they got involved in agriculture and carpentry, which equipped converts with vocational skills.



Activity 8.3: Effects of missionaries

In your notebooks:

1. identify the effects of missionary activities in East Africa.
2. categorise the above effects into positive and negative effects.
3. note down additional effects of the missionary activities in East Africa. Visit your school library for more information.

Muslims

The history of Islam in East Africa stretches back to around 1000 A.D. Until the mid-20th century, Islam remained largely confined to the coast and closely bound up with the history of the Swahili towns situated on it. The Swahili language remains central to the lives of many East African Muslims. East African Muslims are mostly Shafiites and some belong to the Sufi orders, especially Qadiriyya and Shadhiliyya. Since 1850, Islam, with many variations in ritual, has become the religion of speakers of a multitude of languages across the East African region, second only to Christianity.



6.9: Muslims in a mosque



Figure 6.10: Muslims praying outdoors

Figure



Activity 6.4: Religious groups

1. In groups, find out the first Christian and Muslim groups in East Africa – Kenya, Uganda and Tanzania. Present to the class.

2. In your individual notebooks, give reasons why they came.
3. Visit a Christian and an elderly Muslim man to narrate about how these two religions were first received in East Africa. Present your findings in class.

Problems faced by foreign religions in East Africa

1. Lack of true converts.
2. Ongoing catechesis and the formation of many Christian churches.
3. Ensuring that the image of church-as-family of God becomes a reality East Africa.
4. The challenge of inadequate means necessary for the foreign religions to fulfil their mandate of evangelisation and winning many converts in East Africa.
5. Inadequate natural resources to support their activities.
6. Migration, which hindered churches and the Muslim development in East Africa.
7. Women, youth and social justice. To change the situation, more attention ought to be placed on giving them sound education and increasing their representation in decision-making processes. Emphasis is also being put on fighting poverty, human trafficking and the negative portrayal of women in the media.
8. The HIV and AIDS scourge. This has even claimed the lives of church leaders.
9. The rule of law and democratic transitions. God constantly calls for peace in the Church and among all people: "Seek justice, rescue the oppressed, defend the orphan, and plead for the widow" (*Is. 1:17*). "This is what Yahweh asks of you, only this: to act justly, to love tenderly, and to walk humbly with your God" (*Micah 6:8*).



Activity 6.5: Results of religions in East Africa

1. Find out the specific problems affecting the Christian and Muslim faiths in East Africa.
2. In two groups discuss and present the positive and negative results of foreign religions in East Africa.

The impact of foreign religions in Uganda



Figure 6.11: Education and Health programmes

Foreign religions in Uganda are Islam, Roman Catholic, Anglican, Seventh Day Adventists, Orthodox and Pentecostal. Some of them came to Uganda through the invitations of Buganda kingdom during the 19th century and were introduced by missionaries in the case of Christians and traders in the case of Islam. The religions grew in influence because they worked from within communities aiming at changing the culture of the East Africans to suit the principles of the religions. The process of converting people involved doing things that please them and conflicting with those who resisted. These included introducing services and programmes that would attract East Africans to be their potential and actual converts. The mission to influence East African communities into foreign religions was massive in 19th Century period and its outcomes are visible all over the region. The conflicts experienced during the process of converting East Africans into foreign religions caused death of some faithful people. These died for their religions and were named martyrs in the East African countries, whom the rest of the world still come to visit.



Activity 6.6: Impact of religions on East Africa cultures

In groups:

1. Discuss how the coming of the Arabs and European missionaries affected the economic, political and religious culture of East Africans.
2. List the current elements of culture of the East African people that were introduced by the foreign religions

The Uganda Martyrs of Namugongo

There are 24 Ugandan Catholic martyrs, of whom 22 were killed between 1885 under the orders of Kabaka Mwanga of Buganda and two were killed in Paimol, in northern Uganda.

Most of the 22 were pages in the king's palace before they were killed. Thirteen of these were burnt to death at Namugongo and nine others were killed in different places.

The first to be murdered was Joseph Mukasa Balikudembe, who was killed on 15th November 1885. He was beheaded and burnt at the Nakivubo swamp in the centre of Kampala. The reason for his murder was that he had pleaded against the killing of Bishop Hannington and was, therefore, considered a traitor.

Later, Denis Sebugwawo was killed at Munyonyo on 25th May 1886, the same day Andrew Kagwa was killed. Ponsiano Ngondwe was killed by Mukaajanga (chief executioner) on 27th May 1886.

Athanasius Bazzekuketa was killed near Mengo Hill, Mathias Lalemba Mulumba was killed at Old Kampala, and Gozanga Gonza was killed on the same day.

The 13 others were killed on 3rd June 1886. They were first confined for about a week before they were killed. The killers first went about gathering and preparing execution materials like firewood, pangas (machetes), and reeds up to 2nd June 1886.

Twelve Catholics, 13 Anglicans and six other prisoners were all martyred at Namugongo. These included Achilles Kiwanuka, Adolphus Ludigo-Mukasa, Ambrose Kibuuka, Anatoli Kiriggwajjo, James Buzaalilyawo, Kizito, Luke Banabakintu, Mbaaga Tuzinde, Muggaga Lubowa and Mukasa Kiriwawanvu.



Figure 6.13: Pilgrims at Namugongo

Integrative situation

Our history appreciates the religions we had here in East Africa before the coming of foreign religions. The entry of new religions, basically Christianity and Islam, contributed a lot to the political, economic and social development of the East Africans. Despite this, some of the converts were killed in 1886 at Namugongo and other parts of Kampala.

Support material



Figure 6.14 (a): Believers praying

(b) Picture of the Uganda Martyrs

Instructions

1. Give reasons for the killing of these martyrs.
2. Carry out research among the elderly Catholics and Muslims. Find out how this catastrophe would have been avoided.
3. Discuss the importance of the Namugongo Shrine to East Africans today.

Chapter Summary

At the end of this chapter, you have learnt that religions in East Africa were many and varied. Before external religions came, we had our own traditional religions which we still respect. The new religions contributed to civilization in East African states. However they created competition for converts which has created religious divisions in East Africa up to today.

Chapter 7

Local and External Trade Contacts with East African Communities



Key Words	Learning Outcomes
<ul style="list-style-type: none"> • Slavery • Slave trade • Abolition of slave trade • Indian Ocean trade • Long-distance trade 	<p>By the end of this chapter, you should be able to:</p> <ol style="list-style-type: none"> a. understand trade contacts that existed in East Africa before the pre-colonial time. b. understand the pre-colonial trade systems in East Africa that began before 1800. c. understand the organisation of Indian Ocean trade in East Africa d. know the relationship between slave trade and the Indian Ocean trade. e. know the organisation of slave trade and slavery (k). f. understand slave trade and its impact in East Africa. (u) g. know the impact of slave trade abolition in East Africa.

Introduction

After studying this chapter, you should be able to explain the local trade systems that existed in East Africa before 1000 AD and afterwards show the impact of external trade contacts on the East African communities. Learning about the above pre-colonial trade systems will help you appreciate the current trade systems in the globalised world, and be able to solve the challenges related to external trade contacts.

Indian Ocean Trade and Slavery

Slavery is absolute possession of a human being by another. In many East African societies, slavery is as old as humankind. Slavery was first practised by traditional leaders, who used slaves as labour or as a punishment for criminals. With the arrival of Arabs, slavery became more widespread. It is estimated that in the 17th century alone, about 10,000 slaves per year were sold to North Africa and the Middle East. There was a large domestic slave population in these areas and slavery was an accepted form of labour amongst the rulers of the different kingdoms. Small numbers of enslaved Africans were sold from the East African coast to other areas, including the Persian Gulf and India, for hundreds of years. The Persian Gulf is today the area covering Iran, Iraq, Saudi Arabia, Oman and the United Arab Emirates. The number of enslaved Africans sold to these areas increased in the late 18th century. This was because French merchants bought slaves from East Africa to work on sugar plantations on the French-owned islands in the Indian Ocean.



Figure 7.1: Slave Trade routes



Figure 7.2: Slaves marching to the market

Slave trade involved the buying and selling of human beings. It followed the coming of Arabs and Persians from the Middle East, who turned the practice of slavery into a business around 1000 AD.

After 1800, Brazilian merchants also began buying slaves from East Africa to work on the sugar plantations in Brazil. Then, trade with the Persian Gulf and India increased rapidly. By

the early 19th century, about 30,000 people were being sold into slavery from eastern Africa per year. They were being bought and sold through the main centre of the trade on the island of Zanzibar. Zanzibar is situated off the east coast of Africa, next to today's Tanzania.

It has been estimated that over the 12 centuries from 750 AD to the 20th century, almost 12,000,000 enslaved Africans were traded to the Middle East, North Africa and India. The eastern slave trade, which lasted for a much longer period, took from Africa about the same number of people as the transatlantic slave trade took in 300 years.

Organisation of Indian Ocean trade and slavery

Slaves were acquired using various methods, including handpicking unfortunate members of society by turning prisoners of intertribal wars into slaves, through massive raids, by enticing young people on the streets and by capturing lone travellers. The slaves were taken to collection centres like Tabora and Ujiji, where they awaited sale by auction.

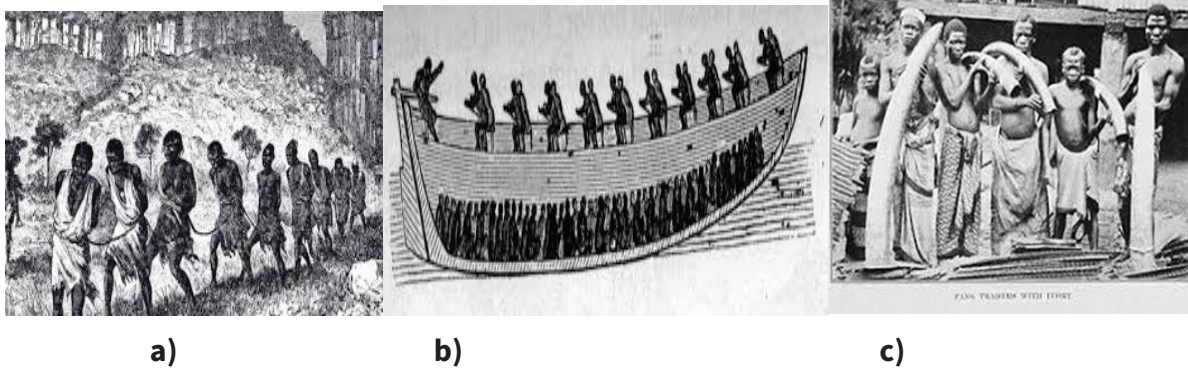


Figure 7.3: Transportation of slaves



Activity 7.1: Features of local, Indian Ocean trade and slave trade in East Africa

1. Discuss the trade network that existed in East Africa before 1000 AD.
2. Explain the organisation of this local trade in East Africa before 1000AD.
3. Identify areas that acted as sources of slaves in East Africa.
4. How was the exchange of slaves carried out?
5. How were the slaves captured and moved to auction areas?
6. Who were the key participants in slave trade?
7. Where was the destination of slaves from the East African coast?
8. Draw a sketch map of East Africa and show the routes that were used by the slave traders.

- Organise learners into a debate session about the advantages and the disadvantages of slave trade.

Abolition of slave trade



Figure 7.4: Slaves resisting captivity



Figure 7.5: Punishing slaves

This was a deliberate act carried out by the British government in the 18th century to stop slave trade. This followed the Industrial Revolution in Europe that made the acquisition of slaves useless after the replacement of human labour by machines.

The champions in this act included William Wilberforce, Thomas Fowell Buxton, Granville Sharp and Thomas Clarkson, among others. This exercise also attracted philosophers like Jean Jacques Rousseau and religious groups like the Quakers and the missionaries.



Activity 7.2: Results of slave trade abolition

- In the table below, fill in and show the benefits, and the problems faced by people as a result of the abolition of slave trade.

Table 7.1: Importance of slavery

S/n	Benefits	Problems

2. Why was slave trade abolished in the 19th century?
3. How was the activity of slave trade abolition carried out?
4. Explain the problems faced during the abolition of slave trade.
5. In groups, discuss the results of the abolition of slave trade in East Africa.

The Indian Ocean trade and Slavery in East Africa

This trade was carried out along the coast of East Africa between 1000 AD and 1500 AD. It was carried out between the coastal people and the Arabs, mainly from Arabia and Persia across the Indian Ocean.

Other participants included the Greeks, Egyptians, Indians, Chinese, Malaysians, Indonesians and Syrians. This trade is also called the coastal trade, trans-Indian Ocean trade and trade between the East African coast and Asia.



Figure 7.6: Dhow on the ocean



Figure 7.7: Map of Indian Ocean trade

Organisation of the Indian Ocean trade

Foreign traders used vessels known as dhows to come to the coast. These were blown by seasonal winds called monsoon winds. From November to April, the winds blew towards Africa, while from May to October they blew towards the Asian continent. This eased the movement of people and their goods.

The commodities involved in this trade were guns, silk, swords, plates, clothes etc. These were exchanged for African commodities like slaves, ivory, gold, animal skins etc.

The Bantu tribes controlled the trade between the interior and the East African coast. At the coast, the coastal people, such as the Cushites, took over as middlemen, connecting the interior tribes with foreigners like the Arabs, Greeks, Malaysians, Indians, Persians, Syrians and Chinese.



Activity 7.3: Indian Ocean trade

1. Identify the problems that were faced by participants in Indian Ocean trade.
2. Explain the form of transaction used in the Indian Ocean trade.
3. Explain the reasons for the rise of the Indian Ocean trade.
4. Discuss the effects of the Indian Ocean trade on the peoples of East Africa.
5. Explain the factors for the rise of the coastal states along the coast of East Africa.

Long-distance trade (1800-1860)



Figure 7.8: Ivory being carried by slaves

This was a trade that was carried out between the coastal merchants and the interior tribes of East Africa it followed the long distances from the interior to the coast as well as within the interior. It developed around the first half of the 19th century.

Organisation of this trade

The trade involved foreign trade goods from Europe and India like guns, clothes, glassware, beads and gunpowder in exchange for interior African goods like slaves, ivory, hides, skins, salt and iron implements, among others.

The trade was organised by the Nyamwezi, Akamba, Yao, Chagga, Luo, Kikuyu, Zinza, Buganda and other, small interior tribes who traded with the Arabs and Swahili from the coast.

The trade also involved Sudanese known as the Khartoumers and the main language used was Swahili.

The form of transport used was caravans of between 100-1,000 men to and from the coast. They always took months or even a year to reach the coast.

**Activity 7.4: Long-distance trade**

1. Task the learners to draw a sketch map of East Africa showing the trade routes used by long-distance traders.
2. Identify the reasons for the growth and expansion of long-distance trade.
3. Explain the problems faced by long-distance traders.
4. Involve learners in a debate about the effects of long-distance trade on the peoples of East Africa.
5. Trace the factors that led to the collapse of long-distance trade in East Africa.

Activity of integration

An elder was discussing slavery and the Indian Ocean Trade and how he suffered during that time with his older son. He said that outsiders had invaded Africa and the people could not run anywhere. There was the Khartoumers' Trade, the Indian Ocean Trade and Long-Distance Trade, just in East Africa alone, all of them trading in human beings. In West Africa, there was the Triangular Slave Trade that took African slaves to South America. The son got concerned and told the father that today the African youth are faced with a similar challenge. They are taken willingly this time and paid low wages all over Asia and Europe.

Support material

Figure 7.9: Modern slave trade

Instructions

1. What are the reasons for the emergence of slave trade in East Africa today?
2. Identify the challenges faced by modern slave trade in East Africa.
3. Discuss the possible approaches you can use to end modern-day slavery in East Africa.

Chapter Summary

In this chapter you have learnt about the organisation of slave trade and slavery, the Indian Ocean trade and long-distance trade in East Africa. Slavery has continued in East African modern states although in different ways. Today many are willingly taken to Middle East states from East African to go work for money unlike before when they were taken to work for free and by force.

Chapter 8

The Scramble and Colonisation of East Africa



Learner uses ICT to make an attempt and name the above imperialists

Key Words	Learning Outcomes
<ul style="list-style-type: none"> • colonisation • scramble • imperialism • partition 	<p>By the end of this chapter, you should be able to:</p> <ol style="list-style-type: none"> a. know the term scramble, partition and colonisation of East Africa. b. understand the reasons why Europeans and Asians came to East Africa. c. understand how Uganda and the rest of East Africa was colonised. d. understand the results of colonisation of East Africa. e. appreciate the impact of European and Asian influence in East Africa. f. understand how the rest of Africa was colonised by the different European powers.

Introduction

After studying this chapter, you should be able to explain the causes, methods and impact of colonisation in East Africa, then solve any situational problem that may emerge. In order to appreciate this concept of colonisation, you will read the story of Mr. Katantazi in a local setting. This will help you understand the scramble for and partition of East Africa.

Read the story below and attempt to respond to the questions in Activity 6.1 that follows.

Story about Katantazi

Katantazi, a renowned farmer, Christian, a polygamist and an adventurer, lived in one of the remote areas of Bukoko village. After he had cultivated his land for some time, it got exhausted. He decided to look for fresh unused lands (**fertile soils**), which he found in a distant village of Bukomo. While there, he bought large pieces of land. He distributed or divided this land (**partition**) among his children to also start farming since he practised polygamy (**surplus population**). Because of the fertile soils, he harvested plenty of maize and cassava. This was too much for domestic consumption and he therefore sought to sell (**market**) his surplus maize and cassava (**surplus produce**) to the neighbouring villages.

As he settled in Bukomo village, he discovered that the natives were worshipping rocks, the sun and African spirits. He thus volunteered to teach them his faith, Christianity (**teaching religion**). He chose to even marry another woman in Bukomo village in order to make sure that his farming activities there were secure (**strategic**).

Because of Katantazi's innovations and hard work, many land brokers (**men on the spot**) brought information about other vacant fertile areas that were unused by the natives there, which he bought, too, for farming and poultry keeping. It should be noted that Katantazi prospered in all these because he used the unemployed youth and willing natives (**plenty of labour**) and at times his children on the shambas.

After 10 years of his stay at Bukomo village, he became the opinion leader and was elected by the natives to lead them in village meetings. They elected him because he had many wives and a lot of cattle and was proud of his achievements (**prestige**). After Katantazi and his family had stayed for 20 years at Bukomo village, many outsiders became interested in the Bukomo lands and the surrounding areas. They thus rushed to acquire the fertile lands there (**scramble**).

**Activity 8.1: Introducing colonisation**

1. In groups, identify the reasons why Katantazi settled in Bukomo village.
2. Categorise the above reasons into economic, social or otherwise.
3. In a classroom debate, brainstorm the probable reasons why other people were interested in the Bukomo lands and the neighbouring communities.
4. Brainstorm the probable impact of Katantazi's settlement at Bukomo village.

Colonisation of East Africa

Just like Katantazi occupied the lands of Bukomo village, many white men got interested in our motherland, East Africa. Among the many whites that came to East Africa were the British, Germans, Belgians, French and Portuguese. They rushed to East Africa and attempted to divide it among themselves.

The period of colonisation of East Africa was between 1880 and 1914. Therefore, colonisation refers to the effective control of East African states by Europeans while the terms 'scramble' and 'partition' mean the rush by European powers to acquire and share colonies in East Africa. In East Africa, Britain and Germany took the lead in this exercise. Uganda and Kenya were colonised by Britain while Tanganyika was colonised by Germany under the 1886 and 1890 Anglo-German treaties of 1886 and 1890 respectively.

Many Europeans came to East Africa for a number of reasons that range from, economic, political, humanitarian and strategic to social. It should be noted that East Africa had a good climate that could support human settlement and crop husbandry. The soils were fertile and could support the growing of tropical crops like cotton, sisal, coffee, pyrethrum and tea. The output of such crops was to be used in the European textile industries in Yorkshire and Lancashire in Britain.

Many rich Europeans wanted to invest their money in East Africa. That is why they opened up settler farms in Kenya and Tanzania later. Owing to the invention of machines, in Europe, there was no need for human labour. Such surplus labour was resettled in East Africa. As health conditions improved in Europe, the population grew. By 1880, there was need to resettle the surplus population in East Africa. That is why Kenya became a settler colony.

Africans were believed to worship gods and trees. Therefore, there was need for them to be taught Christianity and civilisation (art of reading and writing) respectively. East African societies were involved in slavery and slave trade, which was evil and inhumane. Therefore,

missionaries came to stop the practice by introducing legitimate trade. This was trade in legal commodities but not human beings.

Strategic factors in East Africa like Mombasa, the source of the River Nile and Dar es Salaam were of economic and military importance, respectively. Political factors were also very important. For example, the imbalance of power, i.e. Britain seemed to have more colonies than other European powers; hence they sought compensation in East Africa. The defeat of France in the 1870-71 war with Prussia led to the loss of Alsace and Lorraine. This forced France to rush to East Africa for compensation. The love to promote national glory and pride forced many European countries to look for colonies as a sign of strength. That is why Britain and Germany divided East Africa between themselves.



Activity 8.2: Reasons for the scramble for and partition of East Africa

In your notebooks:

1. Categorise the above reasons for the scramble for East Africa into political, humanitarian, strategic and political.
2. List the causes of the scramble that originated from outside East Africa.
3. Using a guided discovery method, the teacher leads a discussion about the impact of the Heligoland Treaty of 1890 on the colonisation of East Africa.

Different methods were used to bring the East African societies under colonial rule. This largely depended on the prevailing circumstances in a given society, like the nature of the existing political structures (centralised and non-centralised), the relationship with the neighbours, the nature of Africans' response, the previous literature compiled by explorers and the nature of African economies. Colonialists largely used peaceful means and violent or militaristic methods depending on the nature of the African response towards their coming.

The peaceful means largely involved signing treaties with the African kings or chiefs. This was an indirect way of conquering societies. Some of these treaties include the Buganda Agreement of 1900, the Toro Agreement of 1900, the Bunyoro Agreement, the Maasai Agreement of 1904 and the Ankole Agreement of 1901. Even before the Europeans came to East Africa, a bigger gathering held in Berlin had decided on the partition of East Africa (Berlin Conference of 1884).

The violent means took the form of wars or attacks against those communities or societies that had either rejected outright the white man or mildly done so. Examples of this rejection

include the Lamogi rebellion, the fight against Omukama Kabalega and Mwangi, the Maji-Maji revolt and later the Mau-Mau rebellion.

Asians in East Africa

Besides the Europeans, another set of foreigners who got interested in East Africa were the Asians. These are believed to have come from the Far East, especially India, Pakistan, Indonesia, Malaysia and Bangladesh. These were basically traders who accessed the East African coastline using the occasional monsoon winds. With the colonisation of Asia by whites, later many Asians came to East Africa under the British colonial labour policy. Some were resettled in East Africa after World War 1.

The bulk of Asians who ended up in East Africa came as Indian coolies. These were meant to help in the infrastructural development of East Africa, especially the roads and the railways.



Figure 8.1: Indian coolies at work



Figure 8.2: Cecil Rhodes



Activity 8.3: Entry of Asians into East Africa

1. Use the Internet or school library books to identify the reasons why the Asians came to East Africa.
2. Brainstorm the reasons why the British preferred to use the labour of the Indian coolies rather than that of the black Africans.
3. Debate on the effects of the Asian settlement in East Africa.

1900 Buganda Agreement – Case study of peaceful method

This was an agreement that was signed between the British special commissioner, Sir Harry Johnston, and three regents of Kabaka Daudi Chwa II, namely; Sir Appollo Kagwa, Stanislaus Mugwanya and Zachariah Kizito Kisingiri. The negotiations lasted two and a half months, until the agreement was signed on 10th March 1900 at Mengo.



Sir Henry Hamilton Johnston was born on 12th June 1858 and died on 31st July 1927. More widely known as Harry Johnston, he was a British explorer who travelled widely in Africa, a botanist, artist and linguist who spoke many African languages, and a colonial administrator. In East African history, he is famous for signing the 1900 Buganda Agreement.



Figure 8.3: Sir Harry Johnston **Figure 8.4: Signatories of 1900 Buganda Agreement**

Reasons for signing of 1900 Buganda Agreement

- i) To confirm the British position in Buganda/Uganda.
- ii) To ease the British administration of Buganda and Uganda.
- iii) To end the religious wars in Buganda.
- iv) To reduce the powers of the kabaka over land, taxation and trade.
- v) It was the Berlin Conference of 1884 which encouraged Britain to sign an agreement as a sign of effective occupation.
- vi) Britain was looking for a base or a platform for conquering other parts of Uganda.
- vii) Britain aimed at using the Baganda as agents of colonialism in Uganda.

- viii) Buganda expected military support from the British against their enemies, especially the Banyoro and the Egyptians.
- ix) The Baganda expected political offices in the new British arrangement. One example was Sir Apollo Kagwa.

Terms of 1900 Buganda Agreement

Although the agreement had many clauses, it dealt with four major issues, namely taxation, land, boundaries and governance.

1. Taxation

- i) All men of 18 years and above were to pay a hut tax of 3 rupees.
- ii) No more taxes were to be introduced without the approval of the Lukiiko and the consent of the *kabaka*.
- iii) Exemption from taxation could only be sought from the principal British officer.
- iv) The revenue from the taxes was to be for the protectorate government and not the *kabaka*.
- v) Collection of tributes from the neighbouring states like Busoga, Ankole, Toro and Karagwe by Buganda was stopped forthwith.
- vi) All chiefs and the *kabaka* were to receive a monthly salary like several other servants.
- vii) The *kabaka* was to receive 1,500 pounds and the *saza* chiefs 20 pounds each year.
- viii) All the natural resources, like minerals and the forests, had to be in the hands of the protectorate government.
- ix) Cash crop growing was to be encouraged by the protectorate government to force Africans to pay taxes.

2. Land

The agreement divided land into two categories:

a) *Mailo* land (freehold)

- i) This was land given to the *kabaka*, members of his family, ministers and chiefs.
- ii) The *kabaka* was to get 350 square miles of land, the princes each 22 square miles, the queen mother 10 square miles and the *saza* chiefs 8 square miles each.
- iii) Free land titles were to be given to the *kabaka*.
- iv) Peasants settling on this land had to pay rent (*busulu*) to the landlords.

b) **Crown land**

- i) This was land given to the protectorate government for public projects and the queen of England had full control over it.
- ii) It included uncultivated lands, forests, swamps and rocky areas.
- iii) People who settled on this land did not pay *busulu* or rent.

3. Governance

- i) The institution of *kabakaship* was retained and reformed.
- ii) The *kabaka* was to be the supreme ruler of Buganda with an additional title of “His Highness”.
- iii) The *kabaka* was to rule under the close supervision of the British representative and was to receive an annual salary of 1,500 pounds.
- iv) *Kabakaship* was limited to Mutesa’s lineage.
- v) The *kabaka* was to be assisted by three ministers, i.e. the *katikiro* (chief minister), *mulamuzi* (chief justice) and *muwanika* (finance minister).
- vi) The Lukiiko was to have parliamentary powers, i.e. to have powers to formulate laws.
- vii) It was also to remain the highest court of appeal.
- viii) Membership of the Lukiiko was fixed at 89 people. Of these, 60 were to be notables, 20 *saza* chiefs, three ministers and six *kabaka*’snominees.
- ix) The *kabaka* was not to dismiss any member of the Lukiiko without consulting the British colonial government.
- x) Buganda’s laws were to remain in force as long as they did not conflict with those of the protectorate.
- xi) Buganda was to be one of the provinces that made up Uganda but not an independent state.
- xii) All foreign visitors entering Buganda were to be referred to the protectorate.
- xiii) The *kabaka* was not to form an army without the consent of the protectorate government.

4. Boundaries

- i) Buganda’s boundaries were to be redefined to include the two counties of Buyaga and Bugangaizi that previously belonged to Bunyoro.
- ii) Buganda was divided into 20 counties, each under a *saza* chief.



Activity 8.3: Results of 1900 Buganda Agreement

Use the library or ICT research to identify the results of the 1900 Buganda Agreement and write them in your notebooks. Submit this in the next session.

Activity of Integration

The people of North Kigezi (Rukungiri) were invaded by Bakiga tribe from South Kigezi (Kabale) around 1940s. They came in large numbers and grabbed land, leadership and disorganized the people they found settled in the North Kigezi. The Bakiga were of different clans like; the Basigi, Basyaba, Babwiga among others. On arrival they settled in different

areas alongside their clans as for example some settled in Rujumbura county, Rubabo, Kanungu among others.

The problem came up later when the original people of the area refused their leadership, challenged the local tax payment, resisted their land expansions which gave an opportunity the original inhabitants of North Kigezi people to regain their local leadership. The recent case of resistance against the Bakiga migrations took place in 2014 in Kibaale Hoima district of Uganda.

Support Material



Figure 8.5 Local leaders conducting a meeting

Instructions

1. Discuss the reasons why Bakiga migrated from South Kigezi to North Kigezi around 1940s.
2. Identify the problems met by Bakiga in their settlement of North Kigezi around 1940s.
3. How is the above scenario related with the European colonization of East Africa?

Chapter Summary

In this chapter you have learnt how Colonisation was an act of colonial agents like missionaries, imperialists, chartered companies and explorers who in different ways convinced/forced Africans to surrender their independence to Europeans, especially the British, Germans, Portuguese, Belgians, the French and the Italians. Colonisation had relative effects to East Africans that led to varied response from the East Africans.

Chapter 9

Response to the Establishment

of Colonial Rule in East Africa



Key Words	Learning Outcomes
<ul style="list-style-type: none"> • collaboration • resistance • passive reaction • response to colonial rule 	<p>By the end of this chapter, you should be able to:</p> <ul style="list-style-type: none"> • understand the concept of collaboration and resistance.(u) • analyse the factors that made East Africans either to collaborate or resist colonial rule.(a,u) • know the key agreements made in East Africa with colonialists.(k) • analyse the impact of the signing of the 1900 Buganda agreement to East Africans.(a,s) • know the terms and the significance of 1923 Devonshire White Paper in Kenya.(k)

Introduction

After studying this chapter, you should be able to explain why and how the East African communities reacted to the coming of the colonialists. Thereafter you can solve any problem related to this chapter.

After the effective occupation of East Africa by European colonialists, East African communities reacted differently to European colonialists according to the circumstances that threatened their self-rule at the time. This took the form of collaboration and resistance.

The term ‘collaboration’ refers to cooperation of communities or individuals with the colonial powers in the establishment of colonial rule. In East Africa, examples of such communities include the Baganda, the Toro Kingdom, the Kikuyu, the Chagga and the Usumbura, among others.

Resistance means the refusal of communities or individuals to cooperate with whites in the imposition of colonial rule in order to protect their sovereignty. Examples of such communities include the Banyoro, the Hehe, the Nandi, the Madi, the Abushiri and the Bakiga, among others.



Figure 9.1: Africans being trained to use guns
missionaries



Figure 9.2: African children interacting with the
missionaries

Factors for Collaboration in East Africa

1. Some communities collaborated because they were too weak to put up armed resistance. They, therefore, regarded it as useless to wage wars that they could not win. This was particularly true of those African leaders who knew much about European military might, e.g. Buganda under Muteesa I and the Maasai under Laibon Lenana. Africans fought using spears and bows and arrows while Europeans used guns.
2. Some African leaders collaborated as the best way of defending themselves against their hostile neighbours. This was true of Buganda and the *Omukama* of Toro, who feared the

threat of Kabalega.

3. Others collaborated because they wanted to benefit from European trade. These included Nabongo Mumia of Wanga in Kenya and Muteesa I of Buganda, who was particularly interested in acquiring firearms to use against his enemies to the west and east of his kingdom.
4. Some collaborated in order to secure peace. Such societies had suffered from slave trade constant warfare etc. This was a period when Africa had been robbed of its energetic youths and, therefore, collaboration was sought as a solution. This is why when Europeans claimed that they intended to stop slave trade in Africa they were warmly welcomed, e.g. in some parts of central Tanganyika.
5. Others collaborated because it could provide them with unlimited opportunities in business and government. This would also help in the spread of Christianity and provide them with great opportunities to govern the new protectorates.
6. A number of African states had been torn apart by succession disputes. Some African leaders welcomed Europeans as allies against their rivals for the throne. This was true of Chief Lenana of the Maasai, who welcomed the British as allies against his brother Sendeyo, who was fighting to overthrow him. In Ankole, there was a power struggle between princess Rwakatogoro and Igumira, following the death of *Omugabe* Ntare. Therefore, it became easy for the British to take over Ankole through collaboration as a result of the power struggle.
7. Some collaborated because they were opportunists who jumped on the European bandwagon for wealth and prestige. This was true of Semei Kakungulu and Chief Mbaguta of Ankole whose major reason for collaboration was to acquire the political power that he had been promised.



Figure 9.3: People in armed conflict



Figure 9.4: People migrating due to power struggles

8. Some African leaders collaborated because they were ignorant of the plans and designs of the Europeans. They were made to innocently believe that the white man was a humanitarian and genuine friend whose alliance they needed. Such

leaders group included Laibon Lenana of the Maasai and Muteesa I of Buganda. However, warmongers like Mwanga immediately mounted resistance.



Figure 9.5: An African Warrior

9. Some Africans collaborated with the Europeans because of the missionaries who had come to Africa. When missionaries came, they introduced religion and education. They built schools, churches and hospitals. As a result, some Africans were happy with the new opportunities and joined them. Some Africans who tried to resist faced challenges from fellow Africans. This class of converts helped Europeans to sign treaties in which Africans gave away their independence. Good examples include Sir Apollo Kagwa, Zakariya Kisingiri and Stanislaus Mugwanya, who signed the Buganda Agreement on behalf of the Buganda Kingdom.



Figure 9.6: A railway line introduced by Europeans



Figure 9.7: Formal education introduced by missionaries

10. The desire to acquire modern ideas. Africans thought of whites as being commanders in their development struggles. They wished to benefit in terms of technology and culture from the whites. One of their strongest desires was to acquire the know-how to make guns. The Africans also admired the schools, roads, hospitals and railway lines that the

whites had established in their territories. They thought that through collaboration, they would acquire these modern ideas without necessarily losing their independence. This, however, did not happen.

11. Differences in opinion between neighbours. Buganda collaborated because Bunyoro had resisted. Toro collaborated because their friends from Ankole had collaborated.
12. The effects of slave trade. Some societies collaborated because they had been weakened by the slave trade of the 19th century. Africans were tired of being used as commodities and therefore decided to collaborate with the Europeans, especially the British, as a solution.
13. The impact of natural calamities. Some communities collaborated because they had been weakened by natural disasters. Such disasters had affected the Maasai and the Kikuyu who were too weak to fight owing to the famine brought about by drought and epidemics.
14. It is, therefore, clear that collaboration did not necessary mean backwardness and neither did it imply progress. What is clear is that the Africans who collaborated found themselves in circumstances where resistance could not benefit them. They, therefore, became partners in spreading colonialism by collaborating with Europeans. In addition, in most cases, Africans who gave in without a fight stood to gain a lot, unlike those who attempted to resist.

Moreover, some collaborating societies had several advantages over those which resisted, e.g. they benefited from some social, economic and infrastructural development, besides enjoying other material benefits. Examples include Buganda. On the other hand, the resisters, such as the Bunyoro, suffered harassment. It is for this reason that some scholars regard collaborators as forward-looking and resisters as short-sighted.



Activity 9.1: Response to colonial rule

Task the learners to make a summary of the above points and fill in the table below by providing various reasons for collaboration with and resistance to colonial rule in East Africa.

Table 9.1: Colonial responses

S/n	Collaboration	Resistance
1.		
2.		
3.		



Figure 9.8: Europeans celebrating after takeover of African territories

Collaboration

1. They prepared the ground for the extension of British colonial rule, e.g. the role played by Buganda in the colonisation of the rest of Uganda. For instance, it was Semei Kakungulu who extended British rule to eastern Uganda.
2. There was political transformation in East Africa. For example, the individuals who assisted in the collaboration were offered opportunities to be leaders of the neighbouring communities, e.g. Semei Kakungulu exported the Kiganda system of administration to eastern Uganda.
3. Infrastructural development. For example, Buganda was more developed in terms of roads and colonial buildings compared to Bunyoro, which resisted.
4. Social transformation of communities. For example, schools and medical centres were established in communities that collaborated.
5. Introduction of the cash crop economy. Societies that collaborated were given an opportunity to grow crops like cotton, coffee and pyrethrum that generated revenue for their households.
6. The collaborating societies were given scholarships for various elementary courses in Europe, for instance languages and Bible study, among others.

Resistance

1. People were killed, imprisoned and others sent into exile.
2. Loss of sovereignty, e.g. the Banyoro, Hehe, Nandi etc.
3. Trade in the resisting societies was disrupted, e.g. in Unyamwezi and Hehe lands.

4. Destruction of property, villages, food stores and plantations.
5. Increased brutality of whites towards Africans, e.g. in Bunyoro and Hehe land.
6. Loss of confidence and trust in traditional leaders, religion and medicine men. They falsely led the masses into war and many were killed.
7. Famine set in as farming was neglected during the wars.



Figure 9.9: Armed fighters



Figure 9.10: The colonial army on parade



Activity 9.2: Effects of imposition of colonial rule

1. Categorise the above effects into political, social and economic.
2. Participate in role play on how East Africans responded to the imposition of colonial rule.
3. Identify various African personalities who led the responses to the imposition of colonial rule.

Activity of Integration

Imagine a rich man comes to your village promising to introduce many development programmes in the area but ends up displacing the residents from their ancestral land. Land conflicts arise, leading to the death of some people and loss of property. The rich land developer eventually connives with the local elected leaders to influence signing of an agreement between the residents and the developer. The village natives oppose and reject the agreement. They are led by the informal, unelected leaders whose major aim is to protect their ancestral burial grounds and some artefacts left behind by their forefathers. This is a clear sign of conflict between the formal and informal leaders over roles.



Figure 9.11: Settling a land conflict in a village

Instructions

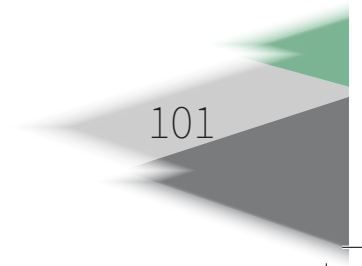
1. Analyze various ways that would have created peace between the land developer and the community people.
2. Comment on the resistance of local people to sign the land agreement.
3. Explain the relationship between the above scenario and the response to colonial rule.

Chapter Summary

In this chapter you have learnt that response to colonial rule was varied and had specific results for the Africans. Collaborators were considered as forward-looking and given some benefits and opportunities like infrastructure development and appointment to work alongside the white men in the expansion of colonial rule, while resisters were ignored or fought and their areas were left undeveloped.

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