



HISTORY AND CITIZENSHIP

Senior One Student's Book

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FOREWORD

Dear Student,

Rwanda Basic Education Board is honored to present to you History and Citizenship book for Senior One which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of History and Citizenship subject. The Rwandan educational philosophy is to ensure that you achieve full potential at every level of education which will prepare you to be well integrated in society and exploit employment opportunities.

The government of Rwanda emphasizes the importance of aligning teaching and learning materials with the syllabus to facilitate your learning process. Many factors influence what you learn, how well you learn and the competences you acquire. Those factors include quality instructional materials available, assessment strategies for the learners among others. Special attention was paid to activities that facilitate learning process develop your ideas and make new discoveries during concrete activities carried out individually or with peers.

In competence-based curriculum, learning is considered as a process of active building and developing knowledge and meanings by the learner where concepts are mainly introduced by an activity, a situation or a scenario that helps the learner to construct knowledge, develop skills and acquire positive attitudes and values. For effective use of this textbook, your role is to:

- Work on given activities which lead to the development of skills
- Share relevant information with other learners through presentations, discussions, group work and other active learning techniques such as role play, case studies, investigation and research in the library, from the internet or from your community;
- Participate and take responsibility for your own learning;
- Draw conclusions based on the findings from the learning activities.

To facilitate you in doing activities, the content of this book is self-explanatory so that you can easily use it by yourself, acquire and assess your competences. The book is made of units whereby each unit comprises:

the key unit competence, followed by the introductory activity before the development of History and Citizenship concepts that are connected to real world situation.

I wish to sincerely extend my appreciation to REB staff who organized the editing process of this textbook. Special gratitude also goes to lecturers, teachers, illustrators and designers who supported the exercise throughout. Any comment or contribution would be welcome to the improvement of this textbook for the next edition

Dr. MBARUSHIMANA Nelson

Director General, REB



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Finally, my word of gratitude goes to the Rwanda Basic Education Board staff particularly those from Curriculum, Teaching and Learning Resources Department (CTLRD) who are involved in the whole process of in-house textbook editorial work.



Joan Murungi,

Head of CTLRD

Table of contents

FOREWORD	i
ACKNOWLEDGEMENTS	iii
UNIT 1: HISTORICAL SOURCES	1
1.1 Definition and different sources of History	1
1.2 Primary and secondary sources of information	7
1.3 Process of collecting Historical information	9
1.4. Different ways of collecting historical information in ancient Rwanda	10
1.5. Importance of studying History.....	13
1.6. Challenges in collecting historical sources.....	14
UNIT 2: EVOLUTION OF HUMANKIND.....	16
2.1. Origin of Humankind.....	16
2.2. Evolution of humans	17
2.3. Discoveries made in stone age period	20
2.4. Characteristics of hunter gatherer societies.....	23
UNIT 3: EGYPTIAN CIVILIZATION	25
3.1. Meaning and components of civilization.....	26
3.2. Origin and periods of Egyptian civilisation.....	27
3.3. Contributions of Egyptian civilisation to the modern world	31
UNIT 4: TRANS- SAHARAN TRADE	35
4.1. Rise and development of Trans-Saharan Trade.....	35
4.2. Effects of the Trans–Saharan Trade	38
UNIT 5: TRANS-ATLANTIC SLAVE TRADE (TRIANGULAR TRADE)	42
5.1. Factors for the rise, growth and development of Trans- Atlantic Slave Trade	43
UNIT 6: ORIGIN AND EXPANSION OF RWANDA KINGDOM.....	48
6.1. Origin of Rwanda Kingdom	48
6.2. Reasons for expansion of the Rwanda kingdom	51
6.3. The most important monarchies in Rwanda Kingdom	53
6.4. Reasons for the downfall of Rwandan Kingdom.....	60

UNIT 7: ORGANIZATION OF PRE-COLONIAL RWANDA	63
7.1. Social organization of the Rwandan traditional society	64
7.2. Cultural organization	70
7.3. Political and military organization	74
7.4. Organization of Itorero in ancient Rwanda	81
7.5. Economic organization	84
7.6. Socio-political and economic dependence in pre-colonial Rwanda	91
UNIT 8: FORMS AND PRINCIPLES OF DEMOCRACY	96
8.1. Definition and principles of democracy	96
8.2. Forms of democracy	99
UNIT: 9: CONCEPT OF HUMAN RIGHTS, PREVENTING HUMAN RIGHTS VIOLATIONS, CITIZEN DUTIES AND RESPONSIBILITIES.....	101
9.1. Concept of Human Rights.....	101
9.2. Ways of preventing Human Rights violation.....	104
9.3. Citizen duties and responsibilities.....	107
UNIT 10: FORMS, CAUSES AND CONSEQUENCES OF CONFLICTS AND VIOLENCE	110
10.1. Conflict and violence	110
10.2. Causes of conflict and violence	113
10.3. Consequences of conflict and violence.....	114
10.4. Conflict transformation	116
UNIT 11: GENOCIDE AND ITS FEATURES.....	119
11.1 Meaning of genocide.....	119
11.2. Features and stages of genocide.....	120
11.3. Genocide and other mass crimes	125
UNIT 12: DIGNITY AND SELF-RELIANCE IN RWANDAN.....	129
12.1. Dignity and self-reliance	129
12.2. Measures put in place by the government of Rwanda to achieve self-reliance.....	130
12.3. Implication of dignity and self-reliance on Rwandan society	135

UNIT 13: CONCEPT OF DISABILITY AND INCLUSIVE EDUCATION.....138

13.1. Concept and types of disability 138
13.2. Causes and consequences of disability 140
13.3. Measures to prevent disability..... 145

UNIT 14: FAMILY AND PERSONAL148

14.1. Definition of values and sources of values..... 148
14.2. Cultural Rwandan values and taboos 150

REFERENCES.....161

UNIT 1

HISTORICAL SOURCES

Key Unit Competence: To be able to analyze and critique historical sources of information



Introductory Activity

Mutesi is a History teacher in Senior one at Groupe Scolaire Musumba. At the beginning of the new school year 2023-2024. While she was introducing a new lesson, she invited her students to tell her different ways through which they can be informed about the past of their ancestors. If you had been one of her students, what answers would you have given to her. Add what you think can be the importance of studying History.

1.1 Definition and different sources of History

Definition



Learning Activity 1.1

Using the history books, internet and a dictionary make research on the definition of the term “History” and different sources of Historical information

Sources of History

The Sources of Historical information include the following:

- (i) Oral tradition
- (ii) Written sources

(iii) Electronic sources (Audio-visual sources)

(iv) Archaeology

(v) Linguistics

(vi) Anthropology

(vii) Genetics

Each of these sources of historical information has been discussed below

(i) Oral tradition

That process of telling information by word of mouth is called oral tradition. It is one method of collecting historical information.

Oral tradition is defined as any information passed by word of mouth (verbally) from one generation to another. This is done through socialisation especially between the young and the old.

Oral traditions may be in form of songs, stories, legends, poems, folktales and proverbs of people's past. It is based on eyewitness accounts about an event.

Oral traditions are transmitted mostly by traditionalists, old men and old women. These people have a wide knowledge in history of their societies in different areas of life including politics, economics, medicine, administration, technology, culture, etc.



Fig. 1.1: Oral tradition as a source of History/

(ii) Written sources

Written sources are the information related to the past recorded by writing in form of letters, words or other written symbols found in books, diaries, newspapers, magazines, journals, non-published documents, letters, magazines, journals, inscriptions on coins and newspapers among others. These written documents are often found in libraries, archives, on internet, bookshops, etc.

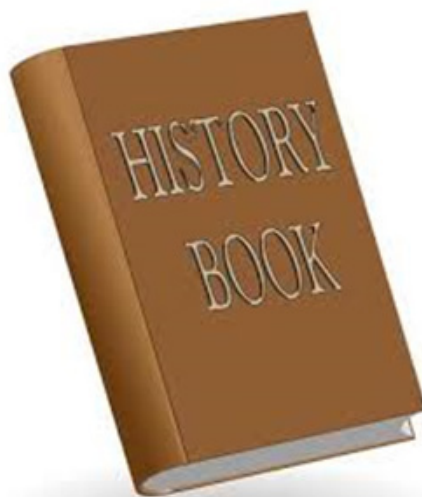


Fig. 1.2: Written sources of History

(iii) Electronic sources (Audio-visual sources)

An electronic source generally refers to any device or component that produces or utilizes electrical signals. This can include electronic devices such as computers, smartphones, sensors, and other gadgets. It may also refer to electronic sources of information, such as digital databases, online publications, or any other content that is stored or transmitted electronically.



Fig. 1.3: A television set

Getting information through seeing and hearing is what we call audio-visual. It is one of the ways through which historical information is collected.

It also deals with obtaining information by listening to or watching other devices. It is one of the modern sources of information.

(iv) Archaeology

It refers to the study of dug up materials or material remains of people's past. Ryamurari is one of the archaeological sites in our country. It is located in Bufunda Village, Bufunda Cell, Mukama Sector, Nyagatare District in Eastern Province.

Important!

As a way of conserving the environment, places of historical importance need to be protected. Such places can be used to generate income to the locals and to the government. This can be achieved through tourism.

(v) Linguistics

Linguistics deals with the study and analysis of languages, their sound, evolution structure and formation. It also deals with the relationship between various languages. From these studies, one can conclude that people of the same language may have been in contact. For example, Bantu language (Kinyarwanda, Luganda ,Kiswahili, Kirundi...) has common words linked to 'NTU' that indicates that they may share a common historical origin.

Important!

Even when all of you have a common local language, the pronunciations of words may differ. This is because of where each of you was born. In spite of all this, the meaning remains the same. Language is a unifying factor among people. This is because they can understand each other, relate well and solve any issues that may arise amongst them. This promotes peace in the long run.

(vi) Anthropology

This is the study of the existing social institutions and relationships of people's cultures, traditions, norms, values and attitudes. It deals with the study of how societies were established. It also deals with how they were socially, economically and politically organised. All these acts are the basis of transformation of society to the present status.

By studying people's past, we appreciate their culture. This helps us to pick and promote acceptable behaviour. We also avoid what has been proved negative to the general wellbeing of the society.

In Rwanda, the Institute of National Museum is a good source of information. It has information on the history of the country and the region.



Fig. 1.4: The Institute of National Museum of Rwanda in Huye District

Rwanda is known worldwide as a country of a thousand hills. It is also one of the world's richest nations in terms of diversified cultural heritage. The Rwandan cultural heritage contains both tangible and intangible components.

These include sites that offer an incomparable view of the beauty of our country. They also give our visitors a platform to learn about Rwandan History, [mythology](#) and culture. Travelling through the country provides an interesting insight into some of those sites. Most of these sites are often located in beautiful countryside.

The Institute of National Museums of Rwanda (INMR) researches on these sites. It is a way of identifying, protecting and promoting them for cultural heritage. Cultural heritage promotes tourism.

(vii) Genetics

Genetics is the study of genes, heredity and genetic variations in living organisms. Genetic studies enables historians to categorise different races and ethnic groups. The study of Genetics enables historians to understand human identity and origins of different communities. Since this occurs over time, a historian can capture relevant periods in the development of people.

Through comparative studies of DNA (Deoxyribonucleic Acid) which is inherited from parents, it is widely believed that modern humans, *Homo sapiens sapiens*, originated in Africa.



Application Activity 1.1

1. Briefly define the term “History”.
2. Explain any two sources of History.

1.2 Primary and secondary sources of information



Learning Activity 1.2

By using internet or the History books in library, carry out research on primary and secondary sources of information



Remember!

The sources of information may be acquired from people who had firsthand account of the event or events. One way is through narrations. This makes up primary sources of information.

The information may as well be interpreted, analysed and written. The writings may be in form of stories, pictures or even symbols and signs. This form of passing historical information make up secondary sources of information.

Primary sources of History

I was present during the wedding between Ms Ingabire and Mr Mazimpaka. I swear that was the wedding of the year. It could only be likened to a state function. Many dignitaries from Rwanda and other countries were present. The most memorable moment was their arrival. I saw and counted fifty cars. What a motorcade!

About thirty minutes after the cars had been parked, a thunderous sound was heard. Attention of those present shifted to the sky. Ten white choppers were descending to earth. They landed in style, one after the other. The bride and the groom alighted. They were received by a well-trained band. In short, it was a colourful wedding ceremony.

The above narration gives a first-hand account of the wedding. The person talking witnessed the wedding. This is an example of a primary source.

Primary sources provide first-hand accounts about a person or a historical event. Examples of primary sources of History are:

- Letters
- Speeches
- Diaries
- Oral
- Manuscripts
- Photographs
- Artefacts

Secondary sources of History

Five years down the line, the wedding of Mr and Mrs Mazimpaka is still being talked about. It is said that it was attended by dignitaries from Rwanda and beyond. Some say that the bride and the bridegroom were escorted by about ten choppers. The number of vehicles at the ceremony is said to have been over forty.

The above is an extract from one of the local newspapers in Rwanda. It reports about the wedding you read about under primary sources of History. Such a report is what makes a secondary source. This is because secondary sources of History interpret and analyse primary sources of History. They may have pictures, quotes or graphics of primary sources in them. Examples of secondary sources of History include:

- Magazines
- Articles
- Encyclopedia



Application Activity 1.2

3. Distinguish primary sources from secondary sources.
4. Among the documents below, distinguish primary and secondary sources: textbooks, pictures of my parents when they were young, old wedding dress, letter, stories, maps and pottery.

1.3 Process of collecting Historical information



Learning Activity 1.3

By using internet or the History books in library to conduct research on the process of collecting historical information

Kayirege is a student who sits in front of the class because she is short-sighted. She was given a task by her Mathematics teacher. She was asked to write the names of students in her class. She wrote eighteen names for all the girls and sixteen names for the boys. On that day, one male student, who was sick, was absent. She indicated this on her list. She presented the list to her teacher afterwards.

By doing this exercise, Kayirege was collecting information about her class.

The following is the process of collecting information:

- Data collection
- Data analysis
- Conclusion

Historical information is collected following the same process.

By writing the names, Kayirege was collecting information about members of her class. **Data collection** is gathering of information from different sources. The methods of data collection include questionnaires, interviews, focus groups, survey, tape-recording, filming, photographing and observation.

To determine the number of female and male students, Kayirege was to analyse the information she had collected. Her further analysis showed that one student, who was male, was absent. **Data analysis** involves putting or simplifying the data collected for easy interpretation. It can be put in categories, tabular, pictorial, chart or graph form.

From the class list Kayirege presented to the teacher, a conclusion could easily be made. For example, one can calculate the ratio of girls to boys in the class. It is also possible to calculate the percentage of girls and boys in the class. This is called a conclusion. **A conclusion** is therefore making decisions on the data collected.

1.4. Different ways of collecting historical information in ancient Rwanda



Learning Activity 1.4

With an example, explain how you can collect data, analysing them and make a conclusion.

Through reading different sources of information, suggest the ways of collecting historical information about ancient Rwanda. involves various methods and sources. It is important to note that the availability and reliability of sources may vary, and historians often rely on a combination of methods to piece together a comprehensive understanding of the past.

Oral sources are the most important in the study of the History of ancient Rwanda, we can distinguish four different oral sources:

- Historical stories;
- Genealogies;
- Poetry and songs;
- “Ubwiru” or esoteric code.

1. Historical stories

Historical stories (ibitekerezo) narrate ancient events. These are divided into three major categories:

Official stories

These are narrated by people who learnt them systematically from their parents or their neighbors. Their origin was usually an official edition of chosen events and these stories were usually passed through the royal court.

Popular stories

They are more or less presented in the same way as the official stories but these ones enjoyed more freedom in their transmission. These stories have to a large extent interesting marvelous legends, tales/imigani miremire, proverbs/imigani migufi, and riddles/ibisakuzo

Familiar stories

These are of great importance to the history of Rwanda because they were private and therefore were not manipulated.

They cover the period of the reign of King RWABUGIRI up to today. For example, it is said that in these popular stories, it was King Rwabugiri who brought maize.

2. Genealogies

Genealogy is the study of families, family history and the tracing of the lineages. Genealogies are divided into :

Dynastic genealogy (ubucurabwenge)

This is an original text which was orally and carefully transmitted by genealogists called “Abacurabwenge”. “Ubucurabwenge” can cite proper names of all the Kings of Rwanda and their royal titles. This genealogy was and is still the most important source for the chronology of the History of Rwanda

Family genealogy

These are useful because they complete the chronology given by dynastic genealogists. In precolonial Rwanda, declamation of genealogy used to help people or families to identify themselves in the community.

3. Poems and Songs

Poetry in Rwanda is transmitted in an imaginary form. Commentators can give interpretation and sense to these poems. These commentaries are often lacking in many aspects. In ancient Rwanda, there were various types of poetry: dynastic poetry, pastoral poetry (amahamba/amazina y'inka) warrior poetry (ibyivugo). Dynastic poetry (Ibisigo): showed praises of merit and bravery and heroism to the reigning and departed kings. Traditional songs and dance are big parts of life in Rwanda. They are mixed in festivals, social events, wedding, naming a child, giving a cow etc. As an example, Intore dance is a traditional performance that talks about bravery activities of Rwandans in ancient period. It is performed by drums. Both men and women are participated in this traditional performance. Another traditional music and dance is amahigi, which is dedicated to hunting activities. Some other type of folk songs which can be mentioned and accompanied with dance too are ibihozo (choral songs), indirimbo z'ingabo (warriors' songs), amasare (wrestling songs), ...

4. Esoteric code (Ubwiru)

This text was exclusively for the abiru who were special advisers to the King. They were charged with the responsibility of knowing all the rules and application of these rules relating to the royal institution. They also supervised the symbolic representations and behaviors of the Kings. The abiru texts were rituals, which were learnt by heart by the abiru.



Application Activity 1.4

As for other traditional African societies, ancient Rwandans had the ways of collecting historical information. Mention and briefly explain them.

1.5. Importance of studying History



Learning Activity 1.5

By using internet or the History books in library to conduct research on the importance of studying History.

Gahizi, Kwikiriza and Hakuzimana were high school friends. They all studied History. They recently met in a café for their business deals.

Gahizi: Tomorrow, I will be passing judgement on a case that has been ongoing for months now. However, I am happy that the end seems near.

Kwikiriza: As for me, I will be indoor. We were out of the city overseeing road constructions.

Hakuzimana: Then I suggest we meet next weekend because I will be having History lectures with my university students on Wednesday and Thursday. Can we meet somewhere else or will we come back here to discuss our pending business deal?

From the conversation, it is evident that the trio went on to pursue lucrative careers. The study of History further enabled them get their current jobs. From them, we learn that History is a career subject.

The following are other reasons why History is more than a career subject:

- History prepares us for the future, after we have known the present and past. For example, Rwanda's pre-colonial, colonial and post-colonial eras helps us plan for our country.
- The study of History inspires us and instills in us a patriotic and nationalistic spirit. This spirit develops as we learn about our heroes such as Ruganzu II Ndoli.
- We study History as a career subject. Through it, we can become teachers, lawyers, administrators, curators and politicians.
- It also sharpens our critical sense as it widens our knowledge and competencies. Through History, we can read, write, interpret information, debate and draw logical conclusions and judgments.
- It promotes moral principles through the study of personalities with high moral standards. It helps us to avoid any form of injustice.

- It helps to promote international understanding among nations and people. This is through the study of other countries' systems of governance. It can be achieved through actions of international organisations such as the United Nations (UN), African Union (AU) and the East African Community (EAC).
- It helps us to be tolerant. Through the study of History, we are able to learn about culture and values of different ethnic groups, tribes and races. This is important in the promotion of mutual understanding, tolerance and peaceful co-existence.
- It helps us to understand the nature of social, economic and political problems of a given society.
- It helps us to make a thorough analysis of the past events such as the 1994 Genocide against the Tutsi. This will help us prevent them from occurring again.



Application Activity 1.5

Explain any three elements for justifying the importance of learning History.

1.6. Challenges in collecting historical sources



Learning Activity 1.6

By using internet or the History books in library to conduct research on the challenges encountered in collecting historical sources

Other challenges in collecting historical information

- Some sources are inconvenient to use for all learners. For instance, oral tradition which cannot be used by people with hearing impairments.
- Some historical sources are affected by language barrier.
- A piece of information may be in a local language which might be not easy to translate into another language. Written records cannot be used by illiterate people.
- Oral traditional sources are highly affected by death. Once someone dies before it is recorded then the information is lost.

- Some historical sources are very hard to interpret and are usually misinterpreted. For example, use of gestures. In some cases, stone inscriptions found in caves are sources of historical information, though may be hard to interpret.
- In some cases, getting the right information takes a longer time. This is because of the many processes involved.
- Some historical sources such as archaeology are expensive to use. They require expensive resources such as excavation and laboratory equipment.
- Some historical sources such as archaeology require experts and skilled people. Such experts are usually lacking in some areas.
- It is also difficult to trace some historical information especially where fossils are involved.



Application Activity 1.6

Referring to the above challenges of collecting historical information, what are the challenges of collecting historical information in ancient Rwanda.

1. Identify the source of information that will be easier to use for:
 - (a) The visually impaired
 - (b) The physically handicapped
 - (c) Those with hearing impairments
2. Justify the importance of studying History.
3. I identify different ways through which historical information is collected.
4. Explain the challenges faced in collecting historical information.

UNIT 2

EVOLUTION OF HUMANKIND

Key unit competence: To be able to analyse how humankind evolved, developed and settled in different parts of Africa.



Introductory Activity

The earth planet was inhabited for the first time by humankind a few million years ago. The scientific theory stipulates that the first forms of human beings were assimilated to apes and the latter underwent evolution so as to lead to the present forms of hominids. Explain the evolution theory propounded by Charles Darwin.

2.1. Origin of Humankind



Learning Activity 2.1

By reading History book or use internet and carry out research on the of mankind.

There are two theories explaining the human origin and evolution:

The creation theory/Biblical theory: This theory explains that humankind was created by God, according to Genesis 1 and 2. God created man from soil and later a woman from man's rib (Adam and Eve). The two were given responsibility to reproduce and fill the earth.

The scientific theory: The modern theory concerning the evolution of humankind has a different view. It proposes that humans and apes **derived from an ape-like ancestor** who is said to have undergone five distinctive stages that are discussed below.

The ape-like ancestor lived on earth a few million years ago. The theory states that humankind emerged through a combination of environmental and genetic factors.

Perhaps the most famous proponent of **evolution theory** was Charles Darwin (1809-82). He authored **The Origin of Species (1859)** to describe his theory of evolution. Since then, humankind's origin has generally been explained from an evolutionary perspective. Moreover, the theory of man's evolution has been and continues to be modified. New findings are discovered and revisions to the theory are adopted.



Application Activity 2.1

- 1.Explain the creation theory of man.
- 2.-Describe the scientific theory of evolution of man.

2.2. Evolution of humans



Learning Activity 2.2

By reading History book or use internet carry out research on the evolution of humankind.

The evolution of man refers to the stages through which human beings went through in order to become the present-day human beings.

Humankind evolution passed through the following five stages:

- Australopithecus
- Homo habilis
- Homo erectus
- Homo sapiens
- Homo sapiens sapiens

i) Australopithecus: lived between 3.9 and 3.0 million years ago. He retained the apelike face with a sloping forehead. He had a ridge over the eyes. He had flat nose,etc. The remains of Australopithecus were found in Kenya.

ii) Homo habilis: was also called The Handy Man because tools were found with his fossil remains. He existed between 2.4 and 1.5 million years ago. The brain shape shows evidence that some speech had developed. He was 5' tall and weighed about 100 pounds.

iii) Homo erectus: lived between 1.8 million and 300,000 years ago. Towards the end, his brain size was like that of modern human beings. He definitely could speak, developed tools, weapons and fire. He also learned to cook his own food. He developed clothing for northern climates. He turned to hunting for his food. Only his head and face differed from those of modern human beings.

iv) Homo sapiens: lived in Europe and in the Middle East between 150,000 and 35,000 years ago. His brain size averaged larger than modern human being. His head was shaped differently, longer and lower. His nose was large and extremely different from that of modern human beings in structure.

He was a massive man, about 5' 6" tall. He had a heavy skeleton, etc

v) Homo sapiens sapiens (or modern man): he evolved in Africa and migrated widely in the world. This species is estimated to have come into existence about 200,000 years ago. Fossils of this species have been found in Omo River Valley, north of Lake Turkana, Singa in Sudan and Ngaloba in Tanzania. The brain of Homo sapiens sapiens resembled that of modern man. He was more advanced in speech and technology

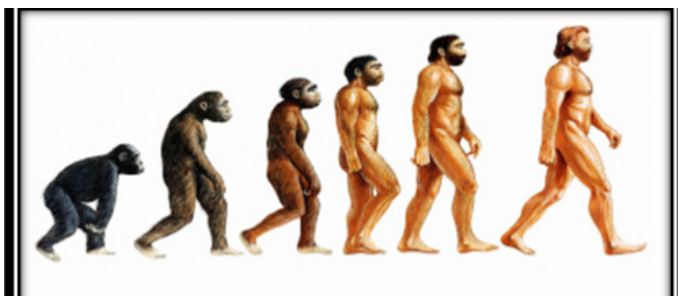


Fig 2.1: Illustration showing scientific Theory of Evolution

A number of sites excavated by popular archaeologists of the 20th Century points to this. Dr Leakey worked in the 1960s and 1970s at a site called Olduvai Gorge in Tanzania.

Archaeological evidence tells the fact that people in this era lived on scavenged meat. They also ate wild plants. In short, they practised hunting and gathering.

Dr Leakey's works discovered other sites around Lake Turkana in northern Kenya. The discoveries were largely similar to that of Olduvai Gorge.

Donald Johansson worked separately from Dr Leakey, a decade later in northern Ethiopia. He found fossils that confirmed great human presence in the region several thousand years before.

The life and survival of early man

The evolution and culture of early man are often studied according to stones ages. These were periods when tools were almost completely made from stone. This grouping applies to Africa, south of the Sahara. In North Africa, the Nile Valley, Europe and Asia, the applicable term is Paleolithic, a Greek word meaning Old Stone. Production of tools marked significant stages in mankind's progress. The brain-hand-eye coordination and control resulted in tools whose refinement has never ended. Various species of early man manufactured them for different purposes.

Over time, man spread beyond the few identified spots of originality. He spread to other places on the continent and beyond to other continents. This was influenced by climatic conditions as well as his search for food. Also, man spread while escaping from dangerous animals that could eat him.

It also happened as a result of purposeless wandering. Man kept on moving in any direction without any specific point to return to. This is because man was wild, without any element of domestication.



Application Activity 2.2

1. Justify the following assertion: "Africa is the cradle of humanity."
2. Describe the characteristics of Homo Sapiens.

2.3. Discoveries made in stone age period



Learning Activity 2.3

By using internet or the History books in library to conduct research on the stone age periods.

Did you know?

Stones were used to carry out the activities you have mentioned above.

Stone Age is a period that precedes History. It was the period when human beings did not know how to read and write.

Pre-history is made up of three periods:

- Early Stone Age (1,500,000-750,000 BC)
- Middle Stone Age (750,000-300,000 BC)
- Late Stone Age (300,000-50,000 BC)

Archaeologists and historians have referred to this period as Stone Age Period. This is because major tools used at that time were made out of stones.

Early Stone Age period (Palaeolithic)

- During this period, man's activities were hunting and gathering food from forests.
- Man was living a wandering life and lived on trees.
- Man was shaping stones into double edged hand axe that was used in hunting



Spear made from a stone



Early man making fire

Fig. 2.2: Middle Stone Age



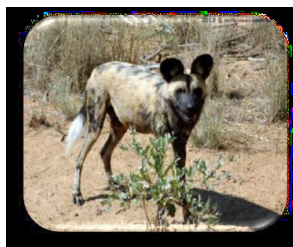
Fig. 2.3: Stone tools

The Middle Stone Age period (Mesolithic)

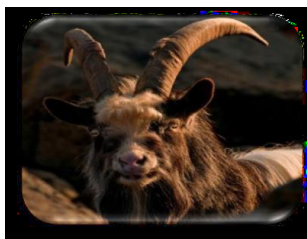
During this period, there was improved method of making shaped flakes from bigger stones. The flakes became tools for cutting meat, scraping skins and sharpening of weapons.

- Man learnt to bind together stones into wooden handles which was called hafting. They were able to make improved tools such as ropes and poisoned arrows for hunting.
- Man invented fire and used it for roasting meat, warming himself and scaring away wild animals.
- Man continued with food gathering, that is, collecting fruits, leaves, stems and roots.

- Man started keeping domestic animals such as dogs, cats and goats.
- Man started living in caves and forming small families.
- Man invented fishhooks and canoes.



Dog



Goat



Cat



Remember!

We need to preserve and conserve 'the country of a thousand hills' because it is our heritage.

Late Stone Age/Neolithic period

This is the period when human beings started making great changes. They improved their ways of life. It is characterised by the following:

- They started constructing small huts using grass, trees and skins.
- They settled in a permanent place and stopped wandering.
- They started putting on skins and woven clothes.
- They began farming in order to produce their own food. This constitutes a revolution known as a Neolithic revolution.
- They used fertilisers and storage facilities.
- They started living in villages and forming communities.
- They increased domestication of several domestic animals such as horses, cows, sheep and pigs.
- They started iron working and began using iron tools such as machetes, hoes and knives. They used less stone tools.
- They started using better tools for hunting such as spears, arrows and bows.
- They made rules and regulations to have law and order in the societies.

- They began to bury the dead in graves instead of leaving them to rot on the ground.
- They started exchanging items with other communities (trade).



Application Activity 2.3

1. Explain in which way the adoption of farming is considered as the Neolithic Revolution.
2. What was the style of living of the mankind during the early stone age?

2.4. Characteristics of hunter gatherer societies



Learning Activity 2.4

By using internet or the History books research the characteristics of hunter gatherer societies.

- (i) People lived by wandering from place to place. They moved from one place to another.
- (ii) People lived in groups or communities based on their lineages and clans.
- (iii) The major economic activities were hunting wild animals and gathering wild fruits for food.
- (iv) Informal education was administered from parents to children.
- (v) Stone tools were mainly used for cutting meat and for protection.
- (vi) The societies had no laws to govern them because they lived a semi-permanent life.
- (vii) In these societies, land was owned communally, not individually. Everyone had a right to settle where they wanted.
- (viii) Herbal medicine was used to treat wounds, coughs and diseases such as malaria.

(ix) Intermarriages were common among people, but on consent of parents from both parties.

(x) The societies had no hierarchical social structure of administration.



Application Activity 2.4

1. Explain what are the hunter gatherer societies.
2. Describe three characteristics of the hunter gatherer societies.



End of Unit Assessment Activity

1. Explain the origin of humankind.
2. Discuss humankind's major discoveries in the Neolithic period.
3. Explain why Africa is called the cradle land of man.
4. Describe some developments of man during the middle stone age.
5. Explain the importance of fire to early man.
6. Differentiate between modern human beings and apes.

UNIT 3

EGYPTIAN CIVILIZATION

Key unit competence: To be able to explain the importance of early Egyptian civilization to the modern world



Introductory Activity

Observe the below picture and say what you see on it. What is the importance you think this building had in the life of Ancient Egyptians? Does it still play any role in the life of the present-day Egyptians? Explain?



3.1. Meaning and components of civilization



Learning Activity 3.1

By using internet or the History books make research on the characteristics of hunter gatherer societies.

Civilisation refers to the process through which people settling on a territory improve their ways of living during a given period of time. This concept is also defined as a set of characters, distinct signs, pertaining to intellectual, artistic, moral and material life of a country or a given society.

Civilisation also refers to the great advance in highly developed culture and way of life when people began to farm, form governments, use metals, develop cities and use writing. To civilize, is said, is to pass from a social status to a more advanced one in terms of moral or intellectual order.

Components of civilisation

Civilization is comprised of different components or indicators. The following are the main indicators that every civilization might be made up of:

Art and architecture: This was seen in the various types of art work and construction of houses. The art work and type of houses expressed the talents, beliefs and values of people in a society.

Society: This implies a set of relations that binds together people or groups of people;

Cultural: This is how people express themselves through the creation of objects experiences and feelings in painting sculpture, music, dance, theater and literature;

Religious belief: This is how people belonged to a given society explain what they believe in or accept based on faith;

Intellectual: This is how people form ideas, theories, create mental patterns and designs through experiences and makes sense out of them;

Political: This is how people are governed involving matters of authority and obedience, including who makes the laws, decides on foreign relations such as war and peace, collects taxes, dispenses justice and provides services needed by the general public;

Territory: This means geographical space on which civilization must develop. Language: The system of communication involved symbols that stood for sounds and ideas to record information. A well-developed language network in a society was an important factor in civilisation because it promoted easy communication.

Economy: The way people used resources to meet their needs was so much important in the society. It was understood that when resources were used sparingly, the society could stand a chance for achieving civilisation quickly. This is because of the growth of the economy.



Application Activity 3.1

1. In your own words, define the term civilization.
2. With tangible examples, explain two components of civilization

3.2. Origin and periods of Egyptian civilisation



Learning Activity 3.2

By using internet or the History and citizenship learner's book of senior one, research the origin and periods of Egyptian civilisation.

River Nile is the longest river in the world. It flows all the way from Lake Victoria in Uganda to Mediterranean Sea in Egypt. The history of the Egyptian civilisation is as long and old as that of River Nile.

The roots of Egyptian civilisation go back more than 6,000 years. The roots start from the beginning of settled life along the banks of River Nile. The country has an unusual geographical and cultural unity. That has given the Egyptian people a strong sense of identity. It has also given them pride in their heritage as descendants of humankind's earliest civilised community.

Certain events have been crucial to the development of Egyptian society and culture. One of these was the unification of the Upper Egypt and Lower Egypt. This happened sometimes in the third millennium BC.

The unification of the Upper Egypt and lower Egypt was an important event in Egyptian history. It was compared to the 'first time', or the creation of the universe. With the unification of the 'two lands' by the legendary King Menes, the glorious Pharaonic age began. Power was centralised in the hands of a god-king, and thus, Egypt became the first organised society.

The main historical periods of the Ancient Egyptian civilization.rning activity.

The History Egyptian civilisation happened in a series of stable periods known as:

- The Old Kingdom (2780-223 BC)
- The Middle Kingdom (2130- 1600 BC)
- The New Kingdom (1500- 1200 BC) The civilisation was separated by periods of relative instability known as intermediate periods.
- The Old Kingdom (2780-223 BC)

The civilisation was separated by periods of relative instability known as intermediate periods.

The Old Kingdom (2780-223 BC)

Egypt had two states, Upper Egypt and Lower Egypt. These states had different rulers. King Menes united the two states with the capital at Memphis.



Fig. 3.3: A map of Egypt, Old Kingdom.

During the time of Old Kingdom, civilisation of Egypt took a step ahead. The three great pyramids were built as the tombs of Great Kings. The pyramids were built at places such as Giza and Khufu. It took more than 20 years to build them.

The Middle Kingdom (2130-1600 BC)

During this period, there was a lot of confusion, hate and jealous. All this was because of the power of the pharaoh over the control of Egypt administration.

This was experienced by a new line of pharaohs that took over the administration. They brought calm and unity. In this period, the pharaoh had less power, and was never buried in pyramids. The pharaoh lived a unique life than in the past.

The Middle Kingdom is notably known when Egypt was attacked and invaded. It was attacked and invaded by Hyksos from western Asia. They governed, ruled and controlled Egypt for more than 150 years. Prince Ahmose staged an uprising against the Hyksos, which consequently led to their defeat. They were pushed out of Egypt.



Fig.4.4: A map of Egypt, Middle Kingdom

The New Kingdom (1500-1200 BC)

Just like other pharaohs, Ahmose continued with the line of duty that made Egypt expand. Egypt became richer too. It was during this reign that the Egyptian empire was established. Egypt expanded and brought Syria and Palestine under its control. This brought glory and a good image to Egyptians and beyond.

Egypt's economy improved drastically through trade. Its cities grew larger and borders extended in conquest wars.



Fig. 3.5: A map of Egypt, New Kingdom



Application Activity 3.2

1. Justify this assertion: “During the time of Old Kingdom, civilisation of Egypt took a step ahead”.
2. Describe the New kingdom period in Ancient Egypt.

3.3. Contributions of Egyptian civilisation to the modern world



Learning Activity 3.3

By using internet or the History and books conduct research on the contributions of Egyptian civilization to the modern world.

The contributions of Egyptian civilization to the modern world are the following:

(i) Hieroglyphics

This was the earliest Egyptians type of writing where pictures, symbols and signs were used to represent ideas. It was later copied by other countries to come up with modern writing. This Egyptian style of writing that later became the mother of today's writing was deciphered by a Frenchman Jean François Champollion.

(ii) Mummification

This was the conservation of the dead bodies. It consisted of embalming the dead body by removing all moisture from the body, leaving only a dried form that would not easily decay. The Egyptians believed in life after death, and took great care to bury their dead. The pharaohs and some nobles had their bodies preserved. This has prevailed to date.

(iii) Medicine

Egyptians contributed so much in field of medicine. They were the first specialist eye doctors, dentists, veterinary doctors and surgeon doctors.

(iv) Paper

Egyptians invented paper and books from papyrus. This led to introduction of paper and books for record keeping.

(v) Calendar

Egyptians were the first people to devise the means of counting days in a week, month and year. It is this that led to the introduction of modern calendar.

(vi) Irrigation

Egyptians had the system of irrigation called Shadoofs and Sakias. They also had the system of digging canals. The canals were for the distribution of water in fields hence giving rise to modern irrigation. (vii) Mathematics

Egyptians were people remembered to be so good in Mathematics. They developed modern mathematical concepts such as fractions, addition, multiplication, division and subtraction. These concepts are still being used.

(viii) Architecture

Egyptians were excellent builders using stones. They built the great pyramids, temples and tombs. These styles are still applied in modern society.

(ix) Science

Egyptians made an important contribution to the science of astronomy. This practice was copied and is used in modern societies.

(x) Art

Egyptians were specialists in arts. They had coloured paintings to adorn the sides of monuments, walls of temples, palaces and tombs. This gave rise to modern art and craft.

(xi) Technology

Egyptians had developed a glassy material known as faience. Faience is believed to have contributed to modern technology of making glasses.

We can comfortably conclude that Egyptian civilisation is still felt in the current world.



Egyptian architecture Art works in Egypt

Fig. 3.6: Egyptian architecture and art works



Application Activity 3.3

1. In your school environment there are different things that were adopted from the Egyptian civilisation. Mention any three of them.
2. Explain what is the mummification.



End of Unit Assessment Activity

1. Explain why River Nile is considered as the lifeline of Egypt.
2. State the use of papyrus in ancient Egypt.
3. Explain ways through which ancient Egypt contributed to the civilisation of modern world.
4. a) Name the three main kingdoms of Egypt.
5. b) State the events that took place in those kingdoms during ancient Egyptian civilisation.
6. a) State the name given to Egyptian type of writing.
7. b) Give its contribution to modern civilisation.
8. a) Define the term 'irrigation'.
9. b) Give reasons why it was important during Egyptian civilisation.

UNIT 4

TRANS- SAHARAN TRADE

Key unit competence: To be able to describe the development and decline of Trans Saharan Trade.



Introductory Activity

Observe the below picture and say what you see on.

Which idea does the picture suggest to you about the geographical location?

Relate this picture to the new unit that has to be studied here.



Fig. 4.1: A section of Sahara Desert: Trans-Saharan Trade took place across this desert

4.1. Rise and development of Trans-Saharan Trade



Learning Activity 4.1

After answering the following three questions, read the following case study and find out the reasons that may lead to the expansion of Neza's business.

1. Use a dictionary to find the meanings of the following:

(a) trans

(b) trade

2. Using an atlas, identify and list the major deserts of Africa.

3. Describe the characteristics of desert climate.

Case study

Neza started a small retail shop in Kibuye Town. After three years, she turned it into a wholesale shop. It did not take long before she opened a very big supermarket to replace the wholesale shop. Currently, she hopes to start a new firm.

State the possible reasons that may have led to the expansion of Neza's business.

One of the deserts that you have mentioned probably is Sahara Desert. Sahara Desert is the biggest desert in Africa. The Trans-Saharan Trade was conducted across it.

Trans-Saharan Trade was the trade or commercial activity carried out between the north African Berbers and west African negroes across the Sahara desert. Some historians suggested that the trade might have begun in the 2nd century.

The volume of trade remained low until camels were introduced from Asia. After that the volume of trade increased.

Furthermore, the trade gained momentum in the 7th Century when the Arabs conquered North Africa. The conquest forced the Berbers to migrate southwards. Consequently, it gave them a greater advantage to participate in the trade. By the 11th Century, a profitable trade had been developed. During this trade, the Berbers from North Africa acted as middle men.

The following factors show the reasons behind the growth and expansion of Trans-Saharan Trade.

(i) Introduction of Camels

The introduction of camels greatly helped in its improvement, especially in the means of transport. In addition to the above, the camels could also carry large amounts of goods. They could also take long without drinking water.

(ii) Emergence of West African empires

Some of such important empires included Mali, Ghana and Songhai. The leaders of those empires ensured security for the traders which encouraged more people to join the trade.

(iii) The conquest of North Africa by the Arabs

This forced the Berbers to migrate southwards. They finally reached West Africa. That marked the beginning of the trade. Furthermore, they introduced a common language (Arabic). This encouraged the coming of more Arabs who participated in the trade thereby developing it.

(iv) The spread of Islamic religion in West Africa

With the spread of Islam in West Africa, Muslim traders felt secure to carry out trade. Islam acted as a uniting factor. Islam also increased trust among the traders through brotherhood and unity.

(v) Re-production of different commodities by West and North Africa

This led to the need of exchanging goods produced in the two regions. It eventually led to the development of the trade for example gold, slaves and kola nuts from west Africa, camels, clothes and weapons from north Africa. It eventually led to the development of the trade.

(vi) The presence of the Tuaregs and Berbers

The Tuaregs of the desert maintained wells and guided traders and the Berbers initiated and provided capital in the trade.

(vii) High profits

The trade grew because of the high profits that were involved. This attracted many more people to join.

(viii) Absence of natural barriers

There were no natural barriers such as lakes and mountains between North Africa and West Africa. This made movement of goods and people easy.



Remember!

Trans-Saharan Trade was done the same way trade is done today. The only difference is that there was no standard medium of exchange in form of money.



Application Activity 4.1

.Identify and explain the factors for the rise and development of Trans Saharan Trade. 8.1

4.2. Effects of the Trans–Saharan Trade



Learning Activity 4.2

According to you, in not more than 100 words, identify and discuss the socio- economic importance of the market you visited in the community.

The market you visited in your community serve similar importance like the Trans- Saharan Trade. Both provide employment opportunities and foster economic development in terms of taxes.

The effects Trans-Saharan Trade were:

- (i) The trade led to the exploitation of African resources such as minerals, ivory and agricultural products. That led to their exhaustion.
- (ii) It led to the introduction of new commodities in West Africa such as beads, clothes and guns.
- (iii) It led to the development of many trading centres/towns that grew into big cities. Such centres were Tripoli, Fez, and Timbuktu.

- (iv) It led to the development of trade routes that have become permanent roads till today.
- (v) The trade also provided employment opportunities to many people such as guides, guards and porters. It improved their standards of living.
- (vi) Many people who participated in the trade became rich. For instance, kings of West Africa and the Arabs.
- (vii) The trade also created a lot of suffering to the Africans. Most of them were taken into slavery.
- (viii) It also led to depopulation of many areas due to slavery.
- (ix) It led to the introduction of Islam into West Africa. This was due to the participation of many Arabs in the trade.
- (x) It led to intermarriages between the Arabs and the Africans. This gave rise to a new race of coloured Africans.
- (xi) It led to the spread of Islamic education. For example, Islamic universities were established in Mali and Songhai.
- (xii) The trade also brought many Arabs into West Africa. These Arabs settled there permanently.
- (xiii) The trade also created a lot of insecurity as guns were brought in big numbers.
- (xiv) It also brought Islamic architecture into West Africa. Most of the buildings resembled those of the Islamic world.



Application Activity 4.2

Explain the effects of Trans Saharan Trade.



Learning Activity 4.3

1. In your own point of view, why do you think businesses fail?
2. Suggest ways that can be undertaken to avoid business failure.

Any trading activity may collapse due to certain factors. Trans-Saharan Trade also declined due to the following factors:

- (i) Slave trade was abolished and thus Trans-Saharan Trade could not continue. Slaves were an important item of the trade.
- (ii) The introduction of cheap European goods made the African goods to lose market. This led to the decline of Trans-Saharan Trade.
- (iii) Increasing insecurity along the trade routes also discouraged the traders leading to its decline.
- (iv) The trade declined because of the discovery of gold in other parts of the world. For example, the discovery of gold in America.
- (v) It also declined due to the constant shortage of water. Most oases dried up.
- (vi) The death of important kings led to the decline of the trade. Such kings included Mansa Musa of Mali Empire and Askia Mohammed of Songhai Empire.
- (vii) The trade declined because of the downfall of some West African empires. Such empires included Mali, Songhai, and Ghana.
- (viii) The rise and development of Trans-Atlantic Slave Trade led to the decline of Trans-Saharan Trade. Trans-Atlantic Slave Trade was more profitable than Trans-Saharan Trade.
- (ix) The trade also declined because of high taxation imposed on the traders in West Africa. High taxation reduced their profits.
- (x) The discovery of the sea route through the Mediterranean Sea to West Africa also led to its decline. This provided an alternative means of transport for the traders that was cheap, safe and quick.

(xi) There was a shortage of raw materials such as gold and ivory. This led to the decline of Trans-Saharan Trade.

(xii) The colonisation of Africa by the European powers made these Europeans to become controllers of Africa. This led to the decline of Trans-Saharan Trade.



Remember!

Trade is conducted for purposes of profits. When profit is well managed through savings and investments, it creates positive socio-economic changes on society. It changes people's standards of living, increasing savings and reducing dependency ratios.



Application Activity 4.3

Mention and explain the factors for the decline of Trans Saharan Trade



End of Unit Assessment Activity

1. Examine the factors for the growth and development of Trans-Saharan Trade.
2. Highlight the challenges that the traders faced during the Trans- Saharan Trade.
3. Analyse the factors for the decline of Trans-Saharan Trade.
4. Discuss the effects of Trans-Saharan Trade.

UNIT 5

TRANS-ATLANTIC SLAVE TRADE (TRIANGULAR TRADE)

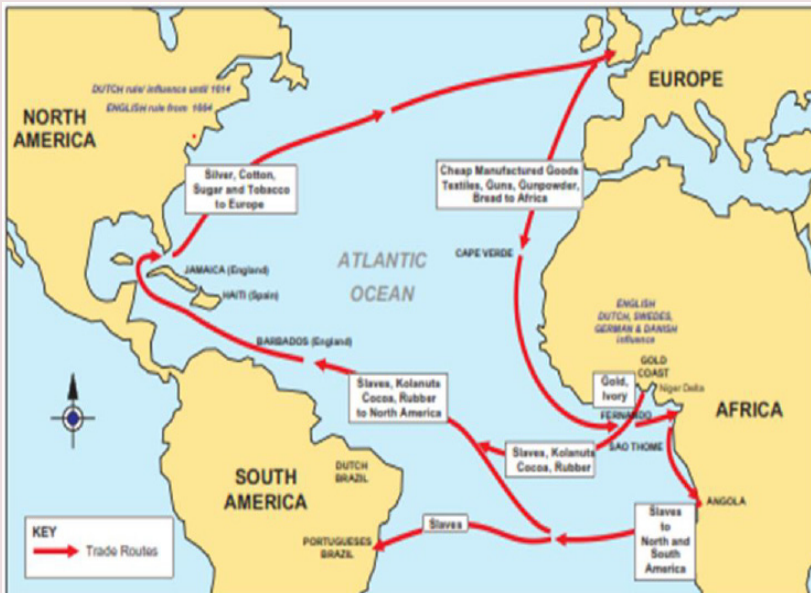
Key unit competence: To be able to analyze the growth and effects of the Trans-Atlantic Slave Trade



Introductory Activity

Observe the below map and say what you see on it. Identify the Trans Atlantic Slave

Trade that was carried out between three continents and explain all the process.



Map showing Trans-Atlantic slave trade route

5.1. Factors for the rise, growth and development of Trans-Atlantic Slave Trade



Learning Activity 5.1

1. From your knowledge of Unit 8 about the Trans-Saharan Trade, write down the meanings of 'trans' and 'trade'.
2. Using an atlas, identify oceans of the world.
3. When mangoes are in plenty, their price goes down. In this case, supply exceeds demand. On the other hand, when mangoes are out of season, their price goes up. In this case, demand exceeds supply. According to you how would you explain the meaning of 'demand' and 'supply'?

The Trans-Atlantic Slave Trade was the trade which involved Europe, West Africa and the West Indies (America) across the Atlantic Ocean. It was also called the Triangular Trade. This was because the ships used to make three stages in the course of their journey. That is, from Europe to West Africa, America and back to Europe. This made the shape of a triangle.

Some of the reasons that you gave in reference to **Activity 4.2** are very important. They help us to see the link between Trans-Saharan Trade and Triangular Trade. They help us analyse factors that led to development of the two trades.

Let us now look at the factors that led to the rise and growth of Triangular Trade.

(i) The Industrial Revolution in Europe: Industrialists needed raw materials and market for their manufactured goods. The Europeans resorted to Africans for market. In return, they obtained slaves who were sold to European plantation owners in exchange for raw materials.

(ii) The discovery of America and West Indies by Spain in 1492: The discovery of America and West Indies in 1492 led to the establishment of cotton, tobacco and sugarcane plantation which all required the labour, therefore it was suggested that West Africa would supply the required labour. It was labour from Africa to the American plantations

that led to the development of the trade.

(iii) The decline of Trans-Saharan Trade: This led to the rise of Trans-Atlantic Slave Trade. There was a constant demand for slaves and commodities thereafter.

(iv) The introduction of armed conflicts in African politics: High demand for firearms by African rulers to defend and expand their states made them to exchange the slaves for firearms leading to the rise and growth of the Trans-Atlantic slave trade.

Other factors were:

(i) The trade was profitable to the Europeans and Africans who were involved in it. African chiefs and other participants got European goods which were of high value.

(ii) There was a desire by African chiefs to get wealth and political power. This could be obtained through the **acquisition** of arms and maintaining friendship with Europeans.

(iii) There was the growth of new merchants in Europe as feudalism was declining. The new merchants of Europe wanted to accumulate a lot of wealth. This became a justification to participate in the Triangular Trade.

(iv) There was development of consumer culture among the African chiefs. There was also the need for the European goods. These two needs encouraged the Africans to sell their fellow Africans into slavery.

(v) There was increased demand for certain luxurious goods such as sugar, alcohol, clothes and mirrors. This demand led to rise and growth of Trans-Atlantic Slave Trade.

(vi) The winds and ocean currents helped to steer the European ships to America and Africa. These were the north-east trade winds and the north equatorial currents.

(vii) Africans were considerably physically fit. They could withstand harsh climatic conditions in America compared to Europeans or Asians.

(viii) The supply of firearms became a factor for the development of Triangular Trade. Africans wanted to acquire firearms to defend themselves against enemies and calm down internal wars.



Application Activity 5.1

Identify and explain the factors for the rise and development of Trans-Atlantic Slave trade.



Fig. 5.11 : Slaves packed in a ship during Triangular Trade.



Learning Activity 5.2

Use the books in library and internet conduct research on the meaning of “migration” and its effects

Migration of people comes with various effects. These effects can be social, political or economic. Triangular Trade too had some effects. The effects have been discussed below.

Social effects

- (i) It led to depopulation of many areas through constant wars and raids. Approximately 15.4 million people were exported.

- (ii) It led to dehumanisation of human beings. That is, human beings lost value and were reduced to minor items.
- (iii) Raids and wars displaced many people from their homes while others ran away into hiding.
- (iv) There was general moral decay in Africa. The punishments which used to be given to the offenders in the society were ignored. Instead, they were sold into slavery.
- (v) Africans were disposed to different parts of the world to form new races. Some were sent to America, Portugal, France and Spain.
- (vi) It greatly accelerated the spread of Christianity in predominantly Islamic states of West Africa.

Political effects

- (i) It led to the growth of trading states such as Calabar and Bonny along the coast.
- (ii) It led to the growth and expansion of some empires in West Africa. Most of those empires such as Dahomey, Oyo and Asante participated in the trade.
- (iii) It led to the destruction of strong states and empires due to frequent wars and raids.
- (iv) It delayed the European penetration in the interior of West Africa. This was because the middlemen wanted to maintain their positions. This hindered the development in the interior compared to the coastal towns.

Economic effects

- (i) It led to the decline of Trans-Saharan Trade.
- (ii) It reversed Africa trade from North Africa towards the coast of West Africa.
- (iii) Centres of wealth and power moved. They moved from the Sudanese states to forest states and to the coastal trading communities.
- (iv) It hindered economic development of West Africa because people paid attention on slave trade. People neglected agriculture, industry and legitimate trade.

- (v) African local industry art and craft such as pottery and weaving declined. This was because the products made were replaced with European finished goods.
- (vi) Insecurity that prevailed stopped people from carrying out agriculture. Crops and livestock were destroyed leading to famine.
- (vii) Europeans made a lot of profits from slave trade; these profits from slave trade contributed to the Industrial Revolution and urbanization in Europe
- (viii) It encouraged the development of coastal towns and ports such as Accra and Lagos.



Application Activity 5.2

4. Analyse the economic impact of Trans - Atlantic slave trade



End of Unit Assessment Activity

- 1.Explain why Trans-Atlantic Slave Trade is commonly referred to as 'Triangular Trade'.
- 2.Triangular Trade had to rise, grow and develop because of various factors. Mention at least eight factors.
- 3.Explain the effects of Triangular Trade on West Africa, Europe and America.

UNIT 6

ORIGIN AND EXPANSION OF RWANDA KINGDOM

Key Unit Competence: To be able to describe the origin and expansion of Rwanda Kingdom.



Introductory Activity

All over the world, there exist many states; some are kingdoms and others are countries. All of them came into existence at a given time of the world history. Most of the time, the states arose and expanded depending on the bravery and heroism of the ancestors who were determined to fight wars of expansion. The creation of the kingdom of Rwanda passed through such a process. Basing on the pre-colonial History of Rwanda, identify the main steps that were made in expansion of Rwanda and the names of kings who played an overriding role in such an enterprise.

6.1. Origine of Rwanda Kingdom



Learning Activity 6.1

By reading History textbooks or using the internet, describe the origin of the Kingdom of Rwanda.

The Kingdom of Rwanda existed since 12th century according to some historians. The word 'Rwanda' derives its name from Ikinyarwanda language verb 'Kwaanda' that means to 'expand'. It also means to 'enlarge' or 'increase in size'.

Rwanda Kingdom started as a small Nyiginya political entity (clanic state). The state was known as Rwanda rugari rwa Gasabo, meaning the vast Rwanda of Gasabo. It was located on the shores of Lake Muhazi, in today's one part of Gasabo District. It is believed that the founder of the Nyiginya Dynasty was Gihanga Ngomijana.

Rwanda Kingdom was in the interlacustrine region. The monarchy of Rwanda was similar to earlier kingdoms in the region for instance Burundi, Buganda, Ankole, Karagwe, Bunyoro, Bushi among others. Through combination, conquering and annexing of smaller states, the united Rwanda spread all over in so many years.

According to a legend or myth of origin, the first ruling dynasty of Rwanda was the Nyiginya reign and the first ancestor of the Banyiginya was the mythical character known as Kigwa Sabizeze, the son of Shyerezo or Nkubaand Gasani. He is said to have fallen from heaven and landed in Mubari, in Eastern Rwanda near Akagera River.

This region was occupied by the Abazigaba under the reign of King Kabeja. According to official Nyiginya tradition, other Ibimanuka are Muntu, Kimanuka, Kijuru, Kobo, Merano, Randa, Gisa, Kizira, Kazi and Gihanga. Gihanga is believed to be the founder of the Nyiginya dynasty. He had, in fact, divided up his empire between his sons who then founded their kingdoms as follows:

Kanyandorwa received Ndorwa; Kagesera received Bugesera; Kanyabungo received Bunyabungo; Kanyabuha received Buha; Gashubi received Bushubi; Kanyarwanda, the successor of Gihanga received Rwanda.

According to the same tradition, these kings were known as Ibimanuka or Ibirari(traces). But they are followed by other two categories such as Abami b'Umushumi (Belt Kings) and Abami b' Ibitekerezo (Historical kings). It is said that Abami b'Umushumi were the kings whom they had not any known activities (deeds) while Abami b' Ibitekerezo were the kings who had contributed to the expansion of the kingdom of Rwanda.

List of the Kings and their Queen- mother according to the chronology of Mgr Alex Kagame. in Inganji Karinga,1943

Royal name	Traditional name	Queen - mother	Clan	Period of Reign
1. Gihanga	Ngomijana	Nyirarukangaga	Abazigaba	1091- 1124
2. Kanyarwanda I	Gahima I	Nyamasusa	Abasinga	1124-1157

3. Yuhi I	Musindi	Nyamata	Abasinga	1157-1180
4	Rumeza	Kirezi	Abasinga	
5	Nyarume	Nyirashyoza	Abasinga	
6	Rukuge	Nyirankindi	Abasinga	
7	Rubanda	Nkundwa	Abasinga	
8. Ndahiro I	Ruyange	Nyamata	Abasinga	1180 - 1213
9.	Ndoba	Monde	Abega	1213 - 1246
10.	Samembe	Magondo	Abaha	1246- 1279
11. Nsoro I	Samukondo	Nyakanga	Abasinga	1279 - 1312
12. Ruganzu I	Bwimba	Nyakanga	Abasinga	1312 - 1345
13. Cyirima I	Rugwe	Nyakiyaga	Abega	1345- 1378
14. Kigeli I	Mukobanya	Nyanguge	Abakono	1378 - 1411
15. Mibambwe I Sekarongoro I	Mutabazi I	Nyabadaha	Abega	1411 - 1444
16. Yuhi II	Gahima II	Matama	Abaha	1444- 1477
17. Ndahiro II	Cyamatare	Nyirangabo	Abega	1477 - 1510
18. Ruganzu II	Ndoli	Nyabacuzi	Abakono	1510 - 1543
19. Mutara I Nsoro II	Semugeshi	Nyirakabogo	Abega	1543- 1576
20. Kigeli I	Nyamuheshera	Ncendeli	Abega	1576- 1609
21. Mibambwe II Sekarongoro II	Gisanura	Nyabuhoro	Abaha	1609- 1642
22. Yuhi III	Mazimpaka	Nyiramarembo	Abakono	1642 - 1675
23. Cyirima II	Rjugira	Kirongoro	Abega	1675 - 1708
24. Kigeli III	Ndabarasa	Rwesero	Abagesera	1708- 1741
25. Mibambwe III Mutabazi III	Sentabyo	Nyiratamba	Abega	1741- 1746
26. Yuhi IV	Gahindiro	Nyiratunga	Abega	1746 -?
27. Mutara II	Rwogera	Nyiramongi	Abega	? – 1853
28. Kigeli IV	Rwabugiri	Murorunkwere	Abakono	1853 - 1895
29. Mibambwe IV	Rutarindwa	Kanjogera	Abega	Co- regnant

30. Yuhi V	Musinga	Kanjogera	Abega	1895 - 1931
31. Mutara III Rudahigwa (Charles Léon Pierre)	Rudahigwa	Kankazi	Abega	1931 - 1959
31. Kigeli V (Jean Baptiste)	Ndahindurwa			1959 - 1961



Application Activity 6.1

Use the information obtained from the internet and other historical sources on the origin of Rwanda Kingdom to answer the following questions:

- Write brief notes about each of the following:
 - Nyiginya State
 - Gihanga I Ngomijana
- Explain the following terms: Abami b'umushumi and abami b'ibitekerezo

6.2. Reasons for expansion of the Rwanda kingdom



Learning Activity 6.2

By using internet or textbooks, conduct a research on the causes of the expansion of the Kingdom of Rwanda.

(i) The army (Ingabo) and the military ability of Rwandan people

The Kingdom of Rwanda had a capable army of defending the kingdom. Young people were recruited into the army. This was a sign of cooperation. The army was well trained, permanent and had enough traditional weapons for use during wars. In addition, they were physically fit and had a willing heart to serve the kingdom.

(ii) Weak neighbouring kingdoms.

Rwanda Kingdom was militarily stronger than her neighbouring kingdoms. The kingdom was at first so small and centrally well organised. This made the administration of the kingdom easier. It took a short period of time to monitor and evaluate kingdom's projects. Expansion of the kingdom continued even after the kingdom had expanded.

(iii) Cultural unity

All people in the Rwanda Kingdom spoke one language "Ikinyarwanda", throughout the kingdom. This acted as a unifying factor for growth and expansion. People in the Rwanda Kingdom had their traditional religion. They believed in "Imana (God)" whom they consulted in times of trouble. They praised Him in times of peace and also offered sacrifices. This bound them together, hence favored expansion and growth.

(iv) Efficient leadership

The kingdom of Rwanda had experienced, able and courageous leaders. The leaders fought so hard to maintain or even expand their kingdom.

(v) Patriotism and nationalism

Patriotism and nationalism of Rwanda leaders made Rwandans regard expansion as a source of national glory and prestige. Besides, the people of Rwanda had a strong will of fighting for their kingdom. They also loved and served it whether in good or bad times. They were so dedicated and courageous to serve and defend wherever need arose. This contributed to its rise and expansion.

(vi) Motivation and rewards to the fighters

In the kingdom of Rwanda, the fighters who had made great achievements in killing warriors from the enemy countries were given rewards according to the number of enemies killed as follows:

Umudende was rewarded a fighter who had managed to kill 7 enemies, Impotore a fighter who had killed 14 enemies while Gucana uruti was a ceremony organized in favour of a fighter that had killed 21 enemies in one war of conquest or defense of the country. By receiving these rewards, Rwandan warriors were encouraged to participate in expansion of their kingdom.



Application Activity 6.2

1. Identify and explain the reasons for expansion of Rwanda kingdom.
2. Explain to what extent the following values had contributed to the expansion of the Kingdom of Rwanda: patriotism and nationalism.



Remember!

Kigali City has steadily grown in the recent past due to reasons such as able leaders, political stability, unity and trade. These, among others, are the reasons that contributed to the growth of the Rwanda Kingdom.

6.3. The most important monarchies in Rwanda Kingdom



Learning Activity 6.3

By reading History textbooks, research on the most important kings that ruled the Kingdom of Rwanda.

The Kingdom of Rwanda too had its leaders. The most important kings of Rwanda and their achievements are described below.

King Ruganzu I Bwimba (1312-1345)

His father was called Nsoro I and his mother was Nyiraruganzu Nyakanga. He succeeded his father around 1312 according to A. Kagame Chronology. His younger sister was called Robwa. King Ruganzu I Bwimba and her sister Robwa are regarded as liberators of the kingdom. Under the reign of Ruganzu I Bwimba, the capital of Rwanda was Gasabo and was delimited by the Nyabarongo River in the West, Lake Muhazi at the East and Base River in the North. At this time, Rwanda occupied the following territories: Buganza, Buriza, Bumbogo, Busigi, Busarasi and Bwanacyambwe. Ruganzu died in the war at Gisaka in 1345. He died while trying to expand the borders of Rwanda Kingdom.

Kigeli I Mukobanya (1378-1411)

He was the son of Cyilima I Rugwe. He succeeded his father in 1378. During his reign, he carried out numerous conquests to the west of River Nyabarongo. Kigeli I Mukobanya is much known as someone who had abolished the authority of the kings whose territories were conquered. However, under his reign, the Kingdom of Rwanda was attacked, invaded and occupied by the Banyoro for a short time. King Mukobanya escaped through Nyabarongo River in the kingdom of Nduga under the reign of Nkuba from Ababanda dynasty.

Ruganzu II Ndoli (1510-1543)

Ruganzu came from exile in Karagwe in Tanzania where he had lived with King Karemera I Ndagara who had married his paternal aunt Nyabunyana and returned to Rwanda.

Being informed about the death of Nsibura I Nyebunga, Ruganzu was enthroned at Gatsibo in Ndorwa on the royal names of Ruganzu II Ndoli. He took over the territories which had been conquered by Byinshi of Ndorwa. After he enthroned a new royal emblem-drum called Karinga to replace Rwoga. Karinga was assisted by other two emblem-drums: Karihejuru and Bariba.

After organizing his powerful army, Ibisumizi and Ingangurarugo, Ruganzu II Ndori began wars of conquest to expand Rwanda. He annexed

the island of Ijwi and Bunyabungo in revenge for his father Ndahiro II Cyamatare. He conquered Bugoyi, Byahi, Bwishya, Burera and Bufumbira. In the south, Ruganzu II Ndori annexed Bunyambiriri after killing its leader Gisurere and Burwi and killed its king Nyaruzi. He helped King Rwagitare of Bugesera to conquer Burundi. He annexed Bwanamukari after killing its leader Mpandahandi.

In an effort to annex Bungwe, Ruganzu II Ndoli fell in an ambush of the inhabitants of Rusenyi at Bwishaza. They shot him with an arrow in the eye and died of wounds at Butansinda of Kigoma in the current District of Ruhango in 1543 and he was buried in Butangampundu; in the former Commune of Mugambazi

Mutara I Nsoro II Semugeshi (1543 – 1576)

The king Mutara I was enthroned on the name of Bicuba, but this name was quickly abandoned and replaced by Mutara from the area of Mutara which was rich with the cows.

He had defeated Benengwe or a confederation of Bufundu, Busanza and Bungwe from Nyagakecuru the son of Benginzage who had the residence at Huye mountain. From that time the frontier of Rwanda reached at Burundi. Mutara I signed a non-aggression pact with Mutaga II Nyamubi of Burundi. Mutara I Nsoro II Semugeshi is also known by his royal reforms he had made as follows:

1. The king must introduce, during his living days, to three confidants the name of his successor;
2. He suppressed the following dynastic names:
 - Nsoro because it was known to Bugesera;
 - Ndahiro because the last Ndahiro had lost the emblem-drum (Rwoga);
 - Ruganzu because the two holders of this name have been killed by enemies.
3. He determined the succession order for the five dynastic name and those names should follow each other in cycle of four generations as shown below:

First generation	Second generation	Third generation	Fourth generation
Mutara	Cyilima	Mutara	Cyilima
Kigeli	Kigeli	Kigeli	Kigeli
Mibambwe	Mibambwe	Mibambwe	Mibambwe
Yuhi	Yuhi	Yuhi	Yuhi

–The kings whose the dynastic names of Mutara and Cyilima were reputed to be the Kings of cows;

–The kings whose the dynastic names of Kigeli and Mibambwe were reputed to be the warriors Kings or the fighters;

–The kings whose the dynastic names of Yuhi were reputed to be the lineage, fire or ritual Kings.

Cyilima II Rujugira (1675-1708)

He acceded to power when the country was experiencing the succession disputes between him and Karemera Rwaka. His father was Yuhi III Mazimpaka and his mother was Nyiracyilima Kirongoro.

He was faced to imminent invasions from all sides (Bugesera, Burundi, Gisaka and Ndorwa). He attacked them and defeated them. He also fought and defeated Buyenzi, Buganza, Rutare, Muhura, Giti. He then annexed them to the Kingdom of Rwanda. During his reign, a popular saying developed. It said “Urwanda ruratera nti ruterwa” (Rwanda invades but is not invaded).

Cyirima II Rujugira had defeated Burundi over the territory of Buyenzi after killing its king Mutaga Senyamwiza, Ndorwa over Umutara and Gisaka over Buganza. He died at a very old age at a place called Ntora. From that time, the place took a name of Gisozi meaning a hill from where king died. His body is still kept at National Museum of Rwanda.

He also created militias whose names ended up being adapted as names of some regions, for example Nyakare (from Inyakare), Imvejuru (from Mvejuru), Nyaruguru (from Inyaruguru) and Buhanga-Ndara (from Indara). This was because of his innovation of creating Ingerero, which were armies to protect the borders. He later died in 1708.

KIGELI III Ndabarasa (1708-1741)

Kigeli III Ndabarasa was the son of Cyilima Rujugira and Nyirakigeli Rwesero who came to power in about 1708. Ndabarasa did not rule together with his mother Rwesero as she had passed away earlier. He adopted a queen-mother, Nyiratunga who was a cousin to his late mother. His royal palace was at Rutare in Byumba, today's Gicumbi district.

Among his achievements in expansion of the kingdom include the following:

- He conquered Ndorwa and established there his leadership style.
- He attacked and killed the king of Mubari called Biyoro and his mother Nyirabiyoro who lived on Shango Island of lake Ihema.
- He put to an end the Zigaba dynasty in Mubari and incorporated the region in parts of Rwanda kingdom
- He attacked and defeated Bugesera Kingdom.

Ndabarasa died on a battle-field, at a place called Joma in Gaseke in about 1741 and was buried at Munanira where kings of the royal name of Kigeli and Cyilima were supposed to be buried.

Yuhi IV Gahindiro (1746-1802)

His father was called Mibambwe III Sentabyo and his mother was Nyirayuhi Nyiratunga. He occupied the throne when he was an infant of one year. He had two regents; his mother and an uncle named Rugagi. He had an outstanding army. He fought, defeated and annexed south Ndorwa and Buhunde. However, during his reign, Rwanda experienced great famine and drought called Rukungugu.

Mutara II Rwogera (1802-1853)

His father was Yuhi Gahindiro and his mother was Nyiramavugo Nyiramongi. He was commonly known as a man who was humble, kind and welcoming. During his reign, he fought, defeated and annexed Gisaka but failed to capture their royal town.

Also, during his reign, the island of Ijwi declared itself independent from Rwanda. This was a shame to Rwanda Kingdom. He died of tuberculosis in 1853.

Kigeli IV Rwabugiri (1853-1895)

By the death of Mutara II Rwogera his son succeeded him to the throne with the name of Kigeli IV Sezisoni. But this name of Sezisoni will be abandoned and replaced by Rwabugiri from his little brother Rwabugiri the son of Gaceyeye and the latter took the name of Rwakageyo. Definitely the new king was known on the royal names of Kigeli IV Rwabugiri.



Fig.6.1: Kigeli IV Rwabugiri

The mother of Kigeli IV Rwabugiri was called Nyirakigeri Murorunkwere. Kigeli IV Rwabugiri was one of the most prosperous and famous kings of Rwanda. He was a renowned warrior. He re-organised the army to consolidate his rule. He is also known to have centralised the power and strengthened structures.

He succeeded in consolidation and organization of Gisaka conquered by his father Mutara II Rwogera. He also controlled other regions which had been annexed before his reign. He was a great administrator with many residences: Nyanza, Rubengera, Giseke, Kigali, Gasabo, Gatsibo, Kabuye etc. He was also a great conqueror and he exercised his authority over the following areas:

- The regions of Masisi (Tongo, Gishari and Gisigari), Bwishya, Jomba and Ruchuru (today in Democratic Republic of Congo);
- The regions of Bufumbira and Ndorwa (today in Uganda).

Nevertheless, some states remained as Satellites (controlled and depended to Central administration of Rwanda kingdom) and they should pay the tributes: Gisaka (Rukurura), Ndorwa (Murorwa), Bungwe (Nyamibande), Bugesera (Rukombamazi), Nduga (Nyabahinda), Bushiru (Nkundabashiru), Bugara (Rugara), Bungwe, Mubari and Bugamba. Others were autonomous with different roles:

- Busigi, Busozo and Bukunzi: great rainmakers;
- Bumbogo: preparation of Umuganura;
- Bugoyi (Mpatsibihugu): Tobacco;
- Bufundu and Bunyambiriri: Umutsama of beer from honey.

The end of the reign of Kigeli IV Rwabugiri has been marked by the following events:

- The coming to the throne of Rutarindwa as co-regnant of Rwabugiri on December 22, 1889 with Konjogera as his adoptive Queen-mother, because his mother had died;
- The introduction of manufactured goods from Europe and Asia in big quantities;
- The foundation of the army with fire arms;
- The coming of the Europeans as Doctor Oscar Baumann in 1892 and Comte Von Göetzen in 1894;
- The stabilization of the frontiers of Rwanda;
- The failure to defeat Bunyabungo and Burundi;
- The killing of his mother Nyirakigeli IV Murorunkwere;
- The killing of many royal members in revenge of his mother;
- The introduction of the new food crops in order to develop the agriculture;
- Migration of some Rwandans to Maniema the mining region in Democratic Republic of Congo.

King Rwabugiri died in 1895 and was buried at Rutare in northern Rwanda Kingdom.



Application Activity 6.3

1. Describe the expansion of the Kingdom of Rwanda under King Ruganzu II Ndori.
2. Explain the reforms made by King Mutara I Nsoro II Semugeshi.
3. Explain why King Ruganzu I Bwimba and her sister Robwa are regarded as liberators of the kingdom



Remember!

As a student, you should always do good things like helping the needy. You are an important citizen like the great kings.

6.4. Reasons for the downfall of Rwandan Kingdom



Learning Activity 6.4

By using internet or textbooks, conduct research on the causes of the decline of the Kingdom of Rwanda.

There were many reasons that could lead to the collapse of a kingdom. The Kingdom of Rwanda declined due to some of the reasons discussed below.

(i) The coming of Europeans and consequent colonisation of Rwanda

The first contact the Rwanda Kingdom had with Europeans was in September 1892. Dr Oscar Baumann and Graf von Götzen who came in 1894 wrote a comprehensive report about the Kingdom. Rwanda officially became a protectorate in 1897. This was the beginning of the downfall of Rwanda Kingdom.

The coming of the Belgians in 1916 also weakened the kingdom. They introduced reforms that reduced the kings' powers. For instance, they abolished traditional institutions such as ubwiru and umuganura, which helped the king to govern.

(ii) Succession disputes

The Kingdom of Rwanda lost one of its famous and prosperous kings, Kigeli IV Rwabugiri, in 1895. This was followed by succession wrangles. The prince heir Rutarindwa (Mibambwe IV) became the king. However, his stepmother (Queen mother) Kanjogera helped by her brothers, organised the Rucuncu coup d'Etat, because she wanted Musinga to become the king. Musinga was her son. This brought power conflicts in the kingdom which ended with European intervention.

(iii) Revolts and rejection of Musinga as king

There were numerous revolts in the Rwandan Kingdom during King Musinga's rule. These revolts weakened the kingdom. For instance, the consequences of Rucunshu coup d'Etat, the Basebya, Ndungutse and Rukara revolts in the north of the kingdom. Other revolts were those of Nyiragahumuza. The revolts destabilised the kingdom.

(iv) Death of able leaders

The death of leaders such as Mutara III Rudahigwa followed by the 1959 political and ethnic violence led to the end of the kingdom. This latter caused many Tutsi to be massacred, and many others fleeing to neighbouring states. Together with the complicity of the Belgian power, the kingdom experienced a coup d'Etat of Gitarama. This led to the abolition of the monarchy on 28th January 1961 and subsequent declaration of the republic confirmed by the referendum on September 25th, 1961.



Application Activity 6.4

1. Justify the following assertion: "The coming of Europeans to Rwanda is the main cause of the downfall of the Kingdom of Rwanda"



End of Unit Assessment Activity

1. a) Name the main and important monarchs of Rwanda kingdom
b) Show the important events that happened during their rule.
2. Give the meaning of the name “Urwanda” then describe the origin of Rwanda kingdom
3. Account for the factors that led to the rise, growth and expansion of ancient Rwanda kingdom.
4. Discuss the reasons that led to the decline of Rwanda kingdom.

UNIT 7

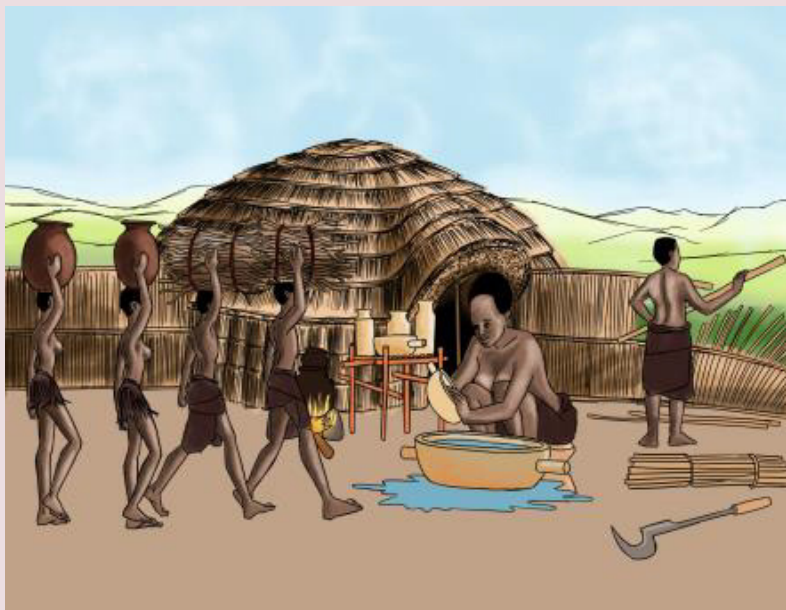
ORGANIZATION OF PRE-COLONIAL RWANDA

Key Unit Competence: To be able to describe the organization of pre-colonial Rwanda.



Introductory Activity

Observe the below picture and explain which kinds of activities people you see on it are performing. Which idea does the picture suggest you about the social organization of the pre-colonial Rwanda?



7.1. Social organization of the Rwandan traditional society



Learning Activity 7.1

Describe the social organization of the Pre-colonial Rwanda.

Family, lineage and clan

The social organization of Pre-colonial Rwanda was based on three main elements including nuclear family, lineage and clan.

Nuclear family

The nuclear family was a key element of this organization. It was composed of the husband, his spouse and children if they had them. For polygamy, a man had many wives and single children. Every wife had her own homestead and their husband used to visit them one after one.

In case of death of a spouse, a woman would remarry with one of the members of the family of the deceased in order to form a Leviticus family. The children resulting from this union were socially considered at the same level like those of other spouses.

The husband was the natural head of the family and he was therefore the first socially responsible person. Moreover, all the members of his family recognized his authority.

In general, a family played several roles. It was the basic unit of cooperation and economic production. It produced all that it needed. In any case, people only went to the market if it was unavoidable. For a polygamous family, every nucleus family consisted of an independent unit of production. It was the husband who sold his labor. The occupations for women depended on the social status of the family (rich families had big-sized livestock while poor ones kept small-sized livestock).

According to the Rwandan mentality, an increased number of children brought happiness and strength to the family. Marriage of a daughter made it possible to extend alliances with other lineage groups.

A daughter was considered as a linking factor between families. The lineage and eventually the army were responsible for the socialization of children.

Lineage

The lineage is a set of several families descending from one common and real ancestor and recognizable because of the genealogical tree traces. People who claim the same lineage take on the name of the common ancestors. Apart carrying a proper genealogic remembrance, the members of the same lineage have kept a minimum residential unity.

In the traditional Rwanda, two types of lineages were distinguished: the minor lineage, inzu and major lineage, umuryango. A minor lineage was created when members of the same family could be named after a common and real ancestor thanks to his fame yielded from his great achievements while, on the other side, the birth of a major lineage was done when within a minor lineage there was the emergence of another strong leader whose descendants could be recognized under his name but who went on also being named after their former eponym ancestor.

The following are examples of names of some lineages:

- 1. Abarashi of Nyakarashi**
- 2. Abananura of Kananura**
- 3. Abahindiro of Gahindiro**

Clan

The term “clan” corresponds to the term “ubwoko” in Kinyarwanda language and its institution neither has a chief or a particular internal organization”. The term “clan” means a group of people who claim to be descendants from one common mythical ancestor. It is a legendary group or a fabulous ascendancy to which a group of people are attached. However, it is not always possible to establish all the genealogic ties between the common ancestor and the entire group. Besides, the clan implies a social category and not a corporate group and it has no procedures that manage business of common benefits.

The clan is different from a small lineage “inzu” and from a big lineage “umuryango”. The clan is not even a residential grouping; its members are located all over the country.

The clan is a set of several lineages claiming a same mythic common ancestor, but rather far off and fictitious. It is not easy to trace it using a genealogical tree. The members of same clan share the same culture, same taboos and same totem.

The clan is a group, which is characterized by a biological relationship shared by members who show mutual solidarity. The clan’s totem symbolizes unity among its members.

In reality, the clan is not a descendant group, but clan members have common ties which are instead social identities of individual identification in relationship with others, a way to find friend almost from anywhere and benefit from their hospitality or their support. These entities also play a role in marriage because in principle the exogamy of clans prevails in the choice of the partner.

Clans also have animal totems and when possible, animal taboos. The main clans had totems as their recognition sign, in this situation they were from animal species: an animal, a bird, a mammal, batrachians and a reptile.

The following are totems that have been identified and their animal totems:

No	Clan	Totem
1.	Abanyiginya	Crested crane (Umusambi)
2.	Abazigaba	Leopard (Ingwe)
3.	Abagesera	Wagtail (Inyamanza)
4.	Abasinga	Kate (Sakabaka)
5.	Abacyaba	Hyena (Impyisi)
6.	Ababanda	Crow (Igikona)
7.	Abega, Abakono and Abaha	Frog/Toad (Igikeri)

8.	Abashambo	Lion (Intare)
9.	Abahondogo	Peak (Ishwima)
10.	Abongera	Gazelle (Isha)
11.	Abungura	Pigeon (Inuma)
12.	Abasita	Jackal (Nyiramuhari/ Umuhari/ Imbwebwe)

Certain clans have taboo. Banyiginya have impwi as their taboo. Impwi is a variety of antelope living in high altitude forests, with short horns and rounded cheeks. Bega have as taboo Ifuti which is a calf which at birth has come out with first its back rather than the head. Bagesera have a monkey as taboo. Basinga have as a taboo Inka y’Inyombya which is a cow with white and black parts on the skin.

Alliance and solidarity in traditional society.

The alliance between families and individuals was reinforced and maintained through marriage and solidarity.

Traditional marriage.



Fig. 7.1: People transporting a bride

2 Source: Republic of Rwanda, Ministry of Education, National Curriculum Development Centre, (2010), *The History of Rwanda Secondary Schools Teacher’s Guide, Module I & II, Kigali, Page41.*

In traditional Rwanda, a daughter was considered as a linking factor between families. Marriage was a union between a man and woman, after the former had paid dowry and after organizing ceremonies where big quantities of beer were served.

The dowry generally consisted of a cow, but it could also consist of goats and hoes depending on the region. As for people of lower social standing, dowry consisted of services rendered by the future husband in the home of his future father-in-law. In actual fact, this last category was tantamount to free marriage.

Solidarity

Solidarity is a result of an alliance between individuals and families and the feeling which pushes people towards mutual assistance. This manifests itself through various actions and attitudes:

Blood pact (Kunywana / Guca ku nda)

Blood pact was more serious and permanent because it involved a ritual of blood. The individuals who wanted to make this blood pact would suck a little of each other's blood and drink it to signify eternal or unending friendship.

Rescuing (Gutabarana)

Rescuing was physical mutual help. It also meant being very close to the family friend in order to help and support each other. For instance, this could be the case in time of emergency like when a friend or a neighbor had lost a member of his or her family.

Giving a cow (Guhana inka)

Giving cow each other also strengthened friendship between families and individuals. This practice was considered so serious that the person who received the cow would at times swear by the name of donors: "Yampaye inka ...! (He has given me a cow!)"

Division of labor

In the Rwandan society, it is worth noting that every able member even young children had to be active. But all members of the society were not equally strong. Therefore, there were activities reserved for certain categories of people: men, women and children.

For men: to fish, to hunt, to dig the fields, to build houses, to herd cows or goats and to serve in the army;

For women: to look after babies, to maintain the house, to prepare the food, to weave, to fetch water and to collect firewood;

For children: to collect firewood, to fetch water, to herd cows or goats, to sweep or clean house.

Division of labor

As the children grew up, parents began initiating them in the work of adults according to their sex. Boys educated by their father and girls educated by their mother (mu rubohero).

Education

Rwandans had informal education which was general and Intore education.

Education went with sex and age brackets. Young girls were taught by their mothers and paternal aunts. Boys were taught by their fathers on hunting and agriculture.

Young boys from rich families went to the king's palace to be trained. They were trained on warrior drills and were commonly known as Intore.



Application Activity 7.1

- 1.Explain different roles played by clans in the Pre-colonial Rwanda.
- 2.The clans of the Banyiginya, Abega and these of Abagesera and Abasinga had animal totems. Examine the importance of these animals for these clans

7.2. Cultural organization



Learning Activity 7.2

Use internet and other documents to justify how the Kingdom of Rwanda had developed a very flourishing culture.

Traditional religion

Conception of Imana (God)

In the Pre-colonial period, Rwandans were monotheists who believed in One Supreme Being. They commonly accepted their God (Imana) as omnipotent, omnipresent and omniscient. However, there were no rites for Imana, no temple to worship Imana but Imana is present in throughout some aspects of the daily living of Rwandans. For instance, in naming their children, Rwandans referred to the idea of the role played by Imana in their day-to-day activities and life. These names are like: Ndayisaba(I implore God), Ndayisenga (I pray God), Niyibizi(It is God who knows), Habyarimana (It is God who procreates), Harerimana(It is God who nurtures), etc.

Omnipresence of Abazimu

By “Abazimu” the spirit of the departed loved ones was understood. According to the belief of Banyarwanda, a human being is made up a visible part (body) and an invisible part (soul) one called “shadow”. Upon dying, the union of body and soul disappears and in a mysterious way the soul is transformed into a spirit called in Kinyarwanda “Umuzimu”. (From the verb “Kuzima” meaning to cease existing). Rwandans distinguish three categories of Abazimu:

- Abazimu b’abakurambere (Spirits of ancestors)
- Abazimu bo mu muryango (Spirits of ancestors from the large family)
- Abazimu b’ibyinjirizi (Spirits of intruders)

Guterekera or cult for ancestors

This rite concerns to offer some things as food or drinks to Umuzimu. That rite took place in small huts called Indaro. The gestures are accompanied by oral requests formulation according to circumstances. The offertories are symbols because are the smallest. Often these offertories are the things which were liked by Umuzimu during his/her life.

Kubandwa

The rite of Kubandwa is a ritual ceremony accomplished in two steps and consists of offering the offertories to Ryangombe and other Imandwa



Fig. 7.2: People of Ancient Rwanda performing the rite of kubandwa Source: www.Africamuseum.be

According to the tradition, Ryangombe was a hunter whose origin area is Nkole in Uganda. But other areas are supposed to be his origin as well as Bugoyi, Ndorwa and Bwanamukari. Ryangombe is the son of Babinga and Nyiraryangombe. He had three wives Nyirakajumba, Gacubya and Karyango. He had also two boys named Binego and Ruhanga and two girls Bukiranzuzi and Nyabirungu.

The first stage of kubandwa is “Kwatura” (initiation ceremony). By accomplishment of this stage, a novice is admitted in the community of Imandwa and he gets a new name and new parents. He is called from now” Uruzingo” The second step, called “Gusubizwaho” or “Gusubira ku ntebe” (confirmation ceremony), the novice is invited to sit once again on the seat of Ryangombe. By this confirmation, he/she takes the definitive name and became Imandwa. This name of Imandwa also refers to the specialist and the medium of the cult.

As far as the 'Ukubandwa' or feast for the initiated members was concerned, this ritual was organized in terms of solemn and public ceremonies. It was accompanied by gestures, speeches and chants in honor of the "king of spirits" who was Ryangombe. Its membership was generally restricted to those who were already initiated, and those who had applied to become candidates for initiation. The non-initiated members were called 'Inzingo'. After death, the 'Inzingo' were taken to Nyiragongo, an active volcano, whereas the 'Imandwa' were compensated after death. They joined Ryangombe in paradise in a place where a volcano had gone extinct, i.e. in Muhabura and specifically to Karisimbi.

A similar cult was practiced in the north of the country and it was rendered to Nyabingi. Legend traces Nyabingi's origin to Ndorwa or Karagwe. She was a noble woman never married and died very old. After her death, her followers (Abagirwa or Ababyukurutsa) spread her cult. Legend says that she was the daughter of Nyakajumba and Nyabunyana.

Introduction of Nyabingi's cult in Rwanda corresponded to the end of reign of Kigeli IV Rwabugiri and it was known in Umutara, Rukiga, Kibari, Murera, Buhoma, Bugamba, Bugoyi and Kanage.

The rites of uguterekera and ukubabandwa were performed so as to appease the departed spirits. As result, the spirits gave mercy and protection to the all members of the family that has performed these rites.

In most cases, the rite of uguterekera and that of ukubandwa were preceded by another rite of ukuraguza, (divination). For all intents and purposes, the ancient Rwandese always consulted diviners. The diviner knew how to interpret the signs of the visible world and God's willingness.

Rites and Taboos

The Rites (Imigenzo/Imihango) and taboos (Imiziho) can be considered to have been in the framework of religion in traditional Rwanda. They are part of beliefs which influenced behavior of ancient Rwandans.

Rites

Rwandan society had various rites. These were activities that were performed in a particular way or occasion during ceremonies such as the naming a child (Kwita umwana izina or Gusohora umwana), marriage, funerals...

Child naming: This ceremony was done on the evening of the eighth day after a new baby was born. It began with bringing the baby out to the public for the first time. This was called gusohora umwana. All village children from three to ten years would come and cultivate a piece of land using sticks that were shaped in the form of a hoe. Thereafter, a male adult would stop them, and throw water at them. The kids would then run home to be given food in front of adults. The kids would be requested to put forward names, and the father would give the name he had selected.

Death ceremony: Whenever a person died, family members would take part in certain rituals for sendoff. There was always a period of mourning (kwirabura) announced by head of the family. During that period, sexual relations and working in fields were forbidden. At the end of it, they performed kwera ceremony, to mark the end of mourning.

Taboos and forbidden things

Taboos in Rwanda were commonly known as Kirazira, meaning forbidden. These were activities that were not allowed to be done because they could bring curses. The following taboos existed in Rwandan society:

- (i) Children were forbidden to sit on their father's stool.
- (ii) Whistling at night was prohibited.
- (iii) Sitting on a mortar was forbidden.
- (iv) One could not marry from his or her own clan.
- (v) A wife was not supposed to mention the name of her father -in- law.
- (vi) Premarital pregnancy was prohibited.
- (vii) Girls were forbidden to climb trees.
- (viii) Killing a wagtail (Kwica inyamanza).

Clothing

Rwandans had their traditional clothes made from plant products and animal skins. Plant product clothes included bark clothes from fig tree and banana stem barks. They were joined together to make a garment. Clothes of skin included uruyonga for boys over ten years, ishabure indengera for girls and inkanda for women. Men put on calf hides while leopard skins were for kings and chiefs.

Oral literature

Rwandans practised oral literature. Their oral literature included folk tales (imigani), proverbs, riddles and poems. The poems were of many categories. These included pastoral poems, dynastic poems, warrior or epic poems and esoteric code. Other forms of literature were life histories, plays and historical recitations. It was passed down to future generations by word of mouth, typically through memorisation and recitation. It was considered as a verbal form of art.



Application Activity 7.2

1. Give the meaning of the terms of Imana (God) and Nyabingi according to the beliefs of Rwandans in the Pre-colonial period.
2. Account for two taboos that prevailed in Ancient Rwanda.

7.3. Political and military organization



Learning Activity 7.3

Carry out a research in your school library, and demonstrate the Pre-colonial Rwanda was politically and militarily well organized.

The Kingdom of Rwanda also had its administrative system. The Kingdom of Rwanda is known to have started in a small area of Gasabo. It enlarged to a bigger size and was named Rwanda rugari rwa Gasabo, meaning the big size of Rwanda.

The kingdom of Rwanda was headed by a king with a title of Umwami. This gave him dignity and respect among others.

The political and administrative structure of Pre-colonial Rwanda mainly that of the 19th Century under the rule of King Kigeri IV Rwabugiri was built on four pillars, namely a monarchy conceived in terms of a theocracy, a two-headed monarchy (King and Queen Mother), and a policy of territorial aggrandizement, conquest and patriotism.

Political organization

The Pre-colonial Rwanda had several institutions reinforced the king and his representatives. These institutions include Ubwiru (court secrets), Ubuhake (gifts of cows), Ubusizi (dynastic poetry was important in legitimizing the ruling king), Ubucurabwenge (knowledge on the dynastic genealogy), Ibitekerezo by'Imiryango (family historic narratives), etc. In effect, the structure of King Rwabugiri's political organization was complex. But all in all, the entire system of government rotated around the king and the court.

The Ancient kingdom of Rwanda was divided into Ibiti or Districts which were large constituencies covering several hills and villages. Ibiti were divided into Ibikingi which were a collection of different hills where administrative authority was exercised. Igikingi consisted of division (a hill or a sub-hill) rich in pastures which was part of the provincial division. The king gave land to cattle keepers who became his direct clients and who were only indebted to him. The Ibikingi were similar to sub-chieftaincy divisions of the colonial era. There were two types of Ibikingi: the 'administrative Igikingi' and 'pastoral Igikingi'. It should be noted that some administrative Ibikingi could coincide with pastoral Ibikingi.

- Some Ibikingi depended on royal authority ruled by the king's representative called "Igisonga";
- Others belonged to the chiefs of the traditional militias;
- The last category of Ibikingi was known as "Ingarigari" belonged to the Queen-Mother.

Administration in Pre-colonial Rwanda was centralized; all powers were in the hands of the Umwami (King) and he was assisted in his functions by Umugabekazi (Queen-mother), Custodians of the esoteric code (Abiru) and chiefs.

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King (Umwami)

The army and patriotism were the main instruments used to achieve the monarchy's goals and objectives but the court was the cornerstone and workshop where the Nyiginya State was shaped.

He occupied the topmost position in the political, administrative and military hierarchy to the extent that these functions were closely linked. Following his nomination, the king identified himself as a separate entity from the nobility. The kingdom of Rwanda was sacred and the king was therefore supposed to have the divine origin. The term Imana (God) refers to the Creator but also to the essence of life and the fertility of the land and humans. The king and dynastic drums were the very centre of unity in the kingdom.

The king was the sole proprietor of everything and had every right to life and death over his subjects. He was also in charge of the armies, lawmaker and supreme judge. His sentences had no appeal.

The king, as the head of the kingdom, had daily life that was rather unique. He lived alongside Abiru who performed various rituals as kingdom ritualists. Some words were specifically used on the life style of the king. For example:

- Carrying him on a stretcher (Kuremererwa)
- His speech (Irivuze umwami)
- His palace (Ingoro)
- Travelling (Kurambagira)
- His death (Gutanga)

The king usually came from Abanyiginya clan. The king's authority had a symbol of a sacred royal drum called Kalinga. There were other small drums such as Kiragutse, Mpatsibihugu and Rucabagome.



Fig. 7.3: Royal drums (Kalinga)

Queen-mother (Umugabekazi)

She was usually the mother/step mother of the king. She could perform some ceremonies defined by the tradition. She was the confident and chief advisor to the king. She could orient the king's actions and act as regent in case the king came to the throne when he was still young.

Custodians of the esoteric code (Abiru)

They were the guardians of the tradition and royal secrets. They were high dignitaries and they came second as advisors of the king. They mastered the rites and symbolic procedures and processes of the country and their accomplishment. The king confided to them the name of his successor and he passed recommendations to the successor through them.

Abiru were responsible for the continuity of traditional and were under the authority of the king. Their function was hereditary. They were also responsible for knowing:

- The order in which queens were chosen and the matri-dynastic clan (Ibibanda) of the next queen-mother (Abega, Abasinga, Abaha, Abazigaba, Abagesera and Abakono);
- Rules of enthronement of the new king (Inzira y'ubwimike);
- Rules regarding decoration of royal drums

Ubwiru was an institution with a text of eighteen Inzira (but only seventeen

are available). In Pre-colonial Rwanda, Ubwiru was a very important legal reference and can be compared to a constitution in modern Rwanda. The content of Ubwiru is presented as follows:

- Irage ry’abami (permanent last wills of the kings);
- Umurage w’ingoma (will of succession to the throne);
- Inzira z’ubwiru (fixed official text of the ritual);
- Intekerezo z’ubwiru (history and comment of the three preceding titles).

The examples of some rituals or inzira z’ubwiru:

- Inzira ya Gicurasi (procedures for mourning or more specifically, the procedures of closing the National mourning)
- Inzira y’umuriro (fire procedures)
- Inzira y’ umuganura (procedures of handling the feast of the first rains)

Chiefs (Abatware b’intebe)

They were the heads of Ibiti appointed by the king and lived most of their lives in the royal court. They were consulted by the king especially in the time of crises. They had following functions of:

- Controlling farmers and cattle keepers;
- Supervising closely and control the functions of land and cattle sub-chiefs;
- Commanding the army;
- Raising taxes for the king, ikoro and other services;
- Distributing land and to withdraw it from others if it was felt necessary.

The great chiefs (Abatware b’intebe) were largely responsible for the recruitment and mobilization of the mass as far as the protection and maintenance of security of the country were concerned.

At the level of “Igikingi” the administration was insured by three chiefs. These chiefs were appointed by the king depending on their merit or the merit of their families.

The chief responsible of land (Umutware w' ubutaka)

He was in charge of agricultural production and responsible for collecting royal tribute, “ikoro” from agricultural production. He had the responsibility to settle disputes arising from land issues like land distribution and settling new inhabitants on his land.

The chief responsible for cattle (Umutware w'umukenke)

He was responsible for pastures in his Igikingi and collected tax dues from cattle keepers. He had to know and supervise pastures reserved for Inyambo or cows for the royal court.

The army chief (Umutware w'ingabo)

He had the role of commanding the army and participating in the fighting between Rwanda and her enemies. He was also in charge to settle disputes between other chiefs and conflicts between the pastoralists.

Military organization

In traditional Rwanda, the military institution was very strong and powerful.

The army in Ancient Rwanda had the following roles:

- Expanding country;
- Participating in the different wars;
- Fighting against cattle rustlers and various raids;
- Ensuring territorial security

The army was a vehicle for strengthening certain cultural and social values. At every beginning of a new reign, the king had to start training his own army of young Rwandans. At the royal court, there was a military training camp known as “Itorero” where the young men Intore recruited from among the king’s favorite chiefs learnt and practiced such values as generosity, courage, patriotism, the moral responsibility, self-discipline, the quality of being a man, “kuba umugabo”.

They received also special military training consisting of physical

exercises, shooting with bows and arrows, throwing javelin, composing and memorizing of heroic poems, dancing.

The royal army was organized in militias (Imitwe y'ingabo) under the command of the army chief as well as at royal court's level as at Ibikingi's level. The Royal army lived in military camps called "Ingerero". The organization and formation of the militias corresponded to the formation of the "Cattle army" ("Imitwe y'Inka"). This cattle army was reserved to feed the related militias.

Examples:

Military (Umutwe w'ingabo)	Cattle-army (Umutwe w'inka)	Reign
Abakaraza	Imirishyo	Ruganzu I Bwimba
Abashakamba	Umuhozi	Mibambwe II Gisanura
INyaruguru	Inkondera	Cyirima II Rujugira
Imbanzamihigo	Abazatsinda	Cyirima II Rujugira
Abacyemba	Imisugi	Cyirima II Rujugira
Imvejuru	Inkabuzima	Kigeli III Ndabarasa
Inzirabwoba	Indirikirwa	Mutara II Rwogera
Uruyange	Ingeyo	Yuhi IV Gahindiro
Abashozamihigo	Ingaju z'I Rwamaraba	Kigeli IV Rwabugiri



Application Activity 7.3

1. Describe the role that was played by the king and the queen mother in the administration of their country in the Pre-colonial Rwanda.
2. Explain the role that was played by the institution of army in Rwanda during the pre-colonial period.

7.4. Organization of Itorero in ancient Rwanda



Learning Activity 7.4

Traditional Rwandans had different ways of learning and inculcating in children different values. One of them is through Itorero.

Describe how traditional itorero was worked and its benefits to the traditional Rwandan society.

Itorero was started by King Gihanga Ngomijana. He was the first King of Rwanda. It dates back to pre-colonial times, and started with the aim of teaching Rwandans their values. It would promote peace and unity among Rwandans. It would teach boys above 14 years of age. The tradition of Itorero provided formative training for future leaders. These community leaders and fighters were trained in military tactics, hand to hand combat, jumping, racing, javelin, shooting and endurance. They were also taught concepts of patriotism, the Rwandan spirit, wisdom, heroism, unity, taboos, eloquence, hunting and loyalty to the army.

Traditionally Itorero was a traditional institution where Rwandans would learn rhetoric, patriotism, social relations, sports, dancing, songs and defence. This system was created so that young people could grow with an understanding of their culture. Participants were encouraged to discuss and explore Rwandan cultural values.

As a traditional school, itorero trainers planned daily activities according to different priorities and every newcomer in itorero had to undergo initiation. Each Itorero included 40 to 100 participants of various age groups and had its own unique name. The best graduates would receive cows or land as rewards.

Key aspects of itorero in ancient Rwanda

Here are some key aspects of Itorero in ancient Rwanda:

Moral and Ethical Training

Itorero served as a platform for imparting moral and ethical values to the younger generation. Elders and community leaders used this institution to teach principles of integrity, respect, and responsibility.

Initiation rites

Itorero was involved in the initiation of young people into adulthood. This included ceremonies and rituals that marked important life transitions, such as reaching a certain age or getting married.

Military training for Defense and Security

Itorero was responsible for military training. It played a role in preparing young men for defense and security purposes, especially during times of conflict.

Social cohesion

Itorero fostered a sense of community and social cohesion. Through communal activities and rituals, people developed a shared identity and a sense of belonging to the larger society.

Training Future Leaders

Itorero played a role in identifying and grooming future leaders within the community. Leadership skills were often cultivated through participation in Itorero activities.

Preservation of Tradition

Itorero contributed to the preservation and transmission of cultural traditions, including dance, music, and oral histories. It played a vital role in maintaining the cultural heritage of the Rwandan people.

Mediation and Dispute Resolution

Itorero often served as a platform for resolving conflicts within the community. Elders and leaders used traditional methods to mediate disputes and maintain social harmony.

Community service for Mutual Support

Itorero promoted a sense of mutual support within the community. Members were encouraged to work together for the common good, contributing to communal projects and addressing the needs of the less fortunate.

Spiritual and Religious Practices

Itorero sometimes incorporated spiritual and religious elements, connecting the community to its belief systems and promoting a sense of the sacred.

Symbolic functions

Itorero involved various symbolic ceremonies, often characterized by dance, music, and elaborate rituals that symbolized different aspects of life, culture, and spirituality.

It's important to note that the specific functions and practices of Itorero could vary across different regions and communities in ancient Rwanda.



Application Activity 7.4

Referring to Itorero in traditional Rwanda, why should Itorero be revived in contemporary Rwanda?

7.5. Economic organization



Learning Activity 7.5

By using History textbooks or internet, carry out a research and analyse the role that was played by the different sectors of the Pre-colonial Rwandan economy in satisfying the needs of Rwandans during this period.

Economic organization in Ancient Rwanda was based on the following economic activities: agriculture, animal rearing, handicrafts and trade.

Agriculture

Agriculture was the principle activity characterized by archaic production method (tools, crop rotation system, conservation methods...) which gave poor yields. Agriculture was subsistence in nature; this means individual or the family consumption. Cultivation was carried out according to the climate seasons such as Umuhindo (short rainy season), Urugaryi (short dry season), Itumba(long rainy season) and Icyi or Impeshyi(long dry season).

The main crops cultivated were beans, sorghum, peas, maize, yams, bananas, tobacco, sweet potatoes, local green leaves (Isogi), calabashes. The Rwandans used to cultivate one part of land at a time leaving the other in order not to exhaust the fertility (fallowing).

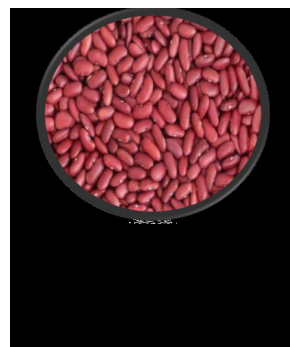
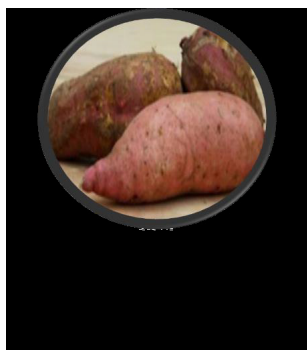


Fig.7.4: Food crops in Rwanda

Animal rearing

The animal production in ancient Rwanda was mainly based on cattle rearing, goats, sheep and the keeping of the dogs and the bees.

Cattle rearing occupied a very important place in Rwandan life because the cows were the measure of wealth and expressed the social prestige. Products from cows were milk, meat, butter, hides and skins used for clothing.

A cow was also used to cement social relations between the different families when they exchanged it as a sign of love and friendship. Cows were also given as dowry or marriage settlement.

Handicraft

It was a very important activity in the daily life of Rwandans. It was from handicraft that Rwandans could get most tools to satisfy their daily needs. They made clothes, metal and wooden objects destined for commercial purposes.

The clothes made were the following:

- Ishabure for the girls;
- Inkanda for the women;
- Indengerera for women
- Uruhu for the men;
- Impuzu made from skin of umuvumu while ishabure, inkanda and uruhu were made from the skins of animals.



Metal tools made included spears, arrows, knives and hoes. Three regions of Rwanda had celebrity on making and production of hoes such as:

- Buberuka: Amaberuka
- Buramba: Amaramba
- Rusengesi: Amasengesi

Wooden tools included bowl (Imbehe), mortal (Isekuru), banana wine press (Umuwure), milk pot (Ibyansi)

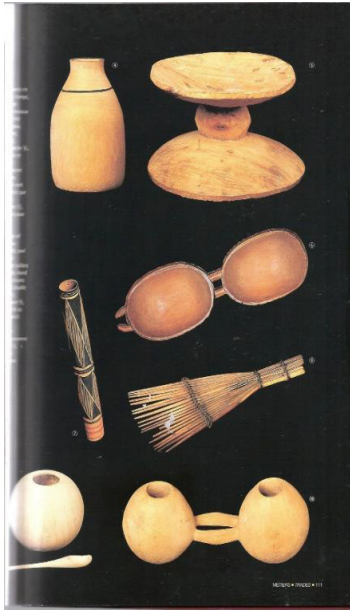


Fig. 7.5: Some wooden tools used in traditional Rwanda

Ceramic products made from clay mixed with Insibo included the pots known as intango, uduherezo, inzabya, ibibindi and inkono.

Weaving was done by women and it was admired for its finesse. Material used in basket making included Urumamfu (wild millet grass), intamyi (papyrus stems), Uruhivu (raphia fibers), ibirere (dead banana leaves). The women produced bee hives, baskets, mats...These products were used in daily life for decoration, carrying things, conservation of harvested crops.

Trade

Trade system in traditional Rwanda involved exchange of goods for other goods, which was known as a barter system. The trade was mainly based on agricultural products, animal products and handicrafts.

Many markets or commercial centers through the country especially the northwestern regions were the following: Mushwiza, Ryabizige, Mulinzi, Mubuga, Butare, Kazirabageni, Mururu, Rwanza, Itetero, Buramba, Kaziba, Agasakuza, Miyove and Vunga.

The main imported products from the neighboring countries included the following:

- The salt from Lake Eduard;
- The bracelet from Masisi and Buhavu;
- The perfume from Ijwi Island

Although ancient Rwandans cultivated and make other economic activities, there were the time for famines.

Famine and epizooties

The Kingdom of Rwanda suffered several famines during the pre-colonial period. People gave these famines different names depending on the harm made, villages affected and time.

Famines were primarily caused by prolonged sunshine that resulted to drought. The drought made plants dry out in gardens before the harvest season.

It was also because of constant wars of expansion that made so many people busy in fighting. They forgot to practise agriculture as people were still running up and down. They had no time to settle down and cultivate.

Poor timing of agricultural seasons culminated into famine at one time or another. Crops could either be affected by floods or meet sunshine season before reaching harvest season.

Pests and diseases also affected crops. They were eaten up by pests and attacked by various diseases leading to drying out. Common pests included locusts, grasshoppers, rodents and rats.

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Different famines that affected Rwanda at different times had far reaching effects. These were:

- A big number of people and animals died due to lack of food and pasture respectively.
- Vegetation dried out leading to destruction of environment and natural beauty. This was felt especially in case where famine was caused by prolonged sunshine.
- Famine also affected the Kingdom of Rwanda negatively in terms of the economy. It led to reduction of royalties and taxes.
- People also suffered from poor feeding because of inadequate food supply in various families of Rwanda. Several granaries of families remained empty.

Some of the famines that affected Rwanda in the pre-colonial period include the following:

Macumu famine (1690): This was the famine that occurred in Rwanda in the period between 1690 and 1708. It was during the reign of Cyilima II Rujugira. It was caused by warfare that characterised his reign as well as a large number of emigrants into the kingdom from Bunyambiriri to Bugoyi, north east of Lake Kivu.

Rukungugu famine (1797): This affected Rwanda during the reign of Yuhi IV Gahindiro. It was caused by drought that hit the country between 1797 and 1830. This famine led to the drying of crops due to lack of sufficient rainfall.

Muhatigicumuro famine (1890): This was experienced in some parts of Huye. It was caused by insufficient rains, which affected crop fields in the whole region. This famine led to crop failure, which not only affected people, but animals as well.

Kijugunya famine (1895): It happened during the reign of Kigeli IV Rwabugiri. There was massive crop failure caused by drought that affected the Rwanda Kingdom. Many people starved.

Ruyaga famine (1902-1903): This famine struck several parts of Rwanda causing widespread scarcity of food. This was because of crop failure and death of cattle. It occurred during the reign of King Yuhi V Musinga.



Application Activity 7.5

1. From economic activities carried out by Rwandans in the Pre-colonial period, identify different items that were internally produced and these ones they were imported from outside.
2. Explain the role played by the cow in the Pre-colonial Rwanda.
3. Identify different names of hoes that were manufactured in the Pre-colonial Rwanda.
4. In the Pre-colonial Rwanda, famines were very recurrent. Explain three effects of these famines.

7.6. Socio-political and economic dependence in pre-colonial Rwanda



Learning Activity 7.6

By using History textbooks, research on the main dependences in which most of Rwandans were involved in in the pre-colonial Rwanda.

Pastoral clientelism (Ubugake)

It was a social, political and economic dependence of Pre-colonial Rwanda that was mainly based on the cow. It was a customary contract which was not obligatory between the owner of cattle, a rich man known as Shebuja (Patron) and a person who wished to acquire cow called Umugaragu (Client or Servant). The latter who was often poor, socially weak and isolated asked the wealthier for social protection. Once the demand was accepted, the seeker accepted to perform duties for patron.

The following were the duties of the client:

- (i) Cultivating the fields of the patron
- (ii) Looking after the cattle and ensuring that the milk was of good quality
- (iii) Repairing homesteads
- (iv) Guarding homes at night
- (v) Providing water
- (vi) Providing liquor
- (vii) Building fences
- (viii) Escorting the patron to war
- (ix) Acting as a messenger
- (x) Giving cows in the event of epizootics, in the event of bereavement (Inshumbushanyo)
- (xi) Taking a part in patron's happy or sad events, etc. Patron's duties included:
 - (i) Protecting the client against those who were socially stronger than him and others likely to be enemies
 - (ii) Assisting the client in court (kurengera)
 - (iii) Redeeming the client (kugura)
 - (iv) Giving bull- calves and milk
 - (v) Contributing to formation of a new her
 - (vi) Revenging the client (Guhorera),
 - (vii) Giving a hoe when the client is a cultivator who cannot get one easily (viii) Taking part in client's happy or sad events while it was possible, etc.

A client who refused to fulfill his duties was deprived of all the cows he would have been given by the patron (Kunyagwa).

It should be noted that a patron could have several clients who all depended on his wealth and the need for protection. In such case, the patron distributed different specific duties to different clients according to their capacity and competence.

Ubuhake was officially abolished on April 1st, 1954 by King Mutara III Rudahigwa. This abolition had the following objectives: to establish cattle as personal property, to ensure individual freedom, to establish trade freedom and to allow the emerging of individual initiatives.

Dependence based on land (Ubukonde)

It was a right which gave authority to the clan and lineage heads on their respective zones as collective land (Isambu or Ubutaka). This collective land was managed by the clan head that was responsible for allocating land inside his zone of influence to his subjects (Abagererwa). Before one starting to work on the land, he had first to seek the blessing and investiture of the clan chief.

The ceremony of investiture consists of giving a small traditional hoe called Inkonzo to Umugererwa which symbolized suzerainty of the clan and the right to clear the forest and cultivate the land at the same time. The investiture also conferred to the receiver (Umugererwa) and his descendants an inalienable right of ownership on the fields to be cultivated.

Unlike Ubuhake, Abagererwa did not pay homage to the clan heads (Abakonde). They only paid homage to the head of the family after harvest by offering some of the harvest to him including some sorghum, millet, beans and peas.

Ubukonde existed especially in Murera, Rwankeri, Buhoma, Bushiru, Bugoyi and Kanage. It was also known in former prefectures of Kibuye, Cyangugwand Byumba.

Uburetwa

Uburetwa consisted of the duty for each man to work two days per week (the traditional week had only five days) for a politico-administrative leader without any compensation. The uburetwa was directly related to land and to land services. Before 1900, it was based on lineages (Umuryango or inzu) and family representatives could carry out the required duties in the name of the whole group.

In 1927, the Belgian administration reduced uburetwa for each male adult to one day per week (this time a week of 7 days). The chief had the right to benefit from 52 days unpaid working days per year. For the Belgians, that represented a progress, because before the uburetwa was to be performed during 2 days of traditional week.

However, due to the “rationalization” of uburetwa introduced by the Belgian colonial administration, uburetwa became a burden to be assumed by every adult male and any individual deemed fit for service. Meanwhile, uburetwa started to involve more people than before.

In 1933, another royal declaration reduced the number of days of uburetwa that is to say 13 days per annum for the chief and 10 days per annum for the deputy chief. Even the bagaragu, within the framework of ubuhake, were constrained to provide annual services.



Remember!

During the Belgian administration in Rwanda, uburetwa was expanded. Each male adult was to work one day per week. This contributed throughout the colonial era because of the following needs:

- Developing infrastructure
- Introducing industrial crops
- Fighting famine through compulsory agriculture



Application Activity 5.6

1. The institutions of ubuhake and ubukonde were based on mainly on animal rearing and agriculture. Justify this assertion.
2. Establish the relationship between ubugererwa and ubukonde.



End of Unit Assessment Activity

1. List down 6 economic activities that were carried out in pre-colonial Rwanda.
2. Discuss the role played by the following leaders in pre-colonial Rwanda:
 - (a)The king
 - (b)Queen mother
 - (c)Ritualists
 - (d)Army chief
 - (e)Land chief
3. Account for the consequences of famines in pre-colonial Rwanda.
4. Discuss the role of the army in ancient Rwanda.
5. Explain the importance of Itorero in ancient Rwanda.
6. List down the duties of clients and patrons during Ubuhake in pre-colonial Rwanda.
7. As a student of History subject, explain what you can do to preserve the Rwandan traditional culture.

UNIT 8

FORMS AND PRINCIPLES OF DEMOCRACY

Key unit competence: To be able to explain forms and principles of democracy.



Introductory Activity

The concept of democracy constitutes a controversial topic of debate between developed European countries and a number of other countries especially the developing ones. Define the term of democracy and find out its main principles.

8.1. Definition and principles of democracy



Learning Activity 8.1

1. Basing on your own view, how do we call the form of government in which people have the powers to choose their leaders?
2. According to you, what are the advantages of choosing your own leaders?

Election is about choosing representatives that a person feels can lead well. We choose representatives because we cannot all sit in parliament to discuss our country's welfare. This is called democracy.

The term democracy has its origin in the Athenian government of Greece during their great civilisation. It means a form of leadership where people choose their leaders from amongst themselves. The leaders are chosen without any form of coercion or intimidation. It is a form of leadership where people choose their leaders from amongst themselves.

It is a form of government where power is in the hands of the people to exercise it directly or indirectly through freely elected representatives. Democracy as “A government of the people, for the people and by the people”

Principles of democracy

There are basic guidelines that are considered during election of prefects in schools. If these guidelines do not exist, the environment for elections may not be conducive. These are what we call principles.

The following principles should guide any democratic process:

- (i) **Citizen participation:** All citizens must participate in the leadership of their government. This can be done through elections of leaders and in meetings.
- (ii) **Equality:** In a democratic government, everyone is equal before the law. This implies that no one is above the law in a democratic government.
- (iii) **Political tolerance:** Democracy allows existence and operations of many political parties (multiparty system).
- (iv) **Accountability:** Government resources must be properly allocated and managed in accordance with the law.
- (v) **Transparency:** There should be openness in both public and private enterprises so as to avoid mismanagement of resources.
- (vi) **Regular free and fair elections:** Elections are supposed to be fair without irregularities. Such irregularities include bribing voters, forcing people to vote and general election malpractices.
- (vii) **Economic freedom:** Economic liberalisation is a situation where there is free market system and free investment. This allows whoever with capital to engage him/herself in investment regardless who he/she is.
- (viii) **Control of the abuse of power:** Abuse of power refers to misuse of public offices through corruption and harassment. People who abuse power should be taken to courts of law and prosecuted accordingly.
- (ix) **Bill of rights:** These are fundamental rights and freedoms of people usually guaranteed by the government.
- (x) **Accepting the results of elections:** Accepting the results of an election without going to war.

- (xi) Human rights: These are rights that belong to an individual because they are human beings.
- (xii) Multi-party system: This is the operation of more than one party in competing for power within a country.
- (xiii) Rule of law: This involves having a functional legislature system and law abiding citizens. The law also controls the powers of the government.
- (xiv) Majority rule: in a democratic government, there is the respect of the majority rule and rights of the minority are protected.

Powers of the government	Principles of government
Legislature	<ul style="list-style-type: none"> • Citizen participation • Accountability • Transparency • Bill of rights • Human rights
Judiciary	<ul style="list-style-type: none"> • Equality • Control of the abuse of power • Rule of law
Executive	<ul style="list-style-type: none"> • Political tolerance • Regular, free and fair elections • Economic freedom • Accepting the results of elections • Multi-party system

Democracy is one way of keeping peace and moral values among people. It involves mutual respect, equality and fair treatment of people even in courts of law.

Rwanda practices democracy. Leaders are elected to power. The rights of all Rwandans are respected including those of children and women.

This explains the radical economic and social developments in the country.



Application Activity 8.1

If you become a leader in future, describe how you would promote democracy in your community.

8.2. Forms of democracy



Learning Activity 8.2

1. Gather information from various sources how general elections are conducted in Rwanda. Write an essay in summary how this process starts and ends. Observe rules of grammar in your essay.
2. Draw a chart showing the structure of Rwandan legislature.

Democracy is a form of government that is accountable for responding to the needs of its people. If any ruler does not work in the favor of the benefits of its people, then those people have the power to not elect him as their representative in the next election. The following are the forms of democracy.

a) Direct democracy

This places all power in the hands of an individual. When political decisions are to be made, all members of an organised unit gather to vote. In theory, this sounds like the ideal form of government. There are no intermediaries. People are treated as equals. Each person is given a chance to directly influence the policy making process. In practice, however, this system is hard to implement.

Direct democracy is ideal in small towns or within indigenous communities. This is because everyone knows one another. As such, issues under debate directly affect them.

(b) Representative democracy

This political arrangement establishes an intermediary political actor between the individual and the policy outputs of the state. Through the electoral process, one person or a group of people is elected.

They are assigned the task of making decisions on behalf of the citizens they represent.

(c) Constitutional democracy/liberal democracy

This is a system of government which places the rights and the power of the majority first in decision making as long as they are within the limits of the constitution. It makes sure that the rights of the minority are not curtailed. Minority rights are guaranteed in constitutional democracy.



Application Activity 8. 2

1. Which form of democracy is applied in Rwanda. Justify your answer.



End of Unit Assessment Activity

1. Define the term democracy.
2. Discuss the various forms of democracy you know.
3. Examine the advantages and disadvantages of democracy.
4. State the qualities of a good leader.
5. Explain the principles of democracy you know.

UNIT 9

CONCEPT OF HUMAN RIGHTS, PREVENTING HUMAN RIGHTS VIOLATIONS, CITIZEN DUTIES AND RESPONSIBILITIES

Key unit competence: To be able to explain the concept of Human Rights, citizen duties and responsibilities and suggest ways of preventing Human Rights violations



Introductory Activity

The concept of the protection of Human rights has been recently emphasised. But this concept is not newly created. It appeared in the history of human beings many years ago. Conduct a study and briefly trace how this concept came into existence

9.1. Concept of Human Rights



Learning Activity 9.1

1. According to you, what do you understand by the term human rights?

In not more than 50 words, write down the things that you feel you must have as a human being

2. Using a dictionary, find out the meaning of the word 'violation'.
3. Explain what is meant by the term 'human rights violation'.
4. Many times, people's rights are disrespected. Identify occasions where the rights of your friends have not been respected.

Whatever people deserve as human beings, but have no harm to the society, are human rights.

Human rights are rights which are inherent by the mere fact of being human.

The concept of human rights is based on a belief. The belief is that every human being is entitled to enjoy his or her rights.

The rights should be enjoyed without discrimination. Human rights differ from other rights in two ways.

Firstly, they are characterised by being inherent in all human beings by virtue of their humanity. They do not have to be purchased or to be granted. They are:

- Protected by law
- Equally applicable to all

Secondly, the main duties deriving from human rights fall on states and their authorities or agents. They do not fall on individuals.

One important implication of these characteristics is that human rights must themselves be protected. They must be protected by law. Furthermore, any disputes about these rights should be submitted for adjudication. The submission should be done through a competent, impartial and independent tribunal. The tribunal should apply procedures which ensure full equality and fairness to all parties. It should also determine the question in accordance with clear, specific and pre-existing laws. The law must be known to the public and openly declared.



Fig. 9. 1: United Nations delegates in a meeting

Human Rights violation

Human rights violation is when human rights are disrespected or abused and ignored. This can be done directly or indirectly by individuals or actors like police, army and government officials.

Cases of Human Rights violation

In our society today, there exists the following examples of human rights violations:

- (a) Sexual abuse through rape and defilement: This is the use of force to satisfy your sexual needs against one's wish or consent. These cases are common in war torn countries.
- (b). Domestic violence, especially gender-based violence.
These cases are common in societies especially in homes where men mistreat and beat up their wives just because they are the heads of the families.
- (c) Child labour, many children below the working age are subjected to any forms of work which may also include hard labour in the community for little or no pay instead of attending schools.
- (d). Detention without trial, this is another case of human right violation which involves imprisoning someone without taking him to courts of law to find out if he/ she is guilty or not guilty.
- (e). Extra judicial killings
- (f). Denial of the freedom of expression and association

Showing concern for Human Rights violations

All of us have a part to play in preventing human rights violations. The government also plays an important role in ensuring that human rights are observed. It has achieved this by:

- (i) Enacting laws to protect or prevent human rights violations.
- (ii) Imposing stiff penalties to violators of human rights. For instance, imprisonment of rapists and sexual abusers for a long period of time, up to 25 years or more.
- (iii) Supporting media advocacy against violations by ensuring a free reporting of cases of violations and acting on the same when reported.
- (iv) Educating the public in schools, through mass media and other

- programmes including supporting NGOs acting against violations.
- (v) Creating centres for recovery of victims of human rights violations such as Gender Violence Recovery Centres in medical institutions.



Application Activity 9.1

1. Identify two cases of human rights violation.
2. Explain the best way to ensure that Human Rights are protected.

9.2. Ways of preventing Human Rights violation



Learning Activity 9.2

1. Citing a case where a person's rights was violated, explain how:
 - People reacted to it
 - The government supported the victim
2. What could you have done if you were the victim in the scenario you have highlighted above?

1. Sensitizing people: This can be done through formal or informal education on the basic human rights. This will greatly contribute to the development and change of attitudes that are based on the respect of human life and dignity. Prevention should be an on-going activity that constantly educates, corrects and influences the people on any desired societal ideal that promote peace.

2. Shun corruption: One of the easiest ways to get violated is giving bribes or soliciting for favours. It is wrong to assume that if you give a bribe, you are likely to get what you need. This is because people who give bribes are usually ready to do anything to get their way, including engaging in corrupt deals. Such people also easily fall prey to violators, because they can be asked to do things that violate their rights just to earn what they are looking for.

3. Insist on your rights: By doing this, you will be making the other person accountable for his or her demands. The time you invest in insisting on your rights can be said to be a time devoted to public service for your own good and the general good of the society.

4. Educate the violator: If people are allowed to do the wrong thing unchallenged over and over again, they later see such acts as being a right. This means that, once violating others becomes part and parcel of people, their ability to see it as something wrong dies naturally.

Therefore, when you encounter a prospective violator or a confirmed violator, educate them. When you educate a violator, you are indirectly appealing to his or her raw emotions and raising their dead conscience. This is in addition to the fact that you will always insist on your rights and never give in to being violated.

5. Never let go when you are violated: When you are violated by whoever, never let go. You can do this by writing letters, short notes on social media, talking to the media, approaching the authority to complain or even seeking redress. If need be, engage the service of a lawyer or meet human rights organisations for assistance. Note that accepting such violation is like accepting failure. Never accept failure. Continue to challenge it until you defeat it and get justice.

6. Challenge your violator in court: This means that for every abuse or violation you suffer, there is compensation awaiting you to claim it. Worthy to equally note is that, in a country where public officers violate people with ease, some people's job is claiming compensation from violators. They have no other business. Claim yours.

7. Never violate others: We are expected to protect people and not to violate them in whatever capacity we are, just as we expect not to be violated. Some people violate others where they are powerful, and cry for being violated in another way. Knowing how bad we feel when we are violated, we should also try to avoid the temptation of making others go through what we don't want to go through.

8. Speak politely and softly: Speaking rudely to a violator is not a good way to correct them or to protect your right. Actually, it may make the victim prone to more violation. When you speak to people harshly, they tend to reply you in the same manner, and if they are in the position to do more than talk, they do so with anger. You must cultivate the habit of speaking politely while maintaining your stand.

9. Follow up till the end: As soon as you report the case to higher authorities, it is your duty to always follow up the case. Even in court, you must follow up to get justice.

It is wrong to report a case and never follow it up. It would be assumed that you are not sure of what you reported. However, when you report a case, always spare time to go ask about the progress and be willing to add additional information if need be. If they abandon your report and you show up asking, definitely, they must continue to work on it until the end. If you do not follow it up, you will have helped the violator commit the violence.

10. Role of the media: When incidences of human rights violations are reported or highlighted by the media, they serve to:

- Caution violators against the behaviour because of negative publicity.
- Inform relevant authorities (including human rights organisations and the police) of an atrocity that needs to be investigated or punished.
- Enlighten the public on the possibility of occurrence of certain violations.
- Expose what could have gone unnoticed by many people.
- Educate people on how to avoid being victims of such acts of violations.

11. Role of the police: When a person who has been violated reports the case to the police, they usually investigate and in some cases, arrest the violator. This may be followed by a court process if the case is confirmed. By so doing, they discourage occurrence of violations. When the police are alerted before the violation occurs, they can help to prevent the violation. Police officers also take part in educating the public of their rights as a way of preventing some of them from occurring.

Cases of human rights violation

An example of cases of human rights violation in Rwanda is the Genocide against the Tutsi. Many people were killed. Over one million people perished in only 100 days. Tutsi women were raped, others were abducted and tortured.



Application Activity 9.2

Suggest more ways in which we can prevent violation of Human Rights.

9.3. Citizen duties and responsibilities



Learning Activity 9.3

1. Make a list of rights provided by your parents/guardians.
2. As a good child, state your duties to your parents.

A citizen is a legally recognized person or national of a state either a native or naturalized.

Rwanda is our motherland. As good citizens, we have duties and responsibilities towards our country.

Citizen duties

- (i) Obeying the law: Citizens should serve specific purposes such as helping people, preventing accidents and allocating resources fairly.
- (ii) Paying taxes: This is because the government uses taxes to develop the country and to pay civil servants. People pay taxes as a percentage of what they earn. Taxes are also levied on the purchase or sale of goods or even property.
- (iii) Serving in court: Every adult citizen must be prepared to promote justice. He or she can witness at a trial if called to do so. This will promote justice.
- (iv) Respecting other people's property: People must respect public property and the property of others. Vandalism and littering are acts of disrespect and criminal too.
- (v) Respecting diversity: Citizens should be tolerant by respecting and

accepting others regardless of their beliefs, practices or differences.

Citizen responsibilities

- (a) Defending the nation: All able-bodied men and women above 18 years should voluntarily register with the government. They should register in order to serve in the armed forces. This way, they provide security to the citizens and their property in the country.
- (b) Attending school: The government requires young people to attend school so that they get education.
- (c) Being informed: Citizens need to know what the government is doing so that they can voice their opinions. People can learn about issues and leaders by reading print publications and listening to news. They can also get the news through talking to people and searching the internet.
- (d) Contributing towards common goal: This involves taking time, putting effort, and contributing money to help others. It also involves improving the community by being an active member of the society.



Application Activity 9.3

1. From the list below, select the rights and the duties: (5marks)
 - a) Vote in all elections
 - b) Join political party
 - c) Pay all taxes you owe
 - d) Perform the community service
 - e) to protect the security of your county
2. What should be the reaction of the State towards the citizens having failed to fulfil their duties



End of Unit Assessment Activity

1. Explain what is meant by the term “human rights”.
2. State the principles of human rights.
3. Explain the various forms of human rights violation.
4. Discuss various ways of preventing human rights violation.
5. State five rights of children.

UNIT 10

FORMS, CAUSES AND CONSEQUENCES OF CONFLICTS AND VIOLENCE

Key unit competence: To be able to analyze forms, causes and consequences of conflict and violence



Introductory Activity

Since the time human beings started to live together, their history has always been characterised by conflicts. Simultaneously, human beings have also often tried to solve their conflicts. Carry out research so as to define the term conflict and to find out the sources or origins of conflict

10.1. Conflict and violence



Learning Activity 10.1

1. Read the story below and answer the following questions.

Gatete's face was full of wrinkles. He appeared older than his age. In fact, one would think he was competing with his age in a race that he had already lost. The wrinkles on his face were as a result of hatred. Gatete hated everybody around him. It would be wrong to say that he was surrounded by evil people. Gatete lived with the most peaceful people on earth.

Rumours had it that Gatete even hated himself. It is said that he never appreciated anything good. His neighbours feared him because of his insults. Gatete would insult his neighbours using words that even the devil would not dare use.

On the contrary, his wife Uwamahoro was a very patient woman. She tried every time to make peace between her husband and the neighbours. Unfortunately, she did not succeed.

One day, Gatete attacked a neighbour and seriously injured him. When the news reached other neighbours, they took up arms against Gatete. Some wanted to lynch him. It was at that time that Uwamahoro appeared, crying and pleading for her husband. Her cry moved the mob.

A voice of reason said, "Take him to the police. There is no need of lynching him when we have competent judges to handle his case."

"Yes! Yes!" Some voices supported.

Finally, Gatete was handed to the police who eventually took him to court.

According to the story above, what do you think may have caused Gatete's hatred towards his neighbours?

1. What lessons do you learn from this story?
2. Use the internet or library to research on the meaning of the following words
 - conflict
 - violence
3. Basing on the experience acquired describe the conflict and violence that you have witnessed and explain what might have caused them.

The story above can help us to understand the meanings of conflict and violence. It clearly shows that conflict refers to a fight, struggle or direct opposition. It may also refer to disagreement or the general pattern of groups dealing with disparate ideas.

Violence is a behaviour or treatment in which physical force is exerted. The force is exerted with the purpose of causing damage, injury or even death to the victim(s). Violence takes many forms, some of them being:

- (i) Physical violence
- (ii) Sexual violence
- (iii) Emotional violence
- (iv) Psychological violence
- (v) Structural violence

Conflict and violence are all together a public disorder that affect our societies both locally and internationally. For example, the 1994 Genocide against Tutsi led to the killing of more than one million people. The killing happened within 100 days. This brought suffering and misery in Rwanda, socially, economically and politically.

Forms of conflict and violence.

There are various forms of conflict and violence that people go through. Some people are beaten or hit by objects in order to harm them. Some are left to suffer in the cold or exposed to extreme temperatures. This is called **physical violence**.

In some cases, people go to war to fight against people they perceive as enemies. The 1994 Genocide against the Tutsi saw some people carrying weapons. They used the weapons to attack others. This is an example of *armed conflict*. This form of conflict mainly inflicts physical injury or even death to the victims.

There are people who defile children. Some rape women or touch them in an indecent manner. Others force people to watch pornographic materials. This is known **as sexual violence**.

Sometimes a conflict involves the use of an abusive language. It is normally characterised by behaviour such as name calling, anger and jealousy. This type of conflict affects others emotionally and psychologically. That is why it is called **emotional or psychological conflict/violence**.



Application Activity 10.1

1. Explain what is meant by “conflict” and “violence”
2. State some forms of violence and conflict in different societies today
3. Describe 4 main types of violence?

10.2. Causes of conflict and violence



Learning Activity 10.2

Imagine that you are a teacher in certain class, and conflict raised up between the students! Suggest the causes of that conflict and how you can manage it with do no harm.

It is clear that there cannot be a conflict without its cause. The following are some of the causes of conflict and violence.

- (i) Inequality:** It is inequality between groups rather than individuals that increase the prospects of violent conflicts. Where the society is divided into two predominant groups, growing inequality between them leads to conflicts.
- (ii) State collapse:** Collapse is rarely sudden. It takes a long process that is characterised by a corrupt government.
- (iii) Economic decline and economic shock:** Continuous economic decline plays a major part in state collapse and conflict. For Violence is a behaviour or treatment in which physical force is exerted. The force is exerted with the purpose of causing damage, injury or even death to the victim(s). Violence takes many forms, some of them being: example, hyperinflation may lead to violence and the overthrow of the government.
- (iv) History:** Many conflicts occur where there is a tradition of resolving problems by violent means. Political violence is entrenched and the instruments of the state such as the army, the police and the judiciary sustain the process.

- (v) Scarcity of resources:** There is likely to be conflict where people struggle for the few natural resources. For example, pastoralist communities sometimes engage in conflicts because of grazing areas.
- (vi) Unemployment and illiteracy:** Countries with high level of unemployment among the youth face a higher risk of conflicts. The situation is the same where male or female education levels are different.
- (vii) The abuse of ethnicity:** Negative political remarks based on ethnicity promote ethnic hatred. This may lead to conflicts and violence to one group.
- (viii) Availability of arms:** Availability of small arms is a major factor in sustaining and fueling conflicts. Easy access to fire arms will lead to armed conflicts and violence just as the way it is in South Sudan, DRC and Nigeria.
- (ix) The conflict cycle:** The greatest risks occur when a fragile peace is not properly consolidated. A non-resolved conflict keeps on rotating.
- (x) Inadequate and inappropriate mediation:** If the conflict is not properly resolved through mediation it can reoccur.



Application Activity 10.2

Conflict and violence can be easily caused by different factors. List and briefly explain the motives of the conflict and violence that may arise in family and the ways of preventing it.

10.3. Consequences of conflict and violence



Learning Activity 10.3

Refer to the story of Gatete on page 110-111

In not more than six lines, describe how Gatete's habit affected his family and the general community.

The 1994 Genocide against the Tutsi is a clear indication that conflicts have consequences.

The following are consequences of conflict and violence:

- (i) **Loss of human lives and civilian casualties:** Hundreds and thousands of human lives are lost in conflicts. Some people have become physically handicapped.
- (ii) **Displacement:** A lot of people have become internally displaced while others have become refugees.
- (iii) **Degradation of vulnerable groups:** Conflicts leave behind vulnerable groups such as orphans and widows who are denied their rights and cannot support themselves.
- (iv) **Sexual harassment:** Girl children and vulnerable mothers, especially in war torn areas, always face sexual harassment.
- (v) **Child soldier:** Children are deliberately indoctrinated into a culture of violence and used as specific instruments of war.
- (vi) **Target of Civilians:** They end up being the targets of the conflicts to achieve endless goals of perpetrators.
- (vii) **Famine:** War denies people access to their land at critical growing or planting periods. This always leads to famine.
- (viii) **Destruction of infrastructure:** War seriously damages infrastructure such as roads, railways, ports, airports, electricity and water supply.
- (ix) **Effects on services:** Schools and health centres are increasingly the targets of military activity. It leads a large number of young uneducated persons.
- (x) **Poor governance and investment:** Conflict and violence change the quality of governance. This leads to poor governance resulting into the economic losses.
- (xi) **Debt burden:** Conflict also contributes to unsustainable debt to the government. The whole burden shifts to the citizens to pay recurring debt for years.
- (xii) **Regional and economic impact:** The effects of conflict and violence are rarely confined to one country. It extends to the whole region where the neighbouring countries receive refugees causing a lot of economic burden to them in a way of looking after them.
- (xv) **Psychological trauma:** This occurs in many people as a result of conflicts and violence. For example, the 1994 Genocide against Tutsi left many people traumatized.



Fig. 10.1 People migrating due to conflict



Application Activity 10.3

With Reference to the above mentioned and explained consequences, select the consequences of conflict and violence observable in your village.

10.4. Conflict transformation



Learning Activity 10.4

Discuss how you settle misunderstandings amongst your fellow students.

An effective response to conflict requires agreement on understanding of its causes. It is possible to know the root causes of conflict and violence. It is also important to understand the secondary causes that sustain conflicts.

The following strategies can be employed to transform conflict and violence:

- **Inclusive government:** Conflict prevention will be effective if it is based on own experience. It should also be based on the capacity to respond to a crisis.

- **Restoring the legitimacy of the state:** This is done through great commitment to re-establishing and delivering basic services. This demonstrates the value of national government.
- **Dealing with impunity:** all people who cause conflicts and commit violence have to be dealt with according to the laws.
- **Peacekeeping and peace enforcement:** This attracts widespread international interest to provide support and training.
- **Dealing with small arms proliferation and control of light weapons:** There should be action against illegal transfer and transport of arms. There should be international support for the disposal and destruction of weapons surplus to national security needs.
- **Commitment and support to addressing conflict:** There should be a long-term commitment and comprehensive framework to address conflict.
- **Amicable settlement:** It is when two conflicting sides decide to solve their conflicts without calling a third party.

Other strategies of conflict transformation include the follow

- (i) Regional and economic integration and mutual security
- (ii) Local mediation and peace building activities for the civil societies and religious leadership
- (iii) Making stringent laws against conflicts and violence
- (iv) Encouraging social justice national wide
- (v) Settling conflict outside courts of law between two or agents of conflicting sides. A settlement contract is usually signed to adhere.

Conflict and violence can also be managed through international criminal courts. For example, the International Criminal Court in the Hague-Netherlands. It tries war crimes, genocide crimes, crimes against humanity and aggression. This can make an impact on the reduction of crimes, conflicts and violence in various parts of the world.



Application Activity 10. 4

Explain how conflict and violence can be resolved nationally and internationally



End of Unit Assessment Activity

1. Explain what is meant by 'conflict' and 'violence'.
2. State some forms of violence and conflict in different societies today.
3. Discuss the causes of conflict and violence today.
4. Explain the impact of conflict and violence on the society.
5. Explain how conflict and violence can be resolved nationally and internationally.

UNIT 11

GENOCIDE AND ITS FEATURES

Key Unit Competence: To be able to analyse the key steps for a genocide to happen and how to differentiate it from other mass crimes.



Introductory Activity

In 1944 a Polish-Jewish lawyer named Raphael Lemkin who taught law at the University of Yale in the 1940s, sought to describe Nazi policies of systematic murder, including the destruction of the European Jews. He used the word “genocide” so as to find an appropriate term for such a crime. Carry out a research in the History student’s book senior one or internet and base on the knowledge you have acquired in P 6 of primary level to define the term “genocide” and identify its features.

11. Meaning of genocide



Learning Activity 11.1

By using internet or the History books in library, define the term “Genocide” and trace its origin.

The meaning of some words used in a language is found in their origin. From your finding, it is clear that genocide is the killing of innocent people based on their tribe, political position, race or religion with the intention of completely wiping them out. Examples of genocides are:

- Genocide against the Tutsi (Rwanda, 1994)
- Genocide against the Jews, Holocaust (Germany, 1939-1945)

The term 'genocide' is made up of two different words. Those are the Greek word 'Genos' meaning origin or species, and Latin verb 'Caedere' meaning to kill. It was first used by Raphael Lemkin, a Polish born American lawyer who taught law at the University of Yale in the 1940s. He used the term for the first time in his book, Axis Rule in Europe, published in 1944. Article II of the Convention on the Prevention and Punishment of the Crime of Genocide approved by General Assembly of the United Nations in resolution 260 A (III) of 9 December 1948, defines genocide as any of the following acts committed with intent to destroy, in whole or in part a national, ethnic or religious group.



Application Activity 11.1

1. How do you understand by the term "genocide"?
2. Identify two names among the genocides that happened on the world.

11.2. Features and stages of genocide



Learning Activity 11.2

By using internet or the History books in library, research on the features of the genocide.

From your answers, you realise that:

- a) People do not develop hatred without reasons.
- b) The reasons for hatred may not be genuine.
- c) There are always signs that show that friends have become enemies.

1. Features of the genocide

According to the UN convention, the following are the features of any genocide:

- Killing members of the group;

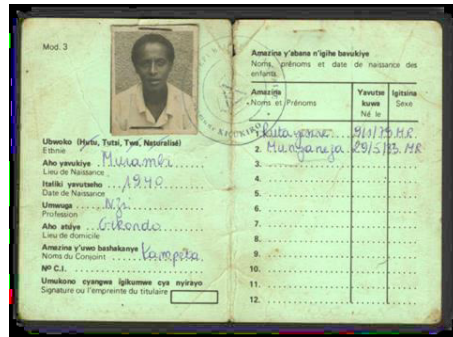
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births with the group;
- Forcibly transferring of the group to another group.

2. Stages of the genocide.

Genocide is a process that develops in stages and are expectable, prepared simultaneously and operated by the state. The Genocide to be happen, government must be initiated, executed and coordinated through implementing its plan and strategies in line with the genocide ideology propaganda to be used by different people including soldiers, local administration, public media, public services and academicians. The government practice genocide by using different stages as described below:

Contributory stages of the Genocide where it happened.

1. Classification: Distinction between "us" and "them," between members of our group and others (e.g in Rwanda- Hutu and Tutsi). Bipolar societies are most likely to have a genocide. With reference to the genocide against the Tutsi, Hutu / Tutsi in ID, teaching that they are not of the same ethnic group, etc. ...); Throughout many reforms, it is important to note that there was a significant segregation which was highly institutionalized by the second Republic right from 1981, in the name of « ethnic and regional balance or in the quota system». The system saw the Tutsi children excluded from Secondary and Tertiary education and services.



2.Symbolization: After dividing the population into sections, each group is given a unique name, followed by differentiating them from other non-group members, and marking each other as different from each other. In 1994 genocide against the Tutsi; Tutsi as savages, cruel, hypocritical etc. For example: Kayibanda's speech to the leaders of MDR Parmehutu, October 24, 1966: (...) Parmehutu must fight against the hypocrisy of the Tutsi moths. ... » Other examples the Jews who were ordered to put on a yellow star sign wherever they went to be easily identified by Nazis.

3.Discrimination. The dominant group uses all kinds of power to deny rights to the powerless groups. By this ideology it legitimises the victimisation of the weaker ones by attracting the support of the masses.

In addition, in Rwanda, in schools there was no success, there was racial and regional recognition, there was a ban on Tutsi at work. The reluctance of Tutsi who fled in 1959 to return to Rwanda is based on unfounded reasons: The country is full, a glass full of water when you add more and more is broken. While in Germany, Jews were prohibited from securing employment in government and universities by the Nuremberg law in 1935; their citizenship as Germans was also cancelled.

4.Dehumanization. Treating the discriminated group as lesser human beings. In incitements to genocide the targeted groups are called

disgusting animal names. Again, one part creates another name and devalues it, depriving it of humanity. This is where in Rwanda the Tutsis began to be called beetles, snakes, Tails, Granting the right to kill, Revenge for the killers and were referred to as 'cockroaches etc ... a policy of prevention. In Germany, Jewish business was delayed by the Nazis. not at all. Calling the members names like bacterias, butterflies, it is easy to kill them because they are made of worms, which makes it difficult for the killers.

5.Organization: Each Genocide is planned and carried out by the state and uses military units to prevent its involvement. An example is a group called S.S. in Germany, the Interahamwe and the Conspiracy in Rwanda. These units are given military training by the state and provided with weapons. Examples: Interahamwe and Conspiracy Establishments: The Interahamwe and the Conspirators were trained to exterminate the Tutsi.

6.Polarization: The systematic elimination of moderates who would slow the cycle. Separating those who should be killed by those who will kill them (Polarization). In Rwanda, moderates from the killing group who opposed the extremists were killed. In addition, during the genocide against the Tutsi, Tutsi were considered as one of the government and Hutu in general. These hate speeches by the bad leadership waked up the Hutu extremists and started torturing and killing the Tutsi.

7.Persecution: The victims are taken to unsafe places such as concentration camps and deprived of water and food in order to weaken them. Thereafter, genocidal massacres begin. Example, in Rwanda, detention of Tutsi accused of being accomplices of the Inkotanyi began on 03/10/1990.

A list compiled by the Ministry of Justice (04/02/1991) shows that the number of detainees called accomplices of the Inkotanyi was 8,402.

8.Preparations: It includes identification. Lists of victims are drawn up. Houses are marked. Maps are made. Individuals are forced to carry identification cards showing their ethnic or religious group.

In Rwanda, identity cards showed each person's ethnicity- the Tutsi could easily be identified and killed. It also includes expropriation of the property

of the victims and herding them in ghettos, stadiums or churches. Finally, transportation of the victims to the killing centers is then organised and institutionalized. For instance, Interahamwe coalition and other factions have been formed to prepare for the Genocide against the Tutsi in Rwanda.

-The picture below shows Interahamwe militia in training in 1991.



Source: <https://www.youtube.com/watch?v=AWw8lvjLL>

9.Extermination: Targeted members of a group are killed, often including children. Their bodies are mutilated and buried in mass graves or burnt. Murder without explanation. Statement by President Sindikubwabo, Butare, 16.4.1994: “You know that you may not have heard our instructions, or you may not have heard of our demands, or you may have refused to implement them ... way. The rescue squad wasn’t called for him, “she told the Associated Press. Times are tough. Get rid of jokes and games and start working.” and Nyakizu, on 18/04/1994: “The people of Nyakizu, this is the first time you have seen the visit of the President of Rwanda. I came to support and appreciate your work in these difficult times. Next time I send people to help them get this job done and I will see if I can reward them. Do the same as in 1959”

Source: <https://www.hrw.org/legacy/reports/1999/rwanda/Geno8-10-03.htm>

Denial or minimizing of genocide. Every genocide goes simultaneously with denial.

The mass graves are dug up and hidden. The historical records are burned or closed to historians. Historical records are burned or closed to historians to reduce the severity and consequences of genocide. Genocide denial means renaming genocide as “racial repression” to distort the truth about genocide and mislead the public. In Rwanda for example, genocide denial refers to such statements like “there was a double genocide, it was a civil war” etc. Such statements simply mean that the 1994 genocide against the Tutsi was not planned and therefore may not have happened.



Application Activity 11.2

1. Explain at least two features of the genocide.
2. Identify and explain the stages of the genocide.

11.3. Genocide and other mass crimes



Learning Activity 11.3

By using internet or the history books in library, research on genocide and other mass crimes.

Genocide is distinguished from other mass crimes such as crimes against humanity and war crimes.

•**Mass crime:** is an act or crime committed against a large number of people within a short or long period of time during war or any other kind of conflicts by individuals, terrorists, groups of people, armed men and states. Mass crimes include genocide, war crimes and crimes against humanity.

•**War crimes:** According to the statute that established the International Criminal Court, war crimes are defined as armed hostility (conflict) and military operations between societies, nations or states. An example of war is the Second World War of 1939 -1945. Then, War crimes refer to criminal acts (violation of laws) during the war. The people who do that are referred to as criminals of war. Examples of war crimes include:

- Killing civilians
- Killing hostages
- Killing spies and prisoners
- Deliberately destroying property
- Killing surrendered military
- Torture

- Rape
- Involving children in the war (child soldier)

•**Crimes against humanity:** According to the Rome Statute definition offers the most expansive list of specific criminal acts that may constitute crimes against humanity to date. In Article 7 of the treaty stated that: For the purpose of this Statute, “crime against humanity” means any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population, violation of common human rights and values with knowledge of the attack. Example of crimes against humanity:

- Murder
- Expulsion (to force someone out)
- Slavery
- Forced migration of people
- Confiscation of property
- Forced disappearance
- Apartheid (racial segregation)
- Forced labour
- Torture
- Sexual slavery
- Forced prostitution
- Forced pregnancy
- Forced sterilization.

Difference between genocide and other mass crimes.

- Genocide has the intention to completely or partly destroy a certain group of people while other crimes against humanity do not require this specific intent to destroy one group
- Crimes against humanity are essentially about the violation of common human rights and values while genocide involves violation and killings

- War crimes and crimes against humanity focus on killing a large number of individuals while genocide focus on eliminating a group
- Other mass crime does not consider dehumanization while genocide consider it
- Other mass crimes may not be planned by the government while genocide is planned by the government
- Some crimes against humanity prepare the genocide
- Genocide occurs in various stages while other mass crimes do not involve different stages



Application Activity 11.3

1. The table below shows major examples of crimes that have been committed in two African countries.

Period	Country	Country	Victims	Deaths	Atrocities
1998-2003	Democratic Republic of Congo	Army, army irregular and Rebels	Civilians in the eastern part of the country	Over 5 millions	Rape and distrubition of property
1985-2011	Sudan	Muslim militia and Army	Animists and Christians	Over 200 000	Displacement of people

Identify the one that describes: • Genocide

• Mass crime

2.The following are characteristics of war crimes, mass crimes and genocide:

- All have been jumbled up.
- Many people are killed.
- Killing of hostages.
- Killing of many people by one person or a very small group of people.
- Deliberate destruction of property during war.
- Dehumanisation of others and seeing them as animals or pests.
- Depriving a prisoner of war, a fair trial.
- Killing with the intention to finish members of a tribe, race or religion
- Mass killings targeted at the general public.

Draw a table with four columns and eight rows. Use the example below to fill in the table with the correct details.

Characteristics	War crime	Crime against humanity	Genocide
Deliberate destruction of property during war			



End of Unit Assessment Activity

1. Define the term 'genocide'.
2. Give and explain the features of the genocide
3. Distinguish between Genocide and other mass crimes.

UNIT 12

DIGNITY AND SELF-RELIANCE IN RWANDAN

Key unit competence: To be able to explain dignity and self-reliance and their implications for Rwandan society.



Introductory Activity

In Rwanda, after the 1994 genocide against the Tutsi, the Government of Rwanda adopted different home-grown solutions so as rebuild the country that had been destroyed by the genocide. In this process, two pillars have been emphasised i.e. dignity and self-reliance. Discuss with your friend and come up with the definition of the concepts of dignity and self-reliance and some of the measures put in place by the government of Rwanda to achieve self-reliance.

12.1. Dignity and self-reliance



Learning Activity 12.1

1. Use internet or dictionary to find out the meaning of the following words
 - a. Dignity
 - b. Self-reliance
2. Identify four things that make you proud of your country (Rwanda).
3. Pick out the ones that promote respect and hard work.

Rwanda has many things that we can be proud of including the ones you have mentioned. These things bring dignity to ourselves and to the country at large

Dignity: It is a condition of being worth of respect, esteem or honour.

Self-reliance: This is a state of being independent in all aspects. The independence could be social, political or economic. activity 14

The Government of Rwanda has put some measures to enable us achieve self-reliance and dignity.

12.2. Measures put in place by the government of Rwanda to achieve self-reliance.



Learning Activity 12.2

1. In not more than 10 lines, write down some activities that promote social and economic growth in Rwanda.
2. In the past years, Rwanda has worked hard towards the achievement of dignity and self-reliance. Several measures were put in place to achieve both.

(i) Abunzi

These are mediation committees that were created in 2006 to resolve conflicts through community participation. In other words, they were to decentralise justice. There are local officers at village level (umudugudu) whose major role is intervention. They intervene in small wrangles among citizens and harmonise the situation before it involves the courts.

(ii) Girinka programme (one cow per poor family)

This programme was launched on 12th April 2006 with mainly four prime objectives:

- Fighting malnutrition
- Reducing poverty through dairy farming
- Improving agricultural productivity through use of manure
- Improving soil quality and reducing effects of erosion through planting trees and grass

One member of the community is given a pregnant dairy cow. He or she

is supposed to give a first-born female calf to another beneficiary.

The chain is continuous. By September 2014, close to 200 000 beneficiaries had received cows.

The criterion used for one to benefit from the one cow per poor family project is as follows:

The beneficiary must not have already owned a cow.

- One must be considered poor by the community through the *ubudehe* principle.
- One must have constructed a cow shed.
- One must have at least 0.25 to 0.75 hectares of land part of which must be covered with fodder.
- One must be a person of integrity (Inyangamugayo).

Before one is given the cow, they first undergo training from Rwanda Agricultural Board. This is to prepare them on how to manage the cows.



Fig. 12.1: Girinka programme in Rwanda

(iii) Agaciro Development Fund

This is solidarity fund that has been initiated by Rwandans. The fund seeks to improve the level of financial autonomy of Rwanda. It is a government programme. It was started by his Excellency the President of the Republic

of Rwanda in August, 2012. It was started as a way of reducing foreign aid.

(iv) Itorero

It is a civic education training that was established in 2007 to train different leaders. It trains teachers, students, politicians, church leaders, ex-soldiers, bankers and civil servants. They study government programmes, Rwandan history, unity and reconciliation and Rwanda values for a better future in which negative ideologies of the past will not influence them. It also produces leaders who strive for community development.



Fig. 12.2: Youths undergoing Itorero training

(v) Ubudehe

This is a poverty eradication programme under the ministry of finance. **A pilot programme was launched** in 2001. The official launch was in 2004. It is a culture of collective action and solidarity to solve problems of poverty by people themselves.

This is done by categorising Rwandans into different income groups according to self-sustenance. The poor are given priority in terms of health insurance, education, electricity, water supply and even **accommodation**.

(vi) Kuremera

It is an initiative created by the government of Rwanda. It aims at solving the problem of unemployment especially among the youth.

At the start, the Rwandan government gave Rwandan Francs 200 million to youth. They were given this amount to start self-help projects. This has gone even to local levels. Members of a given community can join

hands to help the needy in their community. For example, they construct houses, avail water for the aged and provide food.

(vi) One-dollar campaign

It was an initiative by Rwandans living in the diaspora to raise some money. It was about contributing at least one dollar per head. The money contributed was for supporting the society through building houses for students who survived the genocide.

(vii) Umuganda (National community service)

This is a national communal activity that is done every last Saturday of the month. It starts at 7:00 am and ends at 12 noon. All people dedicate that timeto cleaning and rehabilitation of the environment. After that, a meeting isheld to discuss the progress of the nation. Government programmes such as immunisation days are also announced.



His Excellency the President of the Republic and Members of a community doing Umuganda

Republic doing community service

(Umuganda)

(ix) Ishema ryacu

This started in July 2015 after the arrest of General Karenzi Karake Emmanuel. General Karenzi was arrested in Britain under the order of Spain. Rwandans started ishema campaign to collect money and pay for his bail which was 1 million pounds. Ishema fund was to bring back the pride of Rwanda and Rwandans.

(x) *Gacaca*

Gacaca means “judgment on the grass”. Gacaca system has been used in Rwanda for a long time as a method of disputes’ resolutions in areas like land and cattle disputes, dowry disagreements and crimes committed in the community. It is based on truth telling and confessions as well as rendering punishment to violators while still emphasising the need for harmony and social order.

The main objective for the establishment of Gacaca’s is reconciliation through restoration of harmony, social order by punishing, shaming and requiring reparations from the offenders as well as giving everyone in the community an opportunity to participate in the deliberation of justice. The Gacaca system is elaborate on how to punish the violators and perpetrators even as it allows them a chance to be reintegrated back into the community.

This traditional, communal justice was adapted in 2001 to fit the needs of Rwanda in the wake of the 1994 Genocide against the Tutsi where over one million people were killed, tortured and raped in the period of 100 days. This was after realisation that the formal court systems could have taken a long time to resolve the 1994 Genocide against the Tutsi cases. They were started to bring to a consensus between the perpetrators and the victims of the Genocide. The courts worked at the village level. By the time of their official closure on 4th May 2015, they had successfully resolved many cases. They had also created a united Rwandan society.



Fig. 12.5: Gacaca court in session

(xi) *Ndi Umunyarwanda*

This programme was put forward by the National Unity and Reconciliation Commission (NURC). It was started to bring a lasting peace, unity and reconciliation after the 1994 genocide against the Tutsi. It was launched on the 15th November 2013 at Integrated polytechnic Regional Centre (IPRC), Kigali. It was launched by the Permanent Secretary of the Ministry of Youth and Information and Communication Technology (MYICT).



Fig. 12.6: Citizens attending Ndi Umunyarwanda programme



Application Activity 12. 2

1. Write the English translation of Rwanda National Anthem.
2. Explain what we learn from our National Anthem.

12.3. Implication of dignity and self-reliance on Rwandan society



Learning Activity 12.3

Government of Rwanda had put on different measures to promote dignity and self-reliance. What benefits did Rwandans will get from it?

Dignity and self-reliance have positive implications on the Rwandan society. Some of them are:

- They have brought, among Rwandans, a sense of togetherness and love for one another. The love is not based on any other string but Rwandans, hence the slogan 'Ndi Umunyarwanda'.
- Dignity and self-reliance have played a big role in the economic development of Rwanda. Every Rwandan feels that it is their duty to develop their own country.
- Dignity and self-reliance has led to promotion of peace and stability among Rwandans. People learn to respect and live in harmony with each other.
- Rwanda has been able to fight the bad history of tribalism of 1950s and early 1990s. Rwandans now work together towards the development of their nation.
- They have also helped to reduce income inequalities among Rwandans. Rwandan society looks forward to dignifying every member, that is, the rich help the poor.

Dignity and self-reliance reduce the dependency ratio on the government. Some issues are addressed by the citizens through various campaigns such as 'bye-bye nyakatsi.' Campaigns such as kuremera and Agaciro Development Fund have enabled the government to finance up to 66% of its budget.

Umuganda is one of the activities through which Rwanda has managed to conserve the environment. Through Umuganda, trees have been planted and cleaning has been done. No doubt, Rwanda is the cleanest country in Africa. We must keep up the record.

Dignity and self-reliance are very important in Rwanda. They promote growth and development of Rwanda. They bridge the gap between the poor and the rich. They enable provision of basic services, and helping the needy and disaster-stricken people. They also help in poverty eradication.



Application Activity 12.3

Explain the benefits of self-reliance in Rwanda.

Important!

Umuganda is one of the activities through which Rwanda has managed to conserve the environment. Through Umuganda, trees have been planted and cleaning has been done. No doubt, Rwanda is the cleanest country in Africa. We must keep up the record.



End of Unit Assessment Activity

1. Define the term 'dignity'.
2. Explain how dignity and self-reliance have been achieved in Rwanda.
3. Discuss the implication of dignity and self-reliance on your society.
4. State the meaning of 'self-reliance.'
5. As a citizen of Rwanda, describe how Umuganda (National service) has led to the social and economic development of Rwanda.

UNIT 13

CONCEPT OF DISABILITY AND INCLUSIVE EDUCATION

Key unit competence: To be able to understand the concept of disability, types of disability and explore attitude towards people with disability in Rwanda.



Introductory Activity

Today, the Government of Rwanda has committed to place a particular emphasis on inclusive education by putting in place all the required policies and logistics so as to facilitate the education of learners with special educational needs. Define the concepts of disability, inclusive education, special educational needs and special needs education.

13.1. Concept and types of disability



Learning Activity 13.1

1. Use the dictionary/internet to find the meaning of the following words
 - (i) Disability
 - (ii) Inclusive education
2. Study the pictures above and explain the type of disability in each picture



Disability

It is difficult for some people to carry out activities that a normal person does. This could be due to pre-existing or acquired conditions. Such people are said to be living with disability.

Inclusive education

Inclusive education happens when children with and without disabilities participate and learn together in the same classes.

Types of disability

There are four main types of disability. These are:

- (i) Physical disability
- (ii) Sensory disability
- (iii) Mental disability
- (iv) Developmental disability

The pictures above show two types of disabilities. One type is the physical disability and another is the sensory disability.

(i) Physical disability

Physical disability This is an impairment that makes one unable to use his or her physical organs like the limbs (hands and legs) to perform a function.

(ii) Sensory disability

This is an impairment of one or more senses. It mostly affects vision and hearing.

(iii) Mental disability

This is a psychological or behavioural condition that affects the brain.

(iv) Developmental disability

This type of disability affects growth and development of a person.

All people are equal.



Reading braille



Learners in class

Fig. 15.1: Inclusive education in Rwanda



Application Activity 13.1

1. Define the concepts on disability.
2. Identify 3 categories of disability

13.2. Causes and consequences of disability



Learning Activity 13.2

Research on causes and effects of disability in the society.

Present your findings to the class

Causes of disability

Accidents: Many people become disable as a result of road, fire and workrelated accidents.

War: Apart from causing death and destruction of property, war has always left many people disabled. This can be done through affecting their bodyparts like the limbs, eyes and as well as trauma causing brain and emotional disability.

Diseases: Diseases such as polio and cancer can cause disability. Some parts of a person's body may be amputated as a result of cancer. Birth related: Some disabilities are as a result of problems experienced by the mother during delivery. Some children are born with disability.

Inherited disability: Some people inherit disability from their family lineage. An example is albinism.

Injections and medicine: Use of wrong medicine can cause lameness oreven blindness. If injection is not done correctly, the patient may end uphaving disability.

Natural disasters: Natural disasters such as earthquakes and lightening canalso cause disability. Failure to immunise and vaccinate children: Children who are not immunised may suffer from diseases such as polio. Consequently, they will be disabled.

Poison: It can cause conditions such as paralysis and blindness.

Consequences of disability

Stigma: Disability sometimes makes those living with it to have fear. Some people also cause fear to people with disability.

Discrimination: In some families, children with disability are discriminated against. Some are locked up in rooms whenever visitors come. Break up of families: Some people have ended up divorcing because ofdisability.

Low self-esteem: Some of those living with disability look down upon themselves. They feel that they are not important in the society.

Exploitation: Some disabled persons, especially women, get harassed. Some are sexually abused because they cannot defend themselves.

Vulnerability to diseases: People living with disability are at a high risk of contracting diseases. This could be caused by germs that some of them contact every time.

Attitudes and feelings towards disability in Rwanda

People with disability are often self-conscious about their bodies. They face all of the attitudes people have about disability whenever they go out in public.

People with disability are easily angered by sometimes patronising attitudes they encounter. They are suddenly treated as needy, unable and tragic.

Encountering prejudices

People with disability should learn how to let people have their beliefs. Let them find out that you do not care how they see you. Demonstrate an attitude that people should not pity you or make a hero of you. Return to the primary task of life, work, play family, community, love and spirit.

Attitudes are learned

People who have not had direct experience around people with disability always feel uncomfortable around them. They mostly rely on information given to them about disability. For example, if a parent pulls a kid out of the way of a person riding a wheelchair, the child learns to stay away from persons on wheelchairs.

Negative attitudes

Negative attitudes can become a barrier to the inclusion of people with disabilities and to achieving their fulfil potential.

Negative attitudes include hiding them and denying them chance to participate in various social activities including education.

However, the government resolve to change this has been through catering for their needs in education and civic education to the citizens to appreciate people with disabilities. In the they even have more rights as compared to times before. If treated well, they feel comfortable and accepted.

Disability pride

Persons with disability should continue to demonstrate independence. They should show that they are not looking to be cared for, but to be treated as a whole. They should hold their rights to make personal decisions and have a full life. As such, society learns to value and respect persons living with disability.

Disability is not inability.

Rwandans have developed the attitude that disability does not necessarily mean inability. Persons with disability should therefore be given equal chances. They should go to school, start and develop businesses. They can get employment in offices, marry, have own homes and families. This is a clear indication that disability is not inability. The government partners with other non-governmental organisations ADRA-Rwanda (Adventist Development and Relief Agency), Handicap International and Action Aid. In partnership, they provide support materials such as wheel chairs and crutches. They give scholarships and offer trainings to teachers on how to handle children with disability.



Fig. 13.2: Material support to the disabled

The government of Rwanda has put on measures to ease movement of children with disability. One of such measures is the construction of userfriendly buildings. The government encourages indoor games in schools to enable children with disability to study without difficulties.

“Disability is not inability. We are all equal before the law”



Application Activity 13. 2

1. Mention causes of disability we have in our communities.
2. Explain how the following consequences of disability can be addressed:
 - a) Stigma
 - b) Low self esteem

13.3. Measures to prevent disability



Learning Activity 13.3

1. Discuss the causes of disability and how they can be prevented.
2. Carry out research to find out how the following have helped in preventing disability:
 - Traffic rules
 - Immunisation
 - Health insurance

Present your findings to the entire class

(a) Vaccination and immunisation: If children are vaccinated or immunised on time, disability-causing diseases such as polio and measles can be prevented. Parents should always ensure that they strictly follow the vaccination and immunisation schedules.

(b) Proper hygiene: People must ensure that proper hygiene is maintained everywhere and every time. Proper hygiene includes environmental hygiene, body hygiene and food hygiene. This will help to prevent disability that is caused by infection, for example, visual impairment

(c) Safety measures: Safety measures should be put in place so as to avoid and limit accidents. For example, always fasten your safety belts while travelling. This will reduce road accidents hence prevent disability.

(d) Seeking timely medication: People should seek timely medication especially the prenatal care for expecting mothers. This will help to avoid any infections that may result into disability at some later stage in life.

(e) Improving on the feeding habits: This is especially for expecting mothers and children who are more vulnerable to malnutrition effects. In case the balanced diet is hard to get, food supplements such as iron tablets and vitamins should be given. This will help to prevent birth of children with disabilities.

(f) Seeking help: A person can seek help from national and international organisations that help persons with disability. Examples of such organisations are World Vision and Compassion International.

(g) Sensitisation: Community members should be informed on ways of preventing disability. The information should include management of disability. Examples of such organisations are World Vision and Compassion International.

(g) Sensitisation: Community members should be informed on ways of preventing disability. The information should include management of disability.



Application Activity 13. 3

1. Discuss what education sector is doing to support learners with disabilities.
2. Describe how can we prevent disability

Present your finding in class.



End of Unit Assessment Activity

1. Explain what is meant by 'people with disability'.
2. Mention the types of disability that we have in our communities.
3. State the causes of disability in most African countries today.
4. Discuss the consequences of disability in Rwanda today.
5. How can we prevent disability?



Remember!

A clean and healthy environment is disease free. It helps us avoid diseases that can affect us or even cause disability. We can keep our environment clear through communal work such as Umuganda. We should also keep our environment clean at home and school. It is everybody's responsibility to maintain hygiene, irrespective of physical condition.

UNIT 14

FAMILY AND PERSONAL

Key unit competence: To be able to examine the relationship between values and behavior of a person and make consistent decisions with individual values.



Introductory Activity

In different societies that exist on this planet, various peoples behave differently in reference to their cultural and social values. Define the concept of value and list some sources of values

14.1. Definition of values and sources of values



Learning Activity 14.1

Use a dictionary or the internet to find the meanings of the following words:

- Values

These are principles or standards of behaviour. They are one's judgment of what is important in life. Values also refer to important and lasting beliefs or ideals shared by the members of a culture. These ideals determine what is good or bad, desirable or undesirable.

Values have major influence on a person's behaviour and attitude. They serve as broad guidelines in all situations. There are various types of values namely:

- (i) *Ethical or moral values* are principles that people use to determine what is right and wrong in different situations. They are the values that govern and guide the behaviours. Examples of ethical values include; honesty, fairness, care, justice, respect for others.
- (ii) *Doctrinal or ideological*; these are the teachings or instructions of ideas or beliefs about religions, politics and organisations.
- (iii) *Social values*; *social values* are moral principles accepted by the society. These values/ principles form an important part of the culture of the society
- (iv) *Aesthetic value* is a judgement of value based on the appearance of the object and emotional response it brings. For example, the things that appear to be more attractive are always on high demand and expensive.

You must have realised that school motto, vision and mission statements have a meaning. They are not written just for the sake of writing. They promote some very important values.

Sources of values

- **Genetics:** Significant portion of our value system is genetically determined. Genes are responsible for a part of our value system. The value system could be altered due to environmental factors.
- **Culture:** Certain values are reinforced by culture. Certain cultures consider values such as achievements, peace, cooperation, unity, equity and democracy desirable.
- **Parents (family):** Values are established in our families through parents. Parents mould and instill a certain sense of values in their children. This will help the kids to cope with future challenges.
- **Friends and peers:** Through friends and peers, many people acquire values. Some acquire negative values while the others acquire constructive values to brighten their future.
- **School:** Through informal and formal education, a good number of people acquire values. We learn a lot of things at school as we get knowledge and skills. This is a source of values to the majority. Good schools instill constructive ideas to students as a sense of direction.
- **Media/press:** Through newspapers, magazines, internet, radios, television and other relevant media, people acquire values. They admire and adopt values through role models in the media.
- **Other value systems:** Our value system may get altered as we grow up and get exposed to other value systems. For example, being recruited in army.



Application Activity 14.1

1. In Rwanda, every school has the following:

- Vision statement
- Mission statement
- School motto

(a) Write down the motto, vision and mission statements of your school.

(b) Pick out the values that the above statements promote.

14.2. Cultural Rwandan values and taboos



Learning Activity 14.2

By using the internet, Itorero ry'Igihugu program and history of Rwanda, list and explain briefly Rwandan values and Taboos.

1. Core Values of all Rwandans.

The basic Rwandan values are founded on basic beliefs that allow people to live peacefully, in freedom and in mutual respect. They put emphasis on individual rights and dignity in the family depending on how people carry out their activities. If you analyze carefully, main Rwandan values characterizing a true Rwandans included Patriotism and the love of his fellow citizens, Bravery, Unity, Integrity, Politeness, Responsibility, Hardworking and Excellence in service delivery, Having the spirit for dialogue, being analytical while solving problems, selflessness, volunteerism, Humanity, Dignity, Religious beliefs, Covenant

The following are merely explanations of each Value:

- **Unity (Rwandanness):** Rwandanness is having behaviors that recognize others as human beings. Rwandans should work together and unity in order to attain common goals leading to sustainable development. Is a fundamental value in Itorero. It emphasizes the importance of working together, fostering a sense of community and solidarity among Rwandans.

- **Patriotism:** A patriotic person is the one who loves his or her country. It is important to note that there are some values that promote patriotism. They include being a patriotic citizen, devotion or commitment, good management of public properties, protection of national security, bravery and avoiding discrimination. A patriotic Rwandan should be proud of being a Rwandan regardless the origin, region, religion, social stratification, ethnicity or any other kind of behavior that can prevent people from recognizing others as Rwandans. In Rwanda, Itorero instills a strong sense of patriotism and love for one's motherland. Participants are taught to be proud of their Rwandan identity and contribute positively to Rwanda.
- **Integrity:** Integrity refers to the quality of being honest and having strong moral principles. A noble person avoids doing anything degrading his personality. It is also a core value in Itorero. Rwandans are taught to be honest, trustworthy, and uphold high moral standards in their personal and community life.
- **Selflessness:** It is a significant value in Rwandan culture reflecting the importance of community cooperation and mutual support. This value has deep roots in history and culture of Rwanda. It has played a crucial role in the process of rebuilding peace and reconciliation after 1994 Genocide against Tutsi.
- **Responsibility:** It emphasizes the importance of accountability, duty and taking oneself of one's action for the greater good of community. This value is deeply embedded in various aspects of daily life, community interactions and governance in Rwanda.
- **Volunteerism:** It is highly valued in Rwandan culture and society, reflecting a strong sense of community. Solidarity and responsibility towards the wellbeing of others. The spirit of volunteerism has been particularly emphasized and reinforced after 1994 Genocide against Tutsi in the process of rebuilding the country, unity and reconciliation.
- **Humility:** It is a significant cultural value in Rwanda that emphasizes social and ethical principles of the society. It reflects a sense of modesty, respect for others and an acknowledgment of interconnectedness of individuals within the community.
- **Dignity:** Dignity is an important value that people can have in Rwanda and everywhere. That value can be reflected in the respect a person receives from neighbors who consider him or her exemplary. For a Rwandan to be valued, he must avoid anything that can negatively reflect on him or her, be in his or her action, thoughts or in his or her life.

- **Good service delivery:** In terms of good governance, Rwandans be or should be characterized by the value of providing good service delivery in any sector they serve, be it public or private.
- **Politeness:** Politeness is a good practice enabling somebody to live and coexist peacefully with others in his daily life. In Rwanda, this values it has been imparted to Rwandans since ancient times and is still practiced in families and in the Itorero ry'Igihugu.
- **Honesty:** In Rwanda, an honest person is the one who tells the truth or is able to be trusted and is not likely to steal, cheat or lie. He is sincere. Honesty is not deviating from what you can do yourself or to your colleagues. He also recognizes people who played a significant role or who helped him to reach his goals.

2. Rwandan Taboos.

Taboos are actions or words avoided for religious or social reasons or which are against beliefs of the family and people in general. Someone who believes in taboos respects him/herself in society and in the family. A taboo rejects bad behaviors, encourages everybody to escape them and promotes Rwandan values. Taboos are cultural, social and religious prohibitions or restrictions that dictate certain actions or behaviors as unacceptable or forbidden within a particular community or society. They often carry strong social stigma and are ingrained in the cultural or moral values of a group. In this context, Taboos were one of the way a protecting value. Taboos were in opposite to any type of level, bad behavior and shameful acts that demean a person and exhibit barriers to the wellbeing of a nation. After analyzing Rwandan cultural values, it is very important to point out shameful behaviours and negative attitudes that every Rwandan should avoid as Taboos. Those shameful behaviours and negative attitudes such as taboos were also analyzed and classified below:

- **Misconduct:** Misconduct refers to unacceptable or bad behaviors by someone in a position of authority or responsibility. Misconduct should be observed not only in authorities but also in people of different categories. Misconduct has so many consequences such as losing respect and self-confidence.
- **Lack of self-confidence:** People should be reminded that when somebody suffers from a lack of self-confidence, he or she has doubt about his/her ability or knowledge. He/she also thinks that is unable to accomplish any valuable act, he underestimates her/himself, and hence unable to set goals for his/her progress.

- **Greediness:** A greed person has a very strong wish to continuously get more of something, especially food or money. Greediness leads somebody to fail in analyzing a situation as it is required; he or she does not help his or her neighbors and does not value others' actions. Instead of working with others he is very selfish.
- **Lack of mutual respect:** Lack of mutual respect means not respecting others or their ideas. The one who despises others encounters many problems because nobody respects him or her.
- **Vainglory or Boastfulness:** Boastfulness refers to one's behaviors who shows that he or she is the one who is able to carry out activities. Such person cannot recognize the ideas or efforts of others. She/he always thinks that his or her ideas are perfect without considering advice from other people. A boastful person praises him/herself for what he/she has done and speaks too proudly or happily about what he or she has done. It is a bad habit of showing that she/he is the best; he/she may speak about him/herself with the purpose of devaluing others.
- **Sense of superiority:** This refers to a person who thinks of him or herself as superior to others. He/she sees others as inferior. He/she wants to show that is the one who has powerful impact in carrying out activities. Such people are the barriers to unity among people of Rwanda and they easily lose their confidence and respect.
- **Vanity or Pride:** Someone is vain when he/she is too interested in his appearance or achievements. He/she always praises him/herself with the aim of humiliating others.
- **Dirtyness or Muddiness:** A dirty place is unclean, full of bad scents, no one is willing to look or sit nearby because the place is hateful. To socialize with others, one must care for his/her body, home and workplace in matters concerning cleanliness.
- **Nepotism:** Gather few people who choose to separate themselves from other. They do that in a hidden manner aiming at destruction. Their views are not based on fact or reason. That is why they cannot share them with other people. In Rwanda we extremely avoid nepotism in Rwanda we faced by the effects of "AKAZU" during the genocide against the Tutsi.
- **Partiality:** Partiality is the fact of being biased in favour of one side. Partiality is to favour someone because of bribery and it can be a source of division and discrimination.
- **Dishonesty:** A dishonest person does not tell the truth and is not able to be trusted. A dishonest person has the habit of stealing, cheating or lying. A person who cannot help anybody when is needed and does not recognize the one who helped him when he/she was in difficulties. Person who commits those actions hinder

the development of the family and the country.

- **Lack of self-respect:** It is very important to be reminded that a self-respecting person does not manifest bad behaviours. When somebody manifests shameful behaviours he/she can be despised or not be trusted in society.
- **Telling lies:** Telling lies deals with not telling the truth. Some of the consequences of telling lies are disorienting others. Telling lies can lead people to make decisions which are dangerous even to those who were not involved in such a bad activity. It can also lead to hatred and sometimes, people can be victimized.
- **Gluttony:** A person is gluttonous when he/she eats and drinks more than is needed. The one who is not satisfied with his/her properties is characterized by gluttony and this can lead him/her to steal others' properties. Some of those people may do shameful actions such as telling lies and kill others to gain their properties. We can simply say that they are dehumanized because they are not treated as human beings.
- **Refusing to change one's mind:** It simply means the habit of not recognizing and accepting others' views or actions by saying that your actions are good or perfect even if they are bad. This can lead to division, discrimination, hatred, racism as well as other bad behaviors that are dangerous and which can prevent them from reaching solidarity and unity among Rwandans.
- **Cowardice:** A person is coward when he cannot help others and is not able to reach his or her targets. He or she cannot solve the conflicts among people, is always fearful and does not tell the truth. It is opposite to bravery people.
- **Bad service delivery:** Not offering good service simply means not helping somebody you are supposed to help or not being responsible. Let us be reminded that such people are always in their own business and some of those people want to be given the bribe before offering service. It is also characterized by telling people "Go and come back tomorrow" without telling them the requirements so that they can get the service they need.
- **Bad time management:** Bad time management is one of the reasons why people do not respect promises made. Such people do not solve the problems of others on time because they have never planned it before. People with bad time management may not know where they put materials which can help them to carry out their activities and this goes on leading them to bad time management in their everyday life.
- **Dictatorship:** A dictator is a leader who has complete power in a

country and sometimes has not been elected by the people. He/she also gives orders and behaves as if he has complete power. Dictatorship does not allow people to get what they are supposed to get without difficulties. It also breaks laws, favours corruption, hatred, despising or neglecting others. A dictator does not want to work for the benefits of the public but for his or her own benefits.

- **Violating laws:** A law is a rule, usually made by a government that is used to order the way in which a society behaves. Violating laws leads to the lack of security and peace in society. When laws are not respected as it is required, some people in society are victimized. It can also be noted that people who violate laws do not fulfil their responsibilities. People should be reminded that without laws, no justice, no peace and no security and the society is disorganized.
- **Corruption:** To corrupt simply means to make someone or something become dishonest or immoral. Corruption is illegal bad or dishonest behaviour, especially by people in position of power. In society where there is corruption, people are not offered service as it is required, and common goals cannot be achieved. People are not given service they deserve and this leads to injustice and inequality.
- **Favouritism:** Favouritism is unfair support shown to one person or group, especially by someone in authority. When there is favouritism, there are people who are treated as superior and those who are inferior in society. Those who are superior to others are given chances and opportunities even if it is illegal. The rights of those who are inferior are violated. In leadership, where there is favouritism, there is no democracy, and individuals are not treated equally.
- **Betrayal:** It should be noted that a patriotic person cannot betray his or her country. To betray simply means not being loyal to your country or a certain person, often by doing something shameful such as helping their enemies. It can also be characterized by revealing the secrets of your country that are related to security, integrity, economy, and the social welfare of its people. Betraying your country has several shameful effects on its people. Development of the country in all spheres is blocked.
- **Embezzlement:** Embezzlement refers to secretly taking money that is in your care or that belongs to an organization or business you work for. In this context, embezzlement concerns using the properties of the country for your own benefit. A leader may not use money to carry out planned activities and sometimes actions are done partially. Embezzlement may have other forms such as: corruption, greediness and selfishness. The needs of the majority are not satisfied at the expense of the minority.

- **Division and discrimination:** This refers to the way citizens are categorized and treated differently based on skin colour, religion and regions. Some people are advantaged, while others are not, and this can cause conflicts among the citizens of the country. To discriminate means to treat a person or particular group of people differently, especially in worse way from the way in which you treat other people because of their skin colour, religions, sex, etc. From the above explanations, it is clear that division and discrimination are some of the barriers to justice.
- **Lack of commitment in the process of the development of the country:** Commitment is the willingness to give your time and energy to something that you believe in or a promise or a positive decision to do something. Every Rwandan has duties of contributing to the development of his country. Those who think that they do not have any contribution to the development of their country impede the development of their nation in all spheres of life.
- **Selfishness or self-centred:** Someone who is selfish thinks of their own advantage. Self-centred refers to an understanding of yourself and your abilities. A self-centred person has an understanding of himself and his or her abilities; consequently, he/she cannot exchange ideas with others so that she/he can achieve common goals. Selfishness and self-centred are closely related and may cause conflicts in society because someone does not take others' views into account.
- **Lack of pride of being a Rwandan:** It is quite impossible to be a patriotic person if you are not proud of being a Rwandan. This can lead to the betrayal of your country, neglecting as well being in conflict with the administration at all levels.
- **Laziness:** A lazy person is someone who is not willing to work or make any effort. A lazy people do not start work on time; leaves the work before time, as well as stops the work without any reason. A Lazy people only works when under supervision and is not motivated to work.
- **Lack of devotion:** Devotion simply means giving your all to somebody or something you believe in, especially with regards to your time, effort, love. The one who is not devoted cannot reach successful productivity. Devotion requires someone to value what he is doing, complete what he has already started.
- **Lack of motivation:** Motivation is enthusiasm for doing something. There are people who are not motivated to work, and they only work for the sake of working or making a living. It is important to say that such people are less productive even if they are many.

- **Not working well:** There are people who do not fulfil their responsibilities with endeavour or commitment. Such people do not care about the quality of work. There are so many causes of not working well, such as laziness, carelessness and lack of knowledge. Without working well, there is no productivity and development.
- **Lack of punctuality:** People who are not punctual do not reach the place where they are supposed to be on time. People with such bad habits are not able to work with others effectively, especially in groups, because they get there after others and they cannot give good service to others. Lack of punctuality has so many consequences, particularly for those who work hierarchically and interdependently. Lack of punctuality is one of the barriers to development.
- **Dependency:** Someone is dependent when he needs to be supported by others especially in order to continue existing. There are people who do not work, and their survival is dependent on others. Dependency is one of the bad habits devaluing people and causing conflicts among people.
- **Neglecting work:** There are people who neglect work by saying that it has no value, no benefits and advantages. However, any work, if it is done with devotion and commitment, leads to sustainable development.
- **Lack of quality:** At work, there are people who carry out their activities without quality. The lack of quality is mainly caused by the use of insufficient materials and ignorance or lack of sufficient knowledge. Producing things without quality has so many consequences to the customer or client and the producer whereby he loses respect.
- **Lack of security (insecurity):** When suffering from insecurity, people have little confidence and are uncertain about their own abilities and about whether other people really like them. People do not want to work in places where there is insecurity. Without security and peace, there is no development but there is destruction of what people have achieved.
- **Bad management of resources:** Bad management deals with misusing, abusing your resources or using them in unproductive ways. Wastefulness: Wastefulness in this context deals with abusing or misusing money, goods or other things.
- **Working without a target:** A target is a level or situation you intend to achieve. Working towards a target gives somebody direction. He or she knows the starting point and the end point, the requirements as well as the resources to be used. People working without a target are misled and they cannot know which actions

urgent and which ones need to be done earlier than other.

- **Lack of mutual respect:** There is lack of mutual respect between a man and a woman when one of them does not respect his or her spouse and recognize his or her ideas. In the family, where there is no mutual respect, there is no exchange of ideas, and this is one of the barriers to development of the family.
- **Inequality:** In society boys and girls, men and women are not given equal chances, opportunities in education as well as in high rank positions where decisions are made. Inequality is based on violating human rights. Men and women should have equal rights, chances, and opportunities. Otherwise, the country will remain under developed.
- **Bad management of family resources:** One of the worst behaviours that cause conflicts in the family is misuse or bad management of the resources of the family. Bad management of resources leads to poverty and conflict among the members of the family.
- **Violence:** Violence refers to actions or words that are intended to hurt people. Violence has emotional, cognitive and physical effects that are dangerous for human beings. Violence causes conflicts, hopelessness and poverty in the family. People whose civil rights are violated cannot think effectively, are traumatized and are still thinking how to escape from that.



Application Activity 14. 2

1. Mention the values of a good Rwandan citizen
2. What should be the taboos of a Rwandan citizen



End of Unit Assessment Activity

1. Define the term 'values.'
2. Mention various sources of values.
3. Identify and explain values that should characterize a good Rwanda student.
4. What taboos a Rwandan child should be forbidden for?

Glossary

Accommodation: a place to stay

Acquisition: the act of acquiring or getting possession **Amputated:** cut off (part of the body such as hand) **Annexed:** incorporated into

Antagonism: hostility, opposition (between conflicting groups) **Antiquity:** ancient, the period of History before the sixth century **Asylum:** protection to refugees, refuge

Barter trade: exchange of goods for goods **Bipedal:** having or walking on two legs **Chronology:** order of events, sequence **Coercion:** use of force or intimidation **Consensus:** general agreement

Curators: people in charge of a museum

Defile: have carnal knowledge of a minor, violate chastity of a child **Diaspora:** any group that has been dispersed outside its traditional

homeland, people who do not live in their home country **Dignity:** being worth of respect, esteem or honour

Endeavours: an attempt to do something, effort **Epizootes:** diseases among animals and humans **Famine:** extreme and general scarcity of food **Fictitious:** imaginative, not real

Inauguration: ceremony of putting someone as official for example, a king

Industrial revolution: the period during which work began to be more by machines in factories than by hand at home

Inherent: existing as natural part **Intimidation:** fear

Launched: started as a plan

Legendary: of a hero who was very famous in an area **Linguist:** a person who studies languages

Massacre: indiscriminate killing of many people

Mythology: myths (stories or beliefs about a particular people) in general

Oases: places of water in a desert

P.b.u.h: peace be upon him

Perpetrators: people who have committed a serious crime

Pilot programme: a programme to test or start something

Possessions: property, wealth

Prejudices: unfair and unreasonable opinion or feeling

Prospects: possibility of being successful

Redeeming: offsetting some fault

Reign: rule, authority

Sculpted: made in the manner of sculpture, formed in a particular shape

Sensitising: making aware, creating awareness

Status quo: present or current condition

Strife: conflict, violent or angry disagreement

Trauma: severe emotional shock

Vulnerability: state of being easy to attack or influence

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