History
and
Citizenship

Senior One

Student's Book

FOREWORD

Dear Student,

Rwanda Basic Education Board is honoured 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.

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Contents

Unit 1

HISTORICAL SOURCES

Key Unit Competence: To be able to analyse the definition of history, appreciate its importance and critique methods used to collect historical information.

Definition of History

Learning activity 1.1

Using the internet and a dictionary, research on the definition of the term "History" and different sources of Historical information.

Definition

History (from Greek Ἱστορία - historia, meaning "inquiry or knowledge acquired by investigation"). History is a science which studies man's past, the study of History is supposed to give information or knowledge about the past of human's activities. The human's past is dated from the man's appearance on the earth up to date. History is a subject that deals with the study of people's way of life in the past.

Through the study of History, we are able to appreciate people's past. We can also make informed decisions about the present and devise ways of improving the future.

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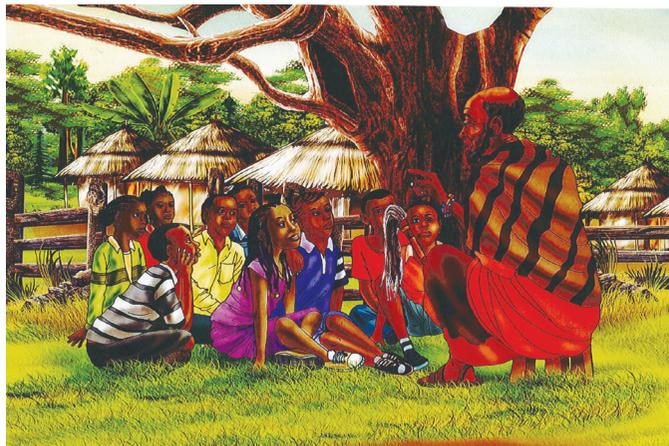
Fig. 1.1: Oral tradition as a source of History

(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. Among the earliest written records was the 'Periplus of the Eritrean Sea'. It was written by an unknown Greek merchant living in Egypt in the first Century A.D.

Fig. 1.2: Written sources of History

(iii)   Electronic sources (Audio-visual sources)

These include the use of modern technology such as mobile phones, radios, television, cinemas and the internet.

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 archaelogical 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 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 act as a 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, which is inherited from parents, it is widely believed that modern humans, *Homo sapiens sapiens*, originated in Africa.

1. Briefly define the term "History".

2. Explain any two sources of History.

Primary and secondary sources of information

Learning activity 1.2

By using internet or the History and Citizenship learner's book of senior one, carry out research on primary and secondary sources of information.

Remember!

The sources of information may be acquired from people who had first hand account of the event or events. One way is through narrations. This make 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
- Manuscripts
- Photographs

- Diaries
- Oral interviews
- 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
- Encyclopaedia

Application activity 1.2

1. Distinguish primary sources from secondary sources.

2. Among the documents below, distinguish primary and secondary sources: textbooks, pictures of my parents when they were young, old weeding dress, letter, stories, maps and pottery.

Process of collecting Historical information

Learning activity 1.3

By using internet or the History and Citizenship learner's book of senior one, 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** is interpreting the data collected. It 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.

Application activity 1.3

Explain the following terms: data collection, data analysis and conclusion.

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 indoors. We were out of the 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 independence 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 Kigeli IV Rwabugiri.
- 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 1.4

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

Challenges in collecting historical sources

Learning activity 1.5

By using internet or the History and Citizenship learner's book of senior one, 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 1.5

In the process of collecting historical sources a researcher is face to a number of challenges. Identify any two of them and propose what a researcher can do to overcome them.

End unit assessment

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. Identify different ways through which historical information is collected.
4. Explain the advantages of written sources of History.
5. State the disadvantages of oral sources of History.
6. Explain the challenges faced in collecting historical information.

ADVANTAGES AND DISADVANTAGES OF HISTORICAL SOURCES

Key Unit Competence: To be able to research and analyse the advantages and disadvantages of historical sources.

Oral Traditions

Learning activity 2.1

By using internet or the History and Citizenship learner's book of senior one, conduct research on advantages and disadvantages of oral sources.

Advantages of oral traditions

(i) Oral traditions give first-hand information since it is given by people who were present at an event.

(ii) Information obtained from oral traditions is cheap to use since the speaker may not require payments for the information given.

(iii) It helps the information seeker to ask questions in order to understand something better.

(iv) This source is clearer and reliable when both people involved speak the same language.

(v) Oral traditions keep the mind alert because it requires the receiver to be attentive for easy memorisation.

(vi) It is readily available since it is sourced from people.

(vii) It may be the only source of History where there is no written source for some period in the society

Disadvantages of oral traditions

(i) Information can easily be forgotten. This may affect its accuracy.

(ii) The information can be distorted in the process of being passed on from one person to another.

(iii) There may exist language barriers.

(iv) It is not convenient to people who have hearing impairment.

(v) There could be lack of chronology in the narration.

(vi) If one dies without giving information, it may mark its end.

(vii) The informer may be biased. He or she may tell the successes and not the failures. People who belong to the same clans, families or societies tend to promote their own traditions. They sometimes undermine those

of others. This affects the truth of the information.

(viii) It is time consuming since many people like telling long and irrelevant stories.

Application activity 2.1

1. Explain any two advantages of oral sources

2. Account for any two disadvantages of oral sources.

Archaeology

Learning activity 2.2

Go to a corner of your school or home compound. Dig a hole that has the following measurements:
- Length: 2 feet
- Width: 1 foot
- Depth: 1 foot

(a) Name the tools that you have used.

(b) Mention what you have dug out apart from soil.

(c) State the challenges you have encountered while digging.

Archaeologists dig deep into the earth to look for the fossils. They use different tools and equipment to do their work. It is obvious that they face challenges during the whole process. Eventually, they come up with information that is useful in the study of History.

Advantages of archaeology

(i) Archaeology gives information about the past for which we have no written records.

(ii) It tells about the life, culture and evolution of technology of the ancient people.

(iii) Information obtained from archaeology is reliable because it is backed by evidence.

(iv) It is the only source that has helped in discovering pre-history in different parts of the world. A good example is the discovery of the origin of man.

(v) Archaeology assists historians to understand the past in relation to the present life. Archaeological sites, artefacts, food remains and other records facilitate this process.

Disadvantages of archaeology

(i)   This source of information may not be very accurate especially in the dating of fossils.

(ii) Digging into the ground need patience and tenacity.

(iii) It is an expensive source because it requires expensive equipment for digging and dating.

(iv) Archaeology requires specialists. Archaeologists are very few in our country.

(v)   Sometimes, it is very difficult to trace where one can find fossils.

(vi) Different archaelogists tend to interpret historical artefacts in their own ways. This may result into biases.

(vii) There is limited financial investment in archaeological studies.

Application activity 2.2

1. Explain any two advantages of archaeology.

2. Account for any two disadvantages of archaeology.

Linguistics

Learning activity 2.3

By using internet or the History and Citizenship learner's book of senior one, conduct research on advantages and disadvantages of linguistics as historical source.

Linguistics is the study and analysis of a language.It is the study of significant consonants, vowels, tones and grammar patterns of a language to determine the evolution, development and similarities or dissimilarities with other languages.

The study of linguistics is one of the many ways through which people can learn more about the history of people who speak a particular language.

Advantages of the study of linguistics

(i)   The study of linguistics may be easier and cheaper since there is no payment for the study of languages spoken.

(ii) It tells the origin, migration and settlement patterns of people.

(iii) This source of information is not easily destroyed since it cannot die but can be moderated.

(iv) The study of linguistics is reliable since it uses scientific approaches of practised observation of the language.

(iv) Through linguistics, we are able to determine the migration, origin, and patterns of people.

(v) Linguistics has helped to classify people of Africa into various language groups. For example, the Bantu and the Nilotes. Identifying languages in Africa for example, Kinyarwanda has been made easy through the study of linguistics.

(vi) Today, it is possible to know when languages, currently being spoken, came into existence and how they have developed.

Disadvantages of linguistics study

(i) Linguistics experts are very few. Classification of languages is complicated.

(ii) Linguistics requires people who understand many languages. Therefore, it may be limited by language barrier.

(iii) Translation of languages distorts the meaning of some words. Sometimes it interferes with the original language.

(iv) Old words may not be fully understood (for example in *ibyirugo* (poems) and *ubwiru* (dynastic poems)).

Application activity 2.3

1. Explain any two advantages of linguistics.

2. Account for any two disadvantages of linguistics.

Anthropology

Learning activity 2.4

By using internet or the History and Citizenship learner's book of senior one, conduct research on advantages and disadvantages of anthropology.

Over a period, many changes might have taken place in terms of people's beliefs, relationships and customs. It is also possible that some people might have moved into or out of your Cell.

Anthropologists sometimes have to go to the communities they are interested in studying. They live and mingle with them during the study. It is only then that they can come up with reliable information about those communities.

Advantages of anthropology

(i)   There are many anthropologists to help trace historical facts.

(ii) Anthropology helps to explain the settlement and growth of different people.

(iii) It explains some issues, especially where certain societies have not changed much in recent times.

(iv) Through the study of anthropology we get to understand people's traditional ways of life.

Disadvantages of anthropology

(i)   It is difficult to understand how and why people think the way they do.

(ii) This source of historical information is time consuming since it involves staying with people in order to understand their culture.

(iii) Facts from anthropology are not conclusive enough to justify historical evidence. These facts do not stand the test of time.

(iv) The anthropologists may have racial and cultural differences hence failing to understand another society.

(v)   Anthropological hypothesis may be taken as historical truth (for example Hamite and Bantu migration) which may have negative consequences.

Application activity 2.4

1. Identify any two advantages of anthropology.

2. Discuss any two disadvantages of anthropology.

Written Sources

Learning activity 2.5

By using internet or the History and Citizenship learner's book of senior one, conduct research on advantages and disadvantages of written sources.

Advantages of written sources

(i)   Information in written sources is easy to communicate because many people can read and write.

(ii) Since it is not easy to change what is written, these sources of information are more accurate than oral sources.

(iii) Written sources of History, when compared to archaeology, are relatively

cheaper.

(iv)   Translation into different languages that different people can understand is easy, enabling this source to be usable by many people.

(v)   These sources can be stored for a long time. They therefore offer a more permanent record about human events if kept well. This can be done through use of digitisation and ICT.

(vi)   If proper updates are done, written sources can provide a good chronology of events.

(vii)   A wider population through the use of media, library and internet.

Disadvantages of written sources

(i)   It may be difficult to authenticate ananymous documents.

(ii)   Some textbooks are written in languages that are difficult to understand.

(iii)   They cannot be used by illiterate people.

(iv)   Most written sources tend to wear out and get destroyed over time.

(v)   It may be difficult to analyse critically multiple documents

(vi)   They are not appropriate for the visually impaired people.

Application activity 2.5

1. Explain any two advantages of written sources.

2. Account for any two disadvantages of written sources.

Electronic (or audio-visual) sources

Learning activity 2.6

Suppose there are two groups of people following a live football match broadcast. One group follows the broadcast on television while the other on radio.
Which group would you join? Give reasons.

Your decision for preferring one over the other must have been because of some factors. These factors must be favouring you in one way or another.

Advantages of electronic (or audio-visual) sources

(i)   The information is generally accessible (easily got).

(ii)   Some information for example, broadcast over the television gives first-hand information. Some events are watched as they happen (live events).

(iii) Audio-visual sources provide information that can be easily understood because it is supported by images.

(iv) Information is easily spread to a wide range of people.

Disadvantages of electronic (or audio-visual) sources

(i) The information is sometimes fictitious thereby misleading people.

(ii) Sometimes, information is broadcast in a language that may not be understood by listeners or viewers.

(iii) Information may not be easily preserved by individuals.

(iv) If a person misses the information, they may not get it again. It requires one to be present.

(v) The source may not be accessible to all. Many people cannot afford owning radios and television sets.

(vi) They rely on the presence of power electricity which may not be readily available.

Remember!

Not all methods of collecting historical information can be used in all places at the same time.

As a History student, you must know that all methods have advantages and disadvantages.

Application activity 2.6

1. Explain any two advantages of audio-visual sources.

2. Account for any two disadvantages of audio-visual sources.

Comparison of different sources of History

Learning activity 2.7

Read the following conversation. Identify the various types of historical information in this play and give reasons for your answer

Amaharo: *(To Gahigi) Have you read the book entitled 'Coming Soon'?*

Gahigi: *No. What about it?*

Amaharo: *It is a play about youth who do not know about their sexuality. The major character in the play is called Ngabo.*

Nirere: *I think I watched the play on our television.*

Is it about a young lady who had premarital sex with a man who was living with AIDS?

Amahoro:	Yes.
Gahigi:	*Was the lady called Neza from Kigali City?*
Amahoro:	*Yes. In fact, according to the play, she spoke fluent English.*
Gahigi:	*I remember the play. I watched it on stage during a live show. It was very educative. I promised to stay chaste until marriage.*
Amahoro:	*That is good. I will do the same. The play had a tragic ending.*
Nirere:	*We should remind other youth to learn more about their sexuality. I also promise to stay chaste until my time for marriage.*

Historical sources of information relate to each other. Historians devised different methods of storing them. You will realise that the same information could be in books, electronic media and human memory.

Remember that for every source of historical information, a suitable method should be applied to get it.

Application activity 2.7

Describe how various sources of historical information relate to each other.

End unit assessment

1. Explain the advantages of oral traditional source of historical information.
2. Discuss the disadvantages of archaeological source of historical information.
3. Compare archaeology and oral traditional sources of History and then identify the most reliable.
4. Mention the title that is given to specialists who carry out the following:
   (a) Archaeology
   (b) Linguistics
   (c) Anthropology
5. Examine the advantages and disadvantages of audio-visual source of historical information.

ORIGIN, ORGANISATION AND EXPANSION OF RWANDA KINGDOM

Key Unit Competence: To be able to explore the origin, organisation and expansion of Rwanda kingdom in the intrelacustrine region.

3.1. Kingdoms in the interlacustrine region

Learning activity 3.1

By using internet or textbooks, research on the kingdoms of the interlacustre region

The word *'interlacustrine'* refers to an area situated or existing between lakes. The interlacustrine region consisted of various kingdoms that were located between the great lakes of Africa. Remarkable lakes in this case include Lake Victoria, Lake Kivu and Lake Tanganyika.
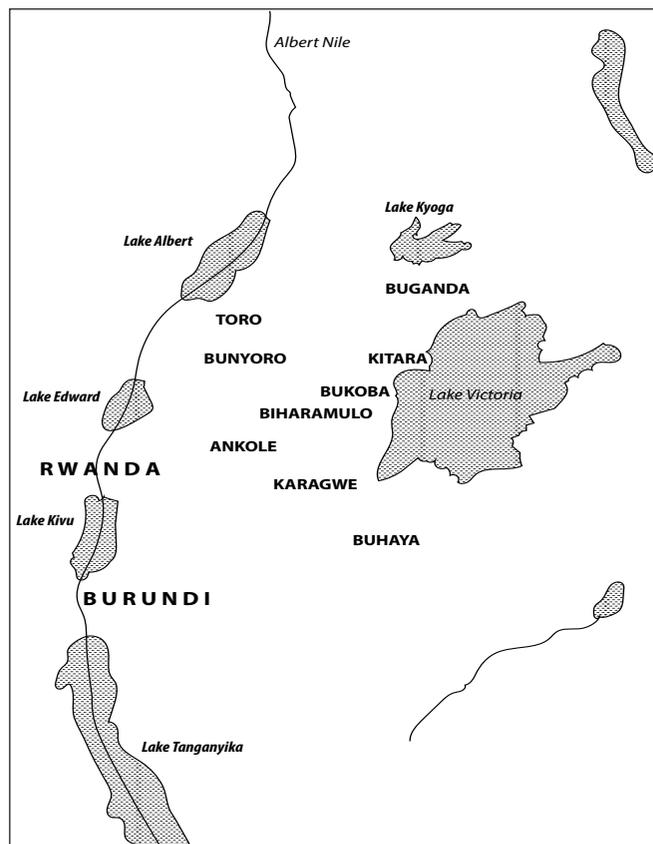
Fig. 3.1: Map showing kingdoms in the interlacustrine region

In the past, there were several kingdoms in the interlacustrine region. These kingdoms included Burundi, Bunyoro-Kitara, Buganda, Ankole, Bushi, Buhavu, Buhunde, Rwanda, Burundi, Karagwe and Buhaya. These interlacustrine kingdoms existed from the 14th and 15th centuries until colonial period.

The area to the north, west and south-western shores of Lake Victoria as far as Lake Kivu and eastern part of Democratic Republic of Congo was inhabited by a group of kingdoms where the languages were closely related.

The largest of all was Buganda followed by Rwanda and Burundi.

Application activity 3.1

1. Copy the map above in your notebook.

2. Identify the lakes on the map and the kingdoms that had been created in the region.

3.2. The Origin of Rwanda Kingdom

Learning activity 3.2

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

The Kingdom of Rwanda existed since 14th 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 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. Through combination 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 on Rwanda was the Nyiginya dynasty and the first ancestor of the Banyiginya was the mythical character known as Kigwa Sabizeze, the son of Shyerezo or Nkuba and 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 reveived 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 A. Kagame

Royal name	Traditional name	Queen - mother	Clan	Period of reign
1. Gihanga	Ngomijana	Nyirarukangaga	Abazigaba	959 - 992
2. Kanyarwanda I	Gahima I	Nyamasusa	Abasinga	992 - 1025
3. Yuhi I	Musindi	Nyamata	Abasinga	1025 - 1058
4.-	Rumeza	Kirezi	Abasinga	1058 - 1091
5.	Nyarume	Nyirashyuza	Abasinga	1091 - 1124
6.	Rukuge	Nyirankindi	Abasinga	1125 – 1157
7.	Rubanda	Cyizigira	Abasinga	1157 - 1180
8. Ndahiro I	Ruyange	Cyizigira	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.MibambweI 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.MibambweII Sekarongoro II	Gisanura	Nyabuhoro	Abaha	1609 - 1643
22. Yuhi III	Mazimpaka	Nyiramarembo	Abakono	1643 - 1675
Karemera Rwaka	Intruder king	Rukoni	Abanyiginya	1675 - 1708
23.Cyirima II	Rujugira	Kirongoro	Abega	1708 - 1741
24. Kigeli III	Ndabarasa	Rwesero	Abagesera	1741 - 1746
25.MibambweIII Mutabazi III	Sentabyo	Nyiratamba	Abega	1746- ?
26. Yuhi IV	Gahindiro	Nyiratunga	Abega	? -1853
27. Mutara II	Rwogera	Nyiramongi	Abega	? - 1853
28. Kigeli IV	Rwabugiri	Murorunkwere	Abakono	1853 - 1895
29. Mibambwe IV	Rutarindwa	Kanjogera	Abega	Co- regnant
29. Yuhi V	Musinga	Kanjogera	Abega	1895 - 1931
30. Mutara III R u d a h i g w a (Charles Léon Pierre)	Rudahigwa	Kankazi	Abega	1931 - 1959
31.Kigeli V (Jean Baptiste)	Ndahindurwa			1959 - 1961

Use the information obtained from the internet and other historical sources on the origin of Rwandan Kingdom to answer the following questions:
1. Write brief notes about each of the following:
    (i)   Nyiginya State
    (ii) Gihanga Ngomijana
2. Explain the following terms: *Abami b'umushumi* and *abami b'ibitekerezo*

3.3. Reasons for expansion and downfall of the Rwanda kingdom

Organisation of Rwanda Kingdom

Learning activity 3.3

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

The Kingdom of Rwanda was also organised in different ways. These were:
•   Political organisation
•   Economic organisation
•   Social-cultural organisation

All these were aimed at strengthening and developing the Kingdom.

Political organisation

Politically, the kingdom of Rwanda had an elaborate and complex system of administration. The system of administration had key positions where everybody played a vital role. These positions were for the king, Queen mother, ritualists and traditional leaders.

In terms of leadership, like many other kingdoms in the interlacustrine region, Rwanda had a centralised system of government. The king was at the top of the administration hierarchy. He was commonly referred to as *Imana* (God), and at times as *Nyagasani*. He was also called *Umwami*. He got these titles from his subjects due to the respect they had for him.

Fig. 3.2: The palace in traditional Rwanda

Under him, there were traditional leaders known as *Abatware* for plural and *Umutware* for singular. These included *Umutware w'ingabo* (army chief), *Umutware w'umukenke/Umutware w'inka* (cattle chief) and *Umutware w'ubutaka* (land chief).

The chiefs played different roles in the kingdom on behalf of the king. These included:
• Advising him on important issues;
• Helping him in maintaining law and order;
• Collecting taxes and tributes;
• Solving land and cattle disputes among people.

The king usually came from *Abanyiginya* clan. According to traditions, *Abanyigiya* clan came from *Sabizeze. Sabizeze* fell from the sky to the world in the *Mubari* Kingdom of the *Abazigaba* clan.
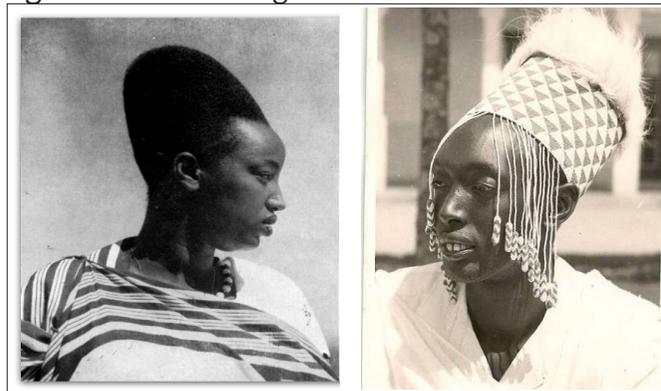
Fig. 3.3: Umwamikazi Gicanda and Mwami Mutara III Rudahigwa

The system of succession to the throne was hereditary. When a king died, which was popularly known as *Gutanga,* he was replaced by his son or brother. This was done by the *Abiru* ritualists who usually named the next successor.

Economic organisation

Economically, by the virtue of its location in the interlacustrine region, the kingdom depended on agriculture. Banyarwanda kept cattle, goats and sheep. They also grew food crops including bananas, sweet potatoes, sorghum and beans. These were consumed locally. The surplus was exchanged internally with the neighbours or traded with other kingdoms in the region like Buhavu, Bushi, Karagwe and Ankole.

Fig. 3.4: Local breed of cattle kept in Rwanda

Banyarwanda also practiced pottery. For instance, pots were made from clay soil. The pots were used for cooking, fetching and preserving water. Pots were also exchanged for milk, cattle or food internally and were also traded with neighbouring kingdoms.

Fig. 3.5: Pottery works in traditional Rwanda

Among other activities in the region were weaving, carpentry and art and craft. Some of these products were also exchanged for other goods that they could not produce. This improved their living standards.

Fig. 3.6: Examples of craftwork in traditional Rwanda

Some farmers kept bees for production of honey. Honey was an important component in traditional beer called *inturire*.

Fig. 3.7: A local beehive

As an economic activity hunting was done to provide Rwandans with meat and skins. They hunted wild animals such as porcupines, leopards, antelopes and hares.

Fig. 3.8: Hunting in ancient Rwanda

Social organisation

Socially, the kingdom had diverse social and cultural values which had a strong attachment to the people. Religiously, Banyarwanda were very God-fearing people who believed in the existence of the creator (God). They accorded Him names like *Imana* and *Nyagasani*. They also offered gifts in form of animals, meat, milk and agricultural products. This was for expected blessings such as getting children among the married, soil fertility, curing diseases and rainfall during drought seasons.

Besides, they also believed in *Ryangombe* (hero cult) and *Abazimu* (ancestral spirits). Their purposes of worship was for various reasons. They also offered gifts to the intermediate for appeasing and asking for forgiveness in case someone went wrong.

The other cultural aspect was language. Throughout the entire kingdom, people from all walks of life spoke the same language called *Kinyarwanda*. This acted as a uniting factor.

Blood pact rituals *(Kunywana)* was another aspect of their social relations. This was the drinking of blood from a cut made on each other. This ritual bound people of different social origins together. Going against was believed to have consequences to either of the two people involved.

Traditional clothing

Clothes in traditional Rwanda were made from different products. For instance, some were made from calf skins, others from barks of trees while others from leopard skins. The latter were mainly worn by chiefs and kings.

Boys clothes were called *Uruyonga* while those for men were called *Impuzu*. On the other hand, girls dressed in *Ishabure* and *Indengera* while women put on *Inkanda*.

Fig. 3.9 (a): Uruyonga clothing for boys   *Fig. 3.9 (b): Impuzu clothing for men*

Fig. 3.9 (c): Inkanda clothing for women

Construction was another important infrastructural aspect in the Rwanda Kingdom. The Banyarwanda constructed and lived in huts thatched with grass. They also decorated those hunts with mats on the floor. This made them attractive to live in.

Reasons for expansion of the Rwanda Kingdom

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.

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

The Kingdom of Rwanda had able men capable of defending the kingdom. Boys and men were recruited into the army. This was a sign of cooperation.

The army was well trained and permanent and had enough arms for use during wars. In addition, they were physically fit. They also had a willing heart to serve the kingdom.

(ii) Weak neighbouring kingdoms

Rwanda Kingdom was militarily stronger than her neighbouring kingdoms from Ruganzu Ndoli. 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 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 favoured 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 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.

Reasons for the downfall of Rwandan Kingdom

There were many reasons that could lead to the collapse of a kingdom. The Kingdom of Rwanda collapsed 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 Goetzen who came in 1894 wrote a comprehensive report about the Kingdom. Rwanda officially became a protectorate in 1897. This was the begining 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'état, 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 was 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. The 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'état of Gitarama. This led to the abolition of the monarchy on 28th January 1961and subsequent declaration of the republic confirmed by the referendum on September 25th 1961.

1. Explain to what extent the following values had contributed to the expansion of the Kingdom of Rwanda: patriotism and nationalism.

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

3.4. The most important monarchies in Rwandan Kingdom

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 (1379-1411)

He was the son of Cyilima 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 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 whose the residence at Huye mountain. From that time the frontier of Rwanda reached at Burundi and 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 confidents 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	Cyirima	Mutara	Cyirima
Kigeli	Kigeli	Kigeli	Kigeli
Mibambwe	Mibambwe	Mibambwe	Mibambwe
Yuhi	Yuhi	Yuhi	Yuhi

– The kings whose the dynastic names of *Mutara* and *Cyirima* 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 (1690-1708)

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 before that he died very old at Ntora, current Gisozi in Gasabo

District. 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.

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. 3.10: Kigeli IV Rwabugiri

The mother of Kigeli IV Rwabugiri was called Nyirakigeri Murorunkwere. Kigeli Rwabugiri was one of the most prosperous and famous kings of Rwanda. He was a renown 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 bier 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 or Götzen 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 3.4

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.

CIVILISATION OF PRE-COLONIAL RWANDA

Remember!

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

End unit assessment

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 fall of Rwanda Kingdom.

Key Unit Competence: To be able to analyse the civilization of pre-colonial Rwanda

4.1. Notion of civilisation

Learning activity 4.1

By using internet or textbooks, explain the term "civilisation" and describe its components.

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 believed 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 4.1

1. In your own words, define the term civilization.

2. With tangible examples, explain two components of civilization

Remember!

Formal writing in Rwanda began with the coming of the Europeans.

4.2. Social organisation of the pre-colonial Rwanda

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. 4.1: People transporting a bride
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.

4.3. Cultural organisation

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*" we understand spirits of the departed or dead. 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 (Sprits of ancestors)
  – Abazimu bo mu muryango (Sprits of ancestors from the large family)
  – Abazimu b'ibyinjirizi (Sprits 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. 4.2: 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 ladies 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 (*Imiziro*) 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 4.3

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.

4.4. Political and military organisation

Learning activity 4.4

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.

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. 4.3: 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:

Militia (Umutwe w'ingabo)	Cattle-army (Umutwe w'inka)	Reign
Abakaraza	Imirishyo	Ruganzu I Bwimba
Abashakamba	Umuhozi	Mibambwe II Gisanura
Nyaruguru	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 4.4

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.

4.5. Economic organisation

Learning activity 4.5

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 rainy 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. 4.4: 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;

- 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 (Umuvure), milk pot (Ibyansi, Ibicuba), etc.
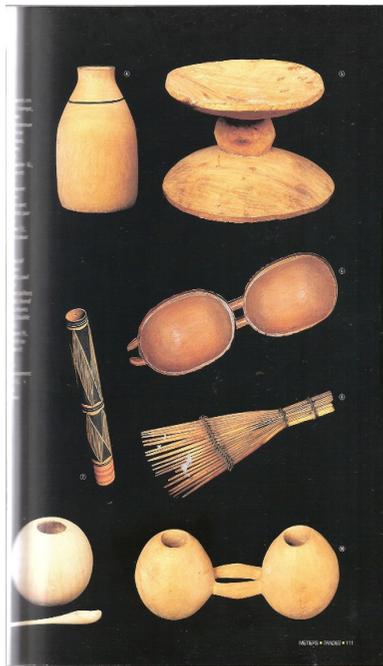

Fig. 4.5: Some wooden tools used in traditional Rwanda

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, with 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 Islan

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.

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 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 4.5

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.

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

Learning activity 4.6

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

Pastoral clientelism (Ubuhake)

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 (Indorano)

(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)Gaving 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 knife 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 descendents 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, Cyangugu and 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.

Application activity 4.5

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.

3. Explain the modifications operated by the Belgian

End unit assessment

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. Define the term civilization and briefly explain its components.
4. Account for the consequences of famines in pre-colonial Rwanda.
5. Discuss the role of the army 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.

GENOCIDE AND ITS FEATURES

Key Unit Competence: To be able to analyse the civilization of pre-colonial Rwanda

5.1. Definition of the concept of genocide

Learning activity 5.1

By using internet or the History and citizenship learner's book of senior one, 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, 1938-1945)

The term "genocide" refers to an attempt "to wipe out an entire people based on tribe, religion, ethnic or race". "Genos" refers to race or genetic make-up, while "Cide" (Caedere, in Latin) refers to murder based on the genetic make-up of a particular group of people.

The term "Genocide" was used for the first time by Raphael Lemkin in his work "Axis Rule in Europe" published in America in 1944. He writes" By 'genocide' we mean the destruction of an ethnic group . . . . Generally speaking, genocide does not necessarily mean the immediate destruction of a nation, except when accomplished by mass killings of all members of a nation. It is intended rather to signify a coordinated plan of different actions aiming at the destruction of essential foundations of the life of national groups, with the aim of annihilating the groups themselves.

The objectives of such a plan would be disintegration of the political and social institutions, of culture, language, national feelings, religion, and the economic existence of national groups, and the destruction of the personal security, liberty, health, dignity, and even the lives of the individuals belonging to such groups. ... "

Genocide was legally defined in the International Genocide Convention of 1948 as "acts committed with the intention to destroy, wholly or in part, a national ethnic, racial or religious group, as such."

A legal definition is found in the 1948 United Nations Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG), where the Convention (in article 2) defines genocide:

"...any of the following acts committed with intention to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

    i.   Killing members of the group;

    ii.   Causing serious bodily or mental harm to members of the group;

    iii. Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

    iv. Imposing measures intended to prevent births within the group;

    v.   Forcibly transferring children of the group to another group."

Some terms are specifically used to mention some acts of genocide in special cases, such as "Final Solution", a code used by the Nazi leaders to design the extermination of the Jews in Europe. This term has been also used by some authorities under the regime of Habyarimana to design the exterminations of the Tutsi in Rwanda. "Shoah", "Catastrophe" and "Holocaust" are the terms used by the scholars to design also the Genocide against the Jews.

Fig. 5.1: Delegates attending the 1948 Convention in Paris, France

Fig 5.2: Bodies of victims of 1994 genocide against Tutsi the Murambi memorial site

Application activity 5.1

1. Define genocide according to Lemkin Raphael

2. Identify the names given to the genocide committed against Jews.

5.2. Features of the 1994 Genocide against the Tutsi

Learning activity 5.2

By using internet or the History and citizenship learner's book of senior one, research one the features of the 1994 genocide against the Tutsi.

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.

i. *Massive killing and massacre of people*

During the 1994 Genocide against the Tutsi, many people were killed. Over one million people perished in only 100 days. The killings were spear-headed by the state organs and paramilitary (*Interahamwe* militia).

ii. *Extreme forms of violence against innocent people*

It involved rape, abduction and torture of the innocent Tutsi by the Hutu extremists. It involved pounding babies in mortars, and confining and starving victims to death. It also involved burying victims alive, maiming and shooting them to death.

iii. Organised to eliminate the Tutsi

The 1994 Genocide against the Tutsi was organised specifically to clear the Tutsi. The perpetrators killed the Tutsi elderly, men, women, youth and children. They went to the extent of cutting pregnant women to remove the foetus. They made sure that the foetus was dead. They also killed Hutu politicians opposed to genocide.

iv. Isolation and lack of external interference

During the 1994 Genocide against the Tutsi, Rwanda was isolated by other countries and peace keeping agencies. For instance, there was the withdrawal of UN troops stationed in Rwanda. However, the UN Security Council ignored warnings of the impending massacre. The UN failed to empower the force, and did not issue a mandate to stop the 1994 Genocide against the Tutsi.

v. Role of state machinery

The government initiated, executed and coordinated the 1994 Genocide against the Tutsi. Government soldiers, local administration, public media, public services and security forces were involved. They encouraged the Hutu extremists and militias to perpetrate the 1994 Genocide against the Tutsi.

vi. Popular participation

Before and during the 1994 genocide against the Tutsi, the government carried out a wide propaganda to involve all the Hutu to exterminate the Tutsi which many Hutu accepted. They were briefed, trained and equipped with everything to wipe out the Tutsi.

Application activity 5.2

1. Explain any two features of the 1994 genocide against the Tutsi.

2. Give two reasons justifying how the 1994 genocide against Tutsi had been prepared a long time before its perpetration.

5.3. Genocide and other mass crimes

Learning activity 5.3

By using internet or the History and citizenship learner's book of senior one, research one genocide and other mass crimes.

Genocide is distinguished from other mass crimes such as crimes against

humanity, war crimes, crimes against peace and crimes of aggression.

Crimes against humanity

Crimes against humanity are certain acts when committed as part of a widespread or systematic attack directed against any civilian population. Crimes against humanity can be committed during peace or war period; they are not isolated or sporadic events bur are part either of a government policy or of a wide practice of atrocities tolerated or condoned by a government.

This crime includes murder; massacres; dehumanization; extermination; human experimentation; extrajudicial punishments; death squads; military use of children; kidnappings; unjust imprisonment; slavery; cannibalism, torture; rape; political, racial, or religious persecution; and other inhumane acts may reach the threshold of crimes against humanity if they are part of a widespread or systematic practice.

In addition, the Rome Statute definition offers the most expansive list of specific criminal acts that may constitute crimes against humanity to date.

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, with knowledge of the attack:

a) Murder ;

b) Extermination ;

c) **Enslavement ;**

d) Deportation or forcible transfer of population;

e) Imprisonment or other severe deprivation of physical liberty in violation of fundamental rules of international law;

f) Torture ;

g) Rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilization, or any other form of sexual violence of comparable gravity;

h) Persecution against any identifiable group or collectivity on political, racial, national, **ethnic**, cultural, religious, gender as defined in paragraph 3, or other grounds that are universally recognized as impermissible

under international law, in connection with any act referred to in this paragraph or any crime within the jurisdiction of the Court;

i) Enforced disappearance of persons;

j) The crime of **apartheid;**

k) Other inhumane acts of a similar character intentionally causing great suffering, or serious injury to body or to mental or physical health."

War crime

A **war crime** is a serious violation of the laws and customs of war (also known as international humanitarian law) giving rise to individual criminal responsibility. The war crimes include:

- initiating a war of aggression;

- murdering, mistreating, or deporting civilian residents of an occupied territory   to slave labor camps;

- murdering or mistreating prisoners of war or civilian internees;

- forcing protected persons to serve in the forces of a hostile power;

- killing hostages;

- killing or punishing spies or other persons convicted of war crimes without a fair trial;

- Willfully destroying cities, towns, villages, or other objects not warranted by military necessity.

For a wide sense, war crimes are defined in the statute that established the International Criminal Court, which includes:

1. Grave breaches of the Geneva Conventions, such as:

- Willful killing, or causing great suffering or serious injury to body or health

- Torture or inhumane treatment

- Unlawful wanton destruction or appropriation of property

- Forcing a prisoner of war to serve in the forces of a hostile power

- Depriving a prisoner of war of a fair trial

- Unlawful deportation, confinement or transfer
- Taking hostages

2. The following acts as part of an international conflict:

   - Directing attacks against civilians
   - Directing attacks against humanitarian workers or UN peacekeepers
   - Killing a surrendered combatant
   - Misusing a flag of truce
   - Settlement of occupied territory
   - Deportation of inhabitants of occupied territory
   - Using poison weapons
   - Using civilians as shields
   - Using child soldiers
   - Firing upon a Combat Medic with clear insignia.

3. The following acts as part of a non-international conflict:

   - Murder, cruel or degrading treatment and torture
   - Directing attacks against civilians, humanitarian workers or UN peacekeepers
   - Taking hostages
   - Summary execution
   - Pillage
   - Rape, sexual slavery, forced prostitution or forced pregnancy.

Crime against peace

A crime against peace, in international law, refers to "planning, preparation, initiation, or waging of war of aggression or a war in violation of international treaties, agreements or assurances, or participation in a common plan or conspiracy for the accomplishment of any of the foregoing".

A few common examples of the crime against peace include two secretly negotiated treaties between Stalin and Hitler on the partition of Poland and

annexation of Baltic States, Soviet attack against Finland in 1939, and the invasion of South Korea by North Korea in 1950.

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

Period	Country	Perpetrators	Victims	Deaths	Atrocities
1 9 9 8 - 2003	Democratic Republic of Congo	Army, army irregulars and rebels	Civilians in the eastern part of the country	Over 5 million	Rape and destruction of property
1 9 8 5 - 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.

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

6.1. Origin of mankind

EVOLUTION OF MANKIND

Key Unit Competence: To be able to analyse how mankind evolved, developed and settled in different parts of Africa.

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

The origin of humankind is said to have undergone five distinctive stages that include the following:

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

Australopithecus lived between 3.9 and 3.0 million years ago. He retained the ape like face with a sloping forehead. He had a ridge over the eyes. He had a flat nose and a chinless lower jaw. His height was between 3 feet 6 inches and 5 feet. He was fully bipedal. The thickness of his bones showed that he was quite strong. His body was similar to that of a human being. The head and face were proportionately much larger. The remains of Australopithecus were found in Kenya.

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 size was bigger than that of Australopithecus. His jaw was also lighter than that of his predecessor. As social animals, there was need to communicate and understand one another. Simple language may have evolved at this point. The brain shape shows evidence that some speech had developed. He was 5 feet tall.

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. Homo erectus developed tools, weapons and fire. He also

learned to cook his own food. He travelled out of Africa into China and the southeast Asia. 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.

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 that showed attachments for massive muscles. He was far stronger than modern human beings. His jaw was massive with a receding forehead like that of Homo erectus.

Homo sapiens appear to have been replaced by a new species called **Homo sapiens sapiens** (or modern man), who 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, in Ethiopia 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.

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.
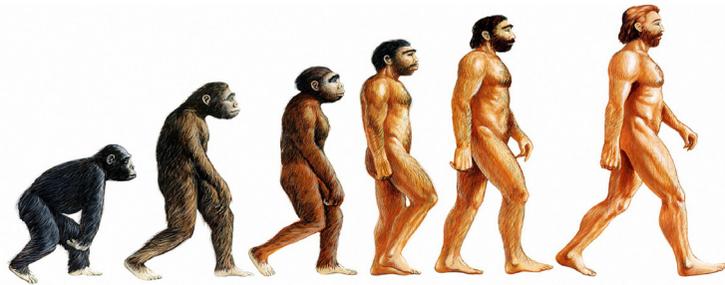

Fig. 6.1: Illustration showing scientific theory of evolution

6.2. Evolution of man

The evolution of man refers to the stages human beings went through in order to become the present day human beings. There are two theories that explain the evolution of man. These are:
- The creation theory (Biblical theory)
- The scientific theory

The creation theory/Biblical theory

This theory explains that humankind was created by God, according to Genesis 1 and 2. God moulded 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. 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. Humankind emerged as a species to produce the variety of ethnicities seen today. It further states that modern apes evolved on a separate evolutionary pathway.

Perhaps the most famous proponent of evolution theory was Charles Darwin (1809-82). He authored on *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. Earlier concepts that have proven incorrect are discarded.

Application activity 6.2

1. Explain the creation theory of man.

2. Explicate the scientific theory of evolution of man.

6.3. Stone age periods

Learning activity 6.3

By using internet or the History and citizenship learner's book of senior one, 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.

Discoveries made in Stone Age period

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
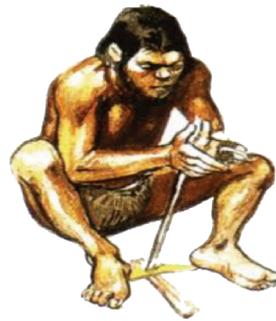
Early man making fire

Fig. 6.2: Middle Stone Age

Fig. 6.3: 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*

Fig. 6.4: Some domestic animals

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 6.3

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?

6.4. Characteristics of hunter gatherer societies

Learning activity 6.4

By using internet or the History and citizenship learner's book of senior one, 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 6.4

1. Explain what are the hunter gatherer societies.

2. Describe three characteristics of the hunter gatherer societies.

End unit assessment

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.

EGYPTIAN CIVILISATION

Key Unit Competence: To be able to explain the elements and the importance of early Egyptian civilization.

7.1. Origin and elements of Egyptian civilisation

Learning activity 7.1

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

Elements of Egyptian civilisation

From your findings, you realise out that all world civilisations have many similarities. For example, they started along river valleys. They were based on art, agriculture, religion and political systems.
The following were some of the elements of Egyptian civilisation:
• 	The ancient Egyptians were the first people of antiquity to believe in life

after death.

- They were the first to build using stones and to fashion the arch using stones and bricks.
- The Egyptians had developed a system of writing. This happened even before the unification of the two lands.

Fig. 7.1: An example of ancient Egypt writing on a stone tablet

- They were accomplished sailors and ship builders.
- They learned to chart the heavens in order to predict the Nile floods.
- Their physicians prescribed healing remedies and performed surgical operations.
- They sculpted in stone. They also decorated the walls of their tombs with naturalistic murals in vibrant colours.

The legacy of the ancient Egypt is written in stone across the face of the country. It starts from the pyramids of Upper Egypt. It goes up to the rock tombs in the Valley of the Kings. It extends to the Old Kingdom temples of Luxor and Karnak. It continues to the Ptolemaic temples of Edfu and Dendera and to the Roman temple. It ends at Isis on Philae Island.

Sphinx

Pyramid

Fig. 7.2: Elements of Egyptian civilisation

Application activity 7.1

1. Explain how the unification of the Upper Egypt and lower Egypt was an important event in Egyptian history.

2. Explain three elements of Egyptian civilization.

7.2. The main historical periods of the Ancient Egyptian civilisation

Learning activity 7.2

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

The Egyptian civilisation history 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)

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.
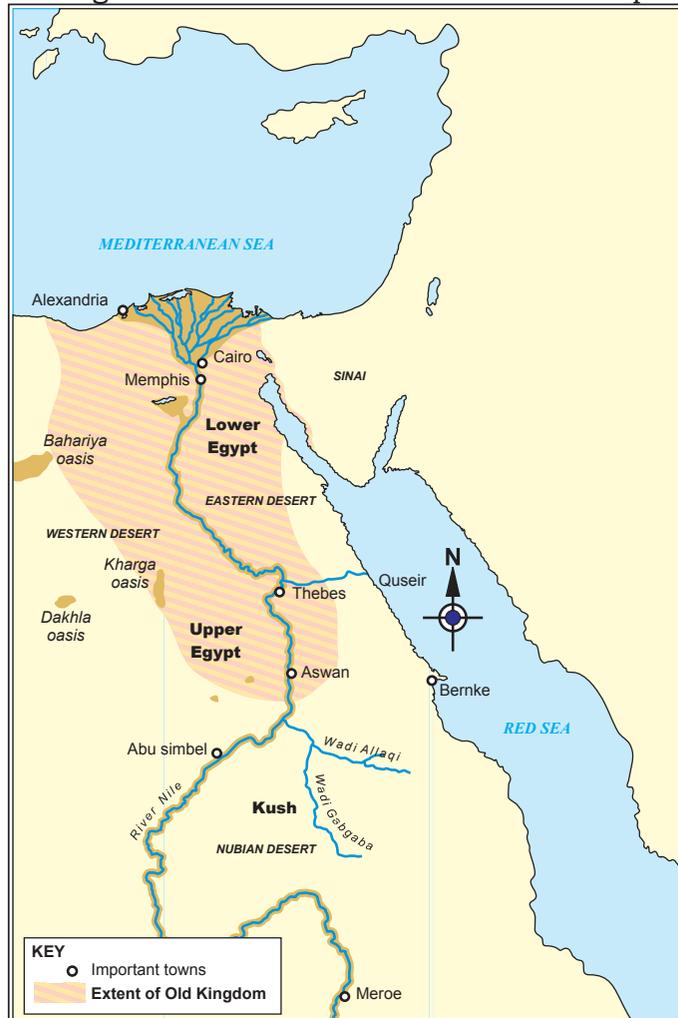
Fig. 7.3: A map of Egypt, Old Kingdom

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 jealousy. 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.

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.
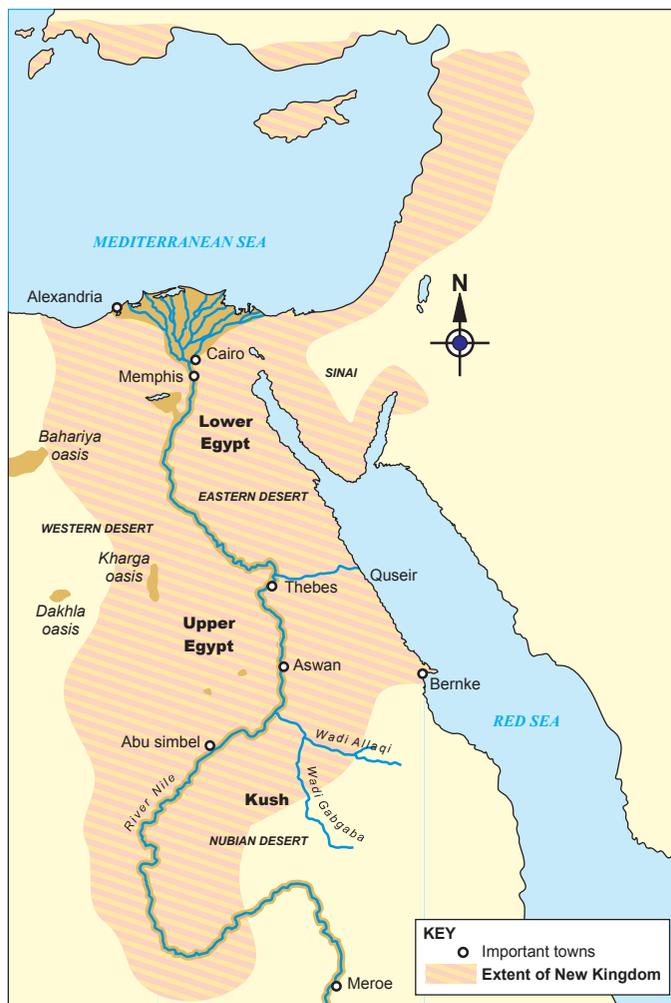
Fig. 7.5: A map of Egypt, New Kingdom

7.3. Contributions of Egyptian civilisation 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.

(ii) Mummification

This was the conservation of the dead bodies. It consisted of embalming the dead body by removing all moisture from the bod, 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. 7.6: Egyptian architecture and art works

Application activity 7.3

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.

Influence of Egyptians' religious beliefs on ancient Egypt

Learning activity 7.4

By using internet or the History and citizenship learner's book of senior one, research the influence of Egyptians' religious beliefs on ancient Egypt.

Religion plays a very important role in the society. It tells us about equality of human beings before God. It influences our society the same way it did to the Egyptian society.

The Egyptians were very religious. Religion was part and parcel of their life. They had a clear idea of the life after death.

Egyptians worshipped many gods. Every village, town and district had at least one god. The Egyptian gods exceeded three thousands. The most important ones included:

(i)   Sun-god (Ra).

(ii) The god of the Nile and judge of the dead (Osiris)

(iii) The wife of Osiris (Isis)

| Horus | Set | Thoth | Khnum | Hathor | Sobek | Ra |

| Amon | Ptah | Anubis | Osiris | Isis |
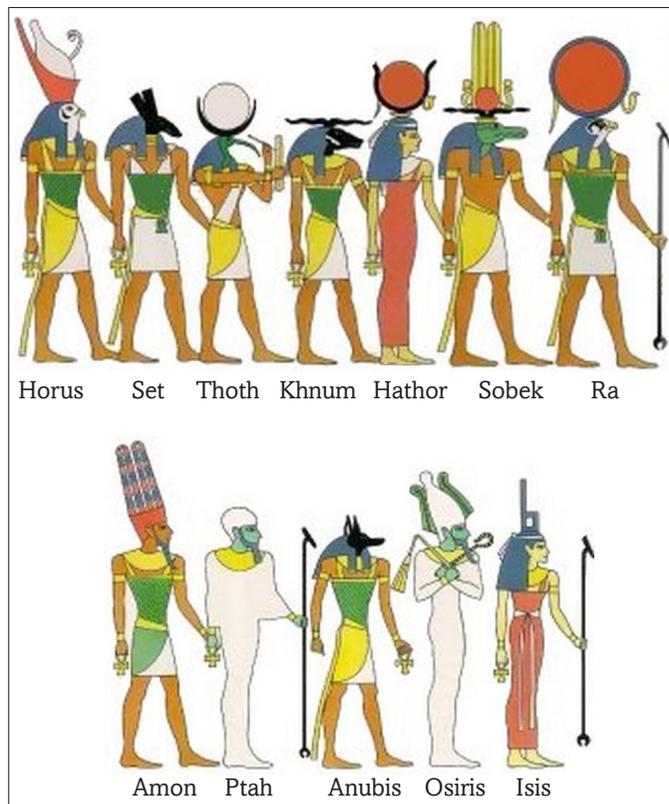
Fig. 7.7: Egyptian gods

Religion acted as a unifying factor to all the Egyptians under the same umbrella of civilisation. They became strong believers in religion, a thing that laid a foundation of the Egyptian culture.

Religious beliefs also promoted political stability of the Egyptians. They believed in their leaders (pharaohs) as having divine powers. The pharaohs were also religious leaders.

Religious beliefs promoted a sense of discipline and respect as a social norm among the Egyptians. They had it in mind that the gods would punish them in case of indiscipline. They also believed that the gods would reward you in case you appeased them. The Egyptians appeased their gods by doing good deeds and offering sacrifice.

Religious beliefs also influenced Egyptians' economic activities such as agriculture. There was a god for better harvests for their crops.

The Egyptians had their god for the Nile. They believed that this god protected them against floods.

Application activity 7.4

1. What is the common belief between Egyptians and modern world peoples?

2. Explain two contributions of the religion to the daily life in Ancient Egypt.

Remember!

Religions teach us to love one another and to promote peace.

End unit assessment

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.
   b) State the events that took place in those kingdoms during ancient Egyptian civilisation.
5. a) State the name given to Egyptian type of writing.
   b) Give its contribution to modern civilisation.
6. a) Define the term 'irrigation'.
   b) Give reasons why it was important during Egyptian civilisation.

TRANS-SAHARAN TRADE

Key Unit Competence: To be able to identify factors for the development and decline of Trans-Saharan trade.

8.1. Rise and organisation of Trans-Saharan Trade

Learning activity 8.1

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..

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 form Asia. After that the volume of trade increased.

Fig. 8.1: A section of Sahara Desert: Trans-Saharan Trade took place across this desert

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.

8.2. Reasons for the rise and development Trans-Saharan Trade

Learning activity 8.2

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.

For a long period of time, Trans-Saharan Trade was so remote and very backward. But with time, the trade came to grow and develop. 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 8.1

Make a visit to a market near where you stay.
1. Identify the people involved in trading activities.
2. Write down a list of major goods sold in that market.
3. Find out how the goods reach that market.

The Organisation of Trans-Saharan Trade

Just like any other trade, Trans-Saharan Trade had participants and specific goods of trade. It was well organised as it can be seen in the following sub-headings:

1. Participants

The groups of people which were involved in the trade included the following:

(a) The Berbers

These were the people of North Africa. They played the following roles:

- Controlling the trade
- Providing capital
- Organising the caravans across the desert
- Employing the Tuaregs who acted as guides

(b) The Tuaregs

These were the people of the Sahara Desert. They played the following roles in the trade:

- Providing water for the caravans
- Providing food for the caravans
- Acting as guides to the caravans across the desert
- Providing labour in the salt mines

(c) The Negroes

These were the people of West Africa. They played the following roles:

- Owning the gold mines
- Providing agricultural products
- Working as slave raiders
- Providing security to the traders in West Africa
- Acting as a market to European and Asians products

(d) Europeans and Arabs

They brought goods from Europe and Asia to North Africa. They exchanged these goods for West African products.

2. Items or goods traded in Trans-Saharan Trade

The major products which were involved were in two forms:

(i)   Goods from North Africa to West Africa

(ii)   Goods from West Africa to North Africa

Goods from North Africa to West Africa included weapons, clothes, beads, medicine and salt.

Goods from West Africa to North Africa included the following:

- Gold
- Ivory
- Silver
- Skins and hides
- Food stuffs
- Slaves
- Kola nuts
- Ostrich feathers

Fig. 8.2: Kola nuts and ivory

They initially practised barter trade. Later, they introduced cowrie shells as a medium of exchange. Barter trade proved to be inconvenient and unreliable.

Fig. 8.3: Cowrie shells

3. Trade routes used during the trade

There were four major routes. These were:

- The western route from Fez to Sijilmasa, Taghaza and ended in Timbuktu.

- The central route from Ghadames up to Kano in the south.
- The eastern route from Tripoli to Bilma up to Lake Chad in the south.
- The route from Egypt to the western parts of Africa. However, this was not commonly used.
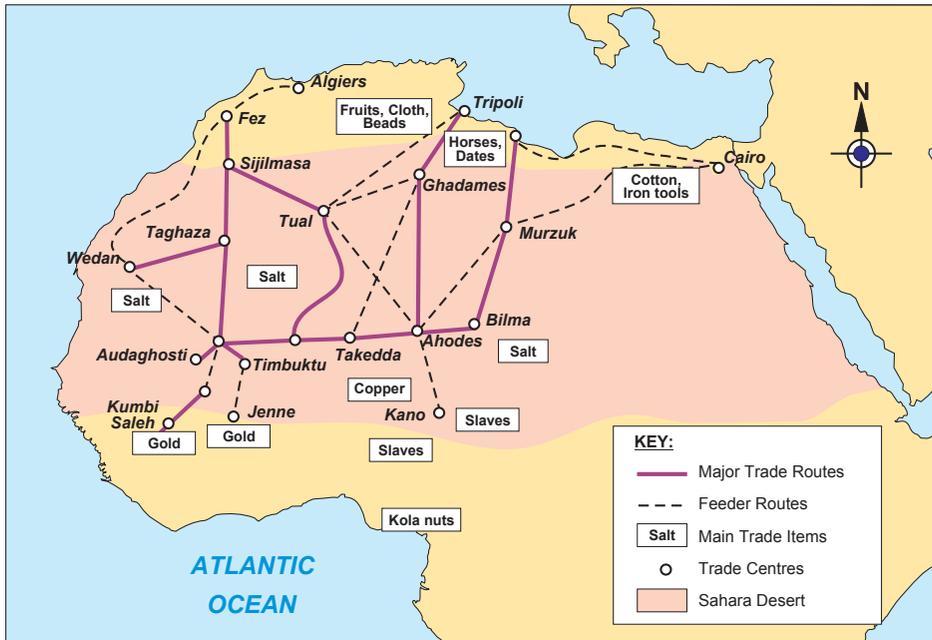
*Fig. 8.4: Trans-Saharan Trade routes*

4. Means of transport during Trans-Saharan Trade

At the beginning, traders used to move on foot while carrying out trade (head portage). Later in the 4th Century, camels were introduced and eased means of transport. This greatly increased the volume of trade. Camels were suitable for desert conditions in addition to carrying heavier load.

Fig. 8.5: Trade caravan

8.3. Problems faced by the traders during the Trans-Saharan Trade

Learning activity 8.3

Visit a nearby trading centre. Have a dialogue with the traders on the following
1. How they pay taxes
2. The problems they encounter as they run their businesses
3. How they solve the problems they face as they run their businesses.

Write down your findings in your note books.

Any trader may face challenges during trade. The traders you visited and talked to must have confirmed this to you. Traders who participated in the Trans-Saharan Trade faced some challenges. The challenges have been discussed below.

(i) **Language barrier:** The traders could not communicate easily while transacting. So, they used signs and gestures. The use of signs and gestures was not very effective.

(ii) **Long distance:** It could take 2-3 months to travel from North Africa to West Africa and coming back.

(iii) **Water shortage:** Oases were few and located far apart. They could sometimes dry up.

(iv) **Sand storms:** Strong desert winds disturbed the traders.

(v) **Inadequate weights and measures:** This made it difficult to determine the weights of goods in order to find their value.

(vi) **Barter trade:** It had challenges such as moving long distances with heavy goods transportation means, lack of storage facilities and determination of values of goods.

(vii) **Locating routes:** The traders also faced a problem of locating routes that they were to follow. This was because they did not have compasses to use.

(viii) **Harsh climate:** The problem of the harsh climate also disrupted the trade activities. It was extremely hot during the day and very cold during the night.

(ix) **Inadequate facilities:** Storage facilities were inadequate. Some of the goods could get spoilt, especially agricultural goods.

(x) **Heavy goods:** Some of the goods they carried were very heavy and

transporting such goods became difficult.

(xi) ***Heavy taxes*** imposed on the traders also limited the traders' profits.

(xii) ***Civil wars*** also put the lives of the traders at a big risk. Some could get killed while crossing such areas.

(xiii) ***Dishonest traders*** could disappear without paying or supplying goods agreed upon.

(xiv) ***Highway robbers*** could steal the goods from the traders or even kill them.

(xv) ***Wild animals*** such as hyenas, snakes, lions and leopards scared and on some occasions killed the traders.

Important!

The Rwandan government is emphasising standardisation culture or quality principles. This is to ensure that its citizens get the best quality products for a worthy cost. This helps to overcome problems like those experienced during the Trans–Saharan Trade. During that time, people gave in much for less. For example, beads for gold, and a gun for hundreds of people (slaves).

8.4. Effects of the Trans–Saharan Trade

Learning activity 8.4

According to you, in not more than 100 words, describe discuss the socio-economic importance of the market you visited in application Activity 8.3 to the community.

The market you visited above 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.

(xv)   It introduced camels into North and West Africa. The camels were the major means of transport.

(xvi)   It led to the decline of local industries because of the introduction of cheap foreign goods.

(xvii)   The trade led to the rise and expansion of empires such as Ghana, Mali, and Songhai. This was because the empires got a lot of wealth in form of taxes from the trade.

(xviii) The Arabic culture including language, dressing and cooking was introduced.

(xix)   The trade created a permanent relationship between North and West Africa, and the Arab world.

(xx)   It led to the European colonisation of Africa because European

powers wanted to stop slave trade.

8.5. Reasons for the decline of the Trans–Saharan Trade

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.

End unit assessment

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

Unit 9 TRANS-ATLANTIC SLAVE TRADE (TRIANGULAR TRADE)

Key Unit Competence: To be able to analyse the origin, growth, organization, effects and decline of the transatlantic slave trade.

9.1. Definition and origin of Trans-Atlantic Slave Trade

Learning activity 9.1

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 made 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.
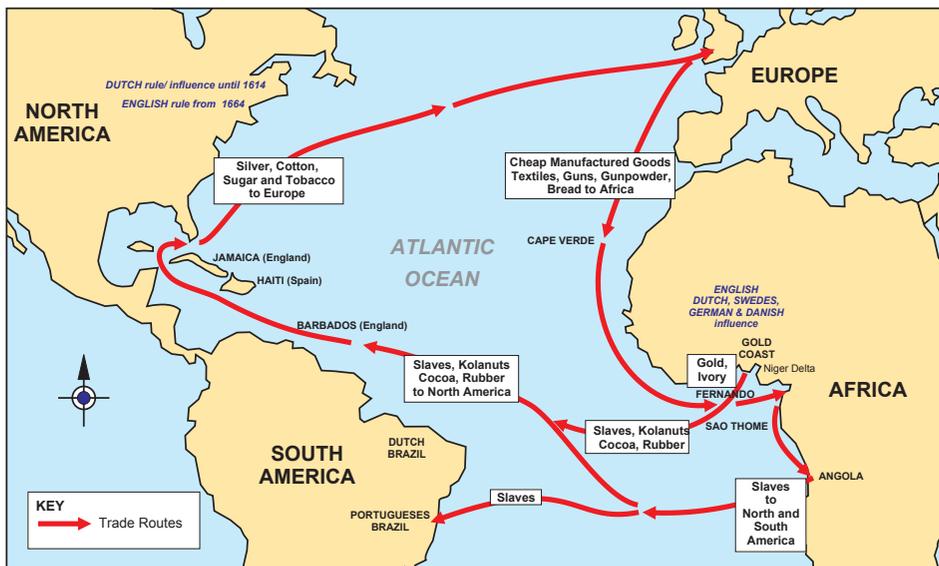
Trade is necessitated by forces of demand and supply. Trans-Atlantic Slave Trade started and thrived as a result of these forces.

Slaves were demanded by European countries even after the decline of Trans-Saharan Trade. This gave a boost to Trans-Atlantic Slave Trade. The origin of Trans-Atlantic Slave Trade can be traced to as early as 1441.

It started when Gonzalves, a Portuguese explorer in West Africa, took ten slaves to Portugal. He took them initially as missionary trainees, but later turned them to be slaves. The slaves looked energetic. This marked the beginning of Triangular Trade especially after Portuguese developed Port Elmina. Port Elmina was developed in 1482 to handle the trade.

Various European countries such as Britain, France, Spain, Dutch and Portugal scrambled for slaves. They scrambled for slaves from West Africa to America (New Found Lands) because of free labour.

European countries needed agricultural raw materials to feed their home industries. They would then bring their manufactured goods to West Africa. The goods included guns, salt, clothes, mirrors, shoes, tea and sugar.

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

Some of the reasons that you gave in reference to **Activity 8.2** 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.

9.2. Organisation of Trans-Atlantic Slave Trade

Learning activity 9.2

Draw a big triangle on a manila paper.
- Mark the top angle as Europe.
- Mark the angle on your right as West Africa.
- Mark the angle on your left as America (West Indies).
- On each angle, indicate the goods involved.

The Triangular Trade was linked, organised and conducted along the great triangle. The triangle linked three continents of Europe, Africa and America.

- **From Europe to Africa**: Ships would carry traders and manufactured goods such as guns, gunpowder, clothes, beads and utensils.
- **From Africa to America**: Africans would receive manufactured goods and in return give Europeans slaves. They also sold ivory, bee-wax, honey and tortoise shells. Europeans would then head to America.
- **From America to Europe**: Slaves in America would grow cash crops such as cotton, coffee, tea, sugar cane and tobacco. They would also exploit minerals such as iron ore, copper, gold and diamond. These raw materials would be shipped to Europe to feed their home industries.

The European merchants did not go into the interior of Africa to capture slaves. The African chiefs, traders and wealthy people could take them to Europeans at the coast. Africans were enslaved in five ways. These were:
a) Criminals were sold by chiefs as a punishment.
b) Free Africans were captured in raids by African and European gangs.
c) Domestic slaves were resold to Europeans.
d) Prisoners of war and debtors who failed to pay would be sold.
e) Porters who went carrying goods to the coast were normally kidnapped and sold into slavery.

Kings and chiefs carried out constant raids and slaves were bartered for the European goods. Later on, cowrie shells were introduced as money as a medium of exchange.

Chained slaves on their way to market centres *A chain used to tie slaves*

Fig. 9.2: Slave trade

Slaves captured in the interior were made to match in caravans for long distances. Their arms and neck were tied to each other. Slaves had no sufficient water and food. However, those who refused or failed to continue were killed. Some were tied on the trees and left to be eaten by wild animals.

At the coast, slaves were inspected and branded then taken to America. They were made to work in cotton, sugar cane, tobacco and tea plantations. They also worked in gold and silver mines.

Slaves worked for long hours with little food and rest. They suffered from physical weakness (fatigue), poor living conditions and harsh treatment. Most of them died.

The products of their labour were taken to feed the European industries. The industries made products which were again taken to West Africa for exchange of slaves. The trade continued in that cycle.
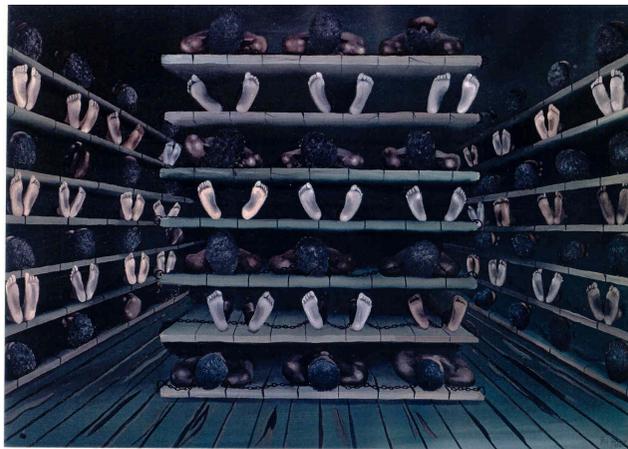
Fig. 9.3: Slaves packed in a ship during Triangular Trade

9.3. Effects of Trans-Atlantic Trade

Learning activity 9.3

Use the library and internet to 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. It reversed Africa trade from North Africa towards the coast of West Africa.

(ii) Centres of wealth and power moved. They moved from the Sudanese states to forest states and to the coastal trading communities.

(iii) It hindered economic development of West Africa because people paid attention on slave trade. People neglected agriculture, industry and legitimate trade.

(iv) African local industry art and craft such as pottery and weaving declined. This was because the products made were replaced with European finished goods.

(v) Insecurity that prevailed stopped people from carrying out agriculture. Crops and livestock were destroyed leading to famine.

(vi) Europeans made a lot of profits from slave trade; these profits from slave

trade contributed to the Industrial Revolution and urbanization in Europe

(vii) It encouraged the development of coastal towns and ports such as Accra and Lagos.

Problems encountered in Triangular Trade

You can link the challenges of migration with Triangular Trade. You realise that the challenges of migration are related with those of Triangular Trade. Let us now look at the problems that were encountered during Triangular Trade.

(i) **Poor means of exchange:** They initially practised barter trade. Later, cowrie shells were introduced as a medium of exchange. Barter system of trade proved to be inconsistent and unfair in the trade.

(ii) **Language barrier:** The people of West Africa could not talk the languages of the Europeans. This made trade a bit more difficult and complicated.

(iii) **Hostile tribes:** Some tribes in West Africa were harsh and hostile. Traders could not penetrate through and carry out hunting and raids of slaves. This made trade a bit difficult.

(iv) **Food shortage:** Traders could at times run out of food. Agriculture was rarely practised in villages because of constant hunting of slaves.

(v) **Poor communication network:** Roads and railways were not there. Traders were forced to move and walk long distances in the forests of West Africa.

(vi) **Wild animals:** Traders encountered a problem of wild animals such as leopards, lions and hyenas. The animals threatened their movements in the forests of West Africa.

(vii) **Diseases**: Traders were affected by diseases such as sleeping sickness and malaria which killed some of them.

(viii) **High taxes on trade items:** African chiefs demanded high taxes from the traders. This later on demoralised traders because they made little profits.

9.4. Reasons for the abolition of Trans-Atlantic Slave Trade

Learning activity 9.4

Basing on the knowledge you have acquired, why do you think it was important to abolish slave trade in west Africa?

Critically looked at, the negative effects show why it was necessary to abolish the Trans-Atlantic Slave Trade. The following were some of the reasons for the abolition of the trade:

(i)   The British government, through parliament, banned (stopped) slavery in 1807. It was found out that free labour was cheaper than forced labour.

(ii)   Some humanitarians realised that slavery and slave trade were illegal both before God and before the Law. They started the campaigns for its abolition.

(iii)   Slaves in the plantations often rioted, killed their masters and destroyed their property.

(iv)   Economic factors in Europe led to the abolition of slave trade. For example, as a result of Industrial Revolution, machines could do work better than labour. Therefore, human labour of slaves was no longer needed.

(v)   Britain and other European countries needed market in West Africa. They could not get it before establishing conditions. Therefore, they had to abolish slave trade.

(vi)   The British industrialists needed more raw materials such as cotton for textile industries. They also needed palm oil to lubricate their industry machines. They agreed that slaves should be set free.

(vii)   It was the British national interest to abolish slave trade. This was because if Trans-Atlantic Trade continued, it would have reduced the growth of industries.

(viii) Brazil and Cuba started to produce sugar cane in large quantities in the 19th Century. It was cheaper in European markets. Britain felt that slave trade was no longer profitable.

(ix)   The American Revolution of 1776 against the British colonial masters undermined slave trade. Colonies in America declared themselves independent. Britain changed her attitudes towards these colonies. Britain started to invest in industries which needed less human labour.

(x)   The introduction and development of legitimate trade made the abolition of slave trade possible. It created a new type of economy, where European and African traders would benefit. It was profitable to sell raw materials than selling slaves. It was also cheaper to transport raw materials than slaves.

(xi) The French Revolution of 1789 emphasised liberty, fraternity, solidarity and equality of all human beings. The revolution helped to create awareness about human rights.

(xii) The rise of men with new ideas in Europe. Great thinkers (philosophers) such as Voltaire preached against slave trade and slavery in the world.

(xiii) The declaration of independence of the Maroons (ex-slaves) in Jamaica. This raised a lot of concern. Slave owners started looking at slaves as a liability than as an asset.

(xiv) The exploration of the interior of West Africa by Europeans helped to abolish slave trade. The European and African associations were interested in the scientific and geographical problems. They were also interested in market for European manufactured goods. Slaves were no longer an issue to recon with.

(xv) The new policy of colonisation of Africa could not succeed if slave trade was still on. In order to colonise and exploit African resources, it was important to first stop slave trade. It was only then that the colonialists could make themselves acceptable in Africa.

End unit assessment

1. Explain why Trans-Atlantic Slave Trade is commonly referred to as 'Triangular Trade'.
2. Explain the origin of Trans-Atlantic Slave Trade.
3. Triangular Trade had to rise, grow and develop because of various factors. Mention at least eight factors.
4. Explain the effects of Triangular Trade on West Africa, Europe and America.
5. Clearly elaborate the organisation of Trans-Atlantic Slave Trade before the 19th Century.
6. Explain the reasons that led to the collapse of Triangular Trade in the 19th Century.

Unit 10

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

Key Unit Competence: To be able to explain the concepts of human rights, citizen duties and responsibilities, and suggest ways of preventing human rights violations.

10.1. Concept of human rights

Learning activity 10.1

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

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. 10.1: United Nations delegates in a meeting

10.2. Human Rights violation

Learning activity 10.2

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

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 were 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.

10.3. Ways of preventing Human Rights violation

Learning activity 10.3

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

1. **Sensitising 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.

Application activity 10.3

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

Cases of human rights violation

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

10.4. Basic Human Rights with a special focus on gender equality and children's rights

Children's rights

A child is a person who has not attained the age of 18 years. Children rights are the rights that children are entitled to, and they can legally claim.

Children's rights include the following:
(i)   Right to education from the state and parents
(ii)   Right to good health
(iii) Right to basic education
(iv)   Right of protection against any kind of harm such as physical assault

Other rights of children are:
(i)   Children should not be separated from their parents except by the decision of authorities and court.
(ii)   The state should protect children from any kind of violence including sexual exploitation.
(iii) The state should look after children without families. It should provide suitable protection and settlement for them.
(iv)   Handicapped children are entitled to medical care (treatment) and special education.
(v)   Children should access medical care and public health care.

(vi)   The state should protect children against economic exploitation and hard labour.

(vii) Children should not face corporal punishment and life imprisonment.

(viii) Children should not participate in any hostilities such as armed conflicts.

(ix)   Children should not be mistreated or neglected by their parents, friends, guardians or the state.

(x)   Children should be prevented from dropping out of school.

Note!

Children's rights are mainly provided by parents, guardians and the state.

Gender equality

The constitution states that all persons are equal before the law. They all have the right to equal protection and equal benefit of the law. This means that every person has a right to the full and equal enjoyment of all rights and freedoms.

Women and men have the right to equal treatment and to equal opportunities. The constitution states that there should be no discrimination against any person because of sex/gender, race, pregnancy, marital status, health status, ethnic/social origin, colour, age, disability, religion, conscience, belief, culture, dress, language or birth.

Among the legal instruments in place is the 2003 constitution, that provides for 30 percent automatic representation of women in decision making organs.

The quota has since surpassed within various organs, notably the parliament which constitutes double the provision, with 64 percent of the seats occupied by women.

The executive comprising cabinet ministers and ministers of state, the women constitute 36 percent.

Remember!

In the past, the woman has been discriminated against socially, economically and politically. It is important that the citizens recognise that though gender differences do exist, they need not lead to discrimination as both sexes have important contributions to make to the nation. It is also the responsibility of the citizen to respect and protect the rights and freedoms of each gender.

Sexual abuse and gender-based violence

Sexual abuse is unwanted sexual activity. It is committed by people who use force, make threats or take advantage of victims who are not able to give consent. Most victims and perpetrators know each other.

Sexual abuse can happen to a person of any gender. This form of abuse can happen to:

(a) One of the two people who are married.

(b) A child

(c) People with disability

(d) Any person found in a risky place or situation.

Gender-based violence on the other hand is violation of human rights against a man or woman. It includes rape, sexual assault, stalking, battering and other acts that may cause harm to a person.

Gender-based violence can result in physical, sexual or mental harm or suffering to the victim. It undermines the health and dignity of the victim. The victim also suffers sexual and even reproductive health consequences which may include:

• Forced or unwanted pregnancy

• Abortions

• Fistula

• STIs including HIV

• Death

Sexual abuse and gender-based violence may happen anywhere including our homes, schools and other public places. Always avoid places that may pose a security risk to you. When abused or violated:

• Seek treatment from a nearby health facility.

• Report the offender immediately to the police.

• Inform another person or an adult near you for help.

• Resist to avoid further damage

Once the violation has occurred, do not be afraid to seek for counselling. Talk about it. Other people may have a way of helping even after the act of violence.

10.5. Citizen duties and responsibilities

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 tax money 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.

End unit assessment

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 11 — FORMS AND PRINCIPLES OF DEMOCRACY

Key Unit Competence: To be able to explain forms and principles of democracy.

11.1. Definition of democracy

Learning activity 11.1

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 were 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.

(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	• Citizen participation • Accountability • Transparency • Bill of rights • Human rights
Judiciary	• Equality • Control of the abuse of power • Rule of law

Executive	• Political tolerance
	• Regular, free and fair elections
	• Economic freedom
	• Accepting the results of elections
	• Multi-party system

Remember!

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 11.1

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

Forms of democracy

(a) Direct democracy

This places all power in the hands of an individual. When political decisions must 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 11.2

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.

End unit assessment

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

Unit 12

IDENTIFY ONESELF DIFFERENTLY IN REFERENCE TO RWANDA

Key Unit Competence: To be able to identify oneself differently in reference to Rwanda

12.1. Forms of identities in Rwanda

Learning activity 12.1

The fact that Rwanda is a beautiful country, everyone is proud of being a Rwandan. In Rwanda how do people identify themselves?

Identity is a way of describing who someone is. It is also the beliefs, qualities and character that make a person, a group or a community.

Rwandans can be identified by any of the following particulars:

- Name
- Gender
- Age
- Province
- Nationality
- Religion
- Clans
- Family
- Self
- Social

Identity by name

Identity: Is a way of describing who someone is. It is also the beliefs, qualities and character that make a person, a group or a community.

A Rwandan can be named according to:
- Order of birth, for example, Niwempfura
- Circumstances under which one is born, for example, Mahoro, Ntambara and Rugamba
- Religious connotations, for example, Cyubahiro, Ishimwe, Ikuzo and Ineza

Identity by gender

Rwandans identify themselves according to gender, either male or female.

Identity by age

This is in regard to date of birth. Rwandans change titles every time they leave one age stage to another.

Identity by province

A Rwandan born in Rwanda originates from one of the five provinces of Rwanda. These are Kigali City, Northern Province, Southern Province, Western Province and Eastern Province.

Identity by nationality

A person is Rwandan by birth if both or one of the parents is Rwandan. A person can also be Rwandan by naturalisation or through adoption.

A spouse who is not Rwandan, upon application, is entitled to Rwandan nationality. Rwandans returning from any countries of asylum and their children are natural citizens. This includes children who were born while in asylum.

Identity by religion

We all belong to a certain religion. We may be Christians, Muslims, Hindus or traditionalists. Through our different religions, we all worship God.

Identity by clans

Each one of us can be identified by our clans. You may belong to Abega, Abanyinginya, Abasinga, Abagesera among others.

Identity by family

Any Rwandan can identify himself or herself using the family he or she is born in. That is why you carry the same surname as your father or guardian.

Self identity

The unique characteristics each one of us has makes us be differentiated from others. These may include physical features such as birth marks or inherent features such as tonal variation and colour of the eyes or skin.

Social identity

We all belong to the larger human society regardless of our age, gender and status.

Differences between identities

(i) **Differences in names:** Our names are different, except in isolated cases. In most instances, we acquire names depending on the season when we were born, or people, places or animals we are named after.

(ii) **Differences in gender:** Each one of us belongs to one of the two genders: male or female.

(iii) **Differences in age:** People are oftenly categorised as children, youth or adults.

(iv) **Differences by province:** We come from different provinces. Some come from Eastern province, Western province, Southern province, Northern province while others come from Kigali province.

(v) **Differences in clans:** This is another distinguishing factor among Banyarawanda where by people belong to different clans like Abanyiginya, Abasinga, Abega, Abagesera and Abashingwe. They are these clans that constitute the larger Rwanda society.

Activity

Explain other differences among Rwandans in terms of family, self and social status.

Similarities between identities

(i) We all belong to one of the five provinces of Rwanda.

(ii) Each one of us has a name.

(iii) All of us belong to either of the two genders: male or female.

(iv) All of us can be categorised into one of the three basic stages of life based on age, that is, either a child, a youth or an adult.

(v) All of us belong to one country, Rwanda.

Remember!

Basically there are no differences among Rwandans based on identities. There is a similarity that cuts across all Rwandans, that is, '*NDI UMUNYARWANDA*.' This cuts across all regardless of provincial origin, gender, age and name.

Roles of identities

Identifying oneself as Rwandan is of great importance.

(i) It gives one a sense of belonging and pride of being identified as Rwandan.

(ii) It creates and strengthens the spirit of patriotism among Rwandans. This especially applies to those who grew outside the country.

(iii) Identifying one as Rwandan is a bond of togetherness among people especially among the youth. For example, the Makerere University Banyarwanda Students' Association (MUBSA).

(iv) Identity helps people to keep the values of Rwanda as a nation. Examples of such values are self-reliance, dignity and anti-corruption.

(v) Identity creates self-appreciation and hard work towards achievement of common goals of development for the nation. For example, *Umuganda* and contribution to the *Agaciro* Development Fund.

12.2. Importance of living together in harmony

Learning activity 12.2

1. List four values that you have shared or borrowed from your classmates.
2. Describe one difficult situation which your friends or one of them has helped you get out of.

Harmony means peaceful co-existence among people from different backgrounds. These people could be from our school, neighbourhood and the country at large.

It is very important for people to live in harmony. The following are some of the importance of living together in harmony:

• Living together in harmony enables sharing of knowledge and skills among people. For example, students at school can share knowledge.

• It also enables people to live and work together to achieve common goals.

• It helps to avoid social strife and struggle among people of a given society or country.

• Harmony creates happiness among people. No one will harbour ill will towards other person. For instance, Muslims, Christians and non–believers respect each other.

• It promotes socio-cultural activities such as communal work (*Umuganda*), inter-clan as well as cross religious marriages.

• It breeds a spirit of close cooperation among neighbours in times of need. People come together to help the needy. For example, constructing

homes for the genocide survivors, bye-bye *nyakatsi* and constructing schools.

- It prevents political chaos and armed resistance as is common in many parts of Africa.
- Harmony is the foundation of self-reliance and independence among nations. It builds a strong spirit of patriotism as it has done in Rwanda.
- Harmony leads to economic and social development of a country. This includes development of infrastructure, education, trade and commerce.

Remember!

Having friends at school is a clear indication of living together in harmony.

What we have learnt

Rwandans identify themselves using different particulars such as age, gender and province of origin. Of importance is that irrespective of all that, they are all Rwandans, '*NDI UMUNYARWANDA*'. This has helped people in Rwanda to co-exist peacefully.

As a Rwandan, it is always important to uphold peace and moral values of the Rwandan society. The moral values include self-reliance and dignity, anti–corruption, hard work irrespective of gender. An example is the 64% women representation in Rwanda's parliament.

End unit assessment

1. Define the term 'identity'.
2. Explain how one can identify themselves in relation to the Rwandan society.
3. Discuss the importance of peaceful co-existence among Rwandans.
4. Describe the role of identities among Rwandans.

FORMS, CAUSES AND CONSEQUENCES OF CONFLICT AND VIOLENCE

Key Unit Competence: To be able to analyse forms,causes and consequences of conflicts and violence.

13.1. Conflict and violence

Learning activity 13.1

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 any thing 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?

What lessons do you learn from this story?

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.

13.2. Forms of conflict and violence

Learning activity 13.2

1. Use the internet or library to research on the meaning of the following words

(a) conflict

(b) violence

2. Basing on the experience acquired describe the conflict and violence that you have witnessed and explain what might have caused them.

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.**

Causes of conflict and violence

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 example, hyper inflation 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 fuelling 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:*** **T**he 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.

13.3. Consequences of conflict and violence

Learning activity 13.3

Refer to the story of Gatete on page 135

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 causalities:*** 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 lead 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.

(xiii) **_International impact:_** Conflict has a major effect on the environment through uncontrolled exploitation of natural resources. It leads to the other evils such as money laundering and drugs smuggling.

(xiv) **_Separation of families:_** Conflict and violence bring separation in families.

(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 traumatised.

Fig. 13.2: People migrating due to conflict

Conflict transformation

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 following:

(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.

End unit assessment

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 14 DIGNITY AND SELF-RELIANCE IN RWANDAN SOCIETY

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

14.1. Dignity and self-reliance

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.

> **Learning activity 14.1**
>
> 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. The Government of Rwanda has put some measures to enable us achieve self-reliance and dignity.

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

> **Learning activity 14.2**
>
> In not more than 10 lines, write down some activities that promote social and economic growth in Rwanda

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. 14.1: 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. 14.2: 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 time to cleaning and rehabilitation of the environment. After that, a meeting is held to discuss the progress of the nation. Government programmes such as immunisation days are also announced.

His Excelency the President of the Republic doing community service (Umuganda)

Members of a community doing Umuganda

Fig. 14.4: Community service (Umuganda)

Activity

Discuss the advantages of participating in the cleaning of your own surroundings.

(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. 14.5: 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).

Activity

Use internet or newspapers to find out the names of the following:
1. Minister for Youth and Information and Communication Technology.
2. Permanent Secretary for Youth and Information and Communication Technology.
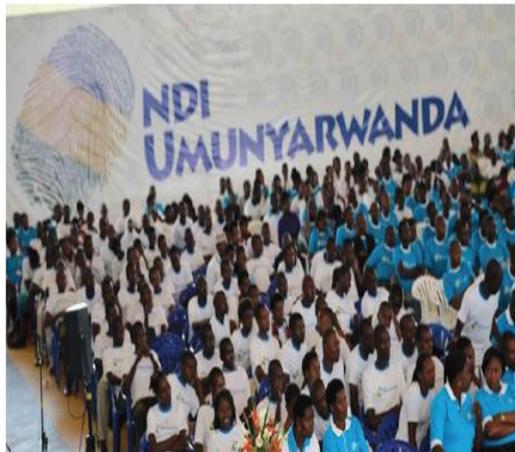
Fig. 14.6: Citizens attending Ndi Umunyarwanda programme

Application activity 14.1

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

Implication of dignity and self-reliance on Rwandan society

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.
- Rwanda has been able to provide basic services to its citizens. For example, under the *Ubudehe*, the vulnerable Rwandans are given priority in terms of education.

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.

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.

End unit assessment

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 15 · CONCEPT OF DISABILITY AND INCLUSIVE EDUCATION

Key Unit Competence: To be able to understand the concept of disability, types of disability and explore attitudes towards people with disability in Rwanda.

15.1. Concept of disability

Learning activity 15.1

Use the dictionary/internet to find the meaning of the following words
  (i)   Disability
  (ii) Inclusive education

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.

15.2. Types of disability

Learning activity 15.2

Study the pictures above and explain the type of disability in each picture.

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.

Remember!
All people are equal.

Reading braille

Learners in class

Fig. 15.1: Inclusive education in Rwanda

Causes of disability

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

War: Apart from causing death and destruction of property, war has always left many people disabled. This can be done through affecting their body parts 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 or even blindness. If injection is not done correctly, the patient may end up having disability.

Natural disasters: Natural disasters such as earthquakes and lightening can also 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.

Learning activity 15.3

Discuss how the following consequences of disability can be addressed:
* Stigma
* Breaking up of families
* Low self-esteem

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 of disability.

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 current constitution, 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 such as 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. 15.2: 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 user friendly buildings. The government encourages indoor games in schools to enable children with disability to study without difficulties.

Remember!

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

As Senior One students, make an outreach programme. Reach out to any disabled persons from around your school. Help them to clean their environment and fetch water for them. Take time to interact with them.

End unit assessment

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.

FAMILY AND PERSONAL VALUES

Key Unit Competence: To be able to examine the various sources of sexual learning, the relationship between values and behavior, and make decisions consistent with individual values.

Definition of values

Use a dictionary or the internet to find the meanings of the following words:
- Values
- Gender
- Sexuality
- Reproductive health

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 into the army or police force may change our past existing value systems.

Sources of sexual learning

Sexual learning refers to instruction on issues relating to human sexuality. The issues include human sexual anatomy, sexual reproduction, sexual activity, reproductive health and emotional relations. Other issues are reproductive rights and responsibilities, sexual abstinence and birth controls.

Sexual learning can be done informally or formally.

1. Informal sources

Sexual learning may be taught informally. Someone can receive information from a conversation with a parent, friends, religious leader, or through the media. It may also be delivered through sex self-help authors, sex columnists or sex education websites.

Sexual learning must be introduced to children at an early age so as to help them manage body changes during adolescence.

2. Formal sources

Formal sexual learning occurs when schools or health care providers offer sex education lessons. Sexual learning teaches the young persons what they should know about their personal conduct. It also teaches them how to relate with others, especially members of the opposite sex. It is also necessary to prepare the young for the tasks ahead.

Sometimes sexual learning is taught as a full course as part of the curriculum. It is taught in junior high schools and senior high schools.

Definition of gender

Gender

Gender refers to either the male or female division of a species, especially as differentiated by social and cultural roles and behaviour. It is impossible to define gender as 'sex'. The term sex can be used when differentiating male creatures from female ones biologically. The concept of gender is primarily applied to human beings and has additional connotations.

Social construction of gender

Social construction refers to how the society groups people and how it privileges certain groups over others. The social construction of gender begins with the assignment to a sex category to babies. It is done on the basis of what the genitalia look like at birth.

When a baby is born, the doctor first looks at the baby's genitalia. He or she does this in order to determine whether it is a boy or a girl. This is the beginning of the gender process of social construction.

After children have been classified as boys or girls, parents become part of this societal process. They start dressing them with different clothes and colours to identify their gender.

As children grow up, they start learning how they are supposed to behave. They observe and imitate the people of the same gender as them. Girls act as their mothers and boys as their fathers. Each gender is expected to dress and act in a certain way. However, this behaviour leads to stereotypes.

Concepts of human rights related to sexual and reproductive health

(a)   Sexual health

Sexual health is a state of physical, mental and social well-being in relation to sexuality. It requires a positive and respectful approach to sexuality and sexual relationships. Sexual health is about the possibility of having pleasurable and safe sexual experiences. The sexual relationships should be free of coercion, discrimination and violence.

Sexual rights

The struggle for sexual rights includes and focuses on sexual pleasure and emotional sexual expression. At the 14th World Congress of Sexology (Hong Kong,1999), the congress adopted the universal declaration of sexual rights. This includes the following sexual rights:

(i)   The right to sexual freedom
(ii)   The right to sexual autonomy, sexual integrity, and safety of sexual body
(iii)   The right to sexual privacy
(iv)   The right to sexual equity
(v)   The right to sexual pleasure
(vi)   The right to emotional sexual expression
(vii)   The right to sexually associate freely
(viii) The right to make free and responsible reproductive choices
(ix)   The right to sexual information based upon scientific inquiry
(x)   The right to comprehensive sexuality education
(xi)   The right to sexual health care

(b)   Reproductive health

Reproductive health implies that people are able to have a responsible, satisfying and safer sex life. It also implies that they have the capability to reproduce. They also have the freedom to decide when and how often to do so. One interpretation of this implies that men and women ought to be informed. They should have access to safe, effective affordable and acceptable methods of birth control. They should also have access to appropriate health care services of sexual and reproductive medicine.

Health education programmes should be implemented. They stress on the importance of women going through pregnancy and childbirth safely. Health education provides couples with the best chance of having a healthy infant.

Reproductive rights

Reproductive rights are legal rights and freedoms relating to reproduction and reproductive health. The World Health Organization (WHO) defines reproductive rights as follows:

"Reproductive rights rest on the recognition of the basic right of all couples and individuals to decide freely and responsibly the number, spacing and timing of their children and to have the information and means to do so, and the right to attain the highest standard of sexual and reproductive health. They also include the right of all to make decisions concerning reproduction free of discrimination, coercion and violence."

Application activity

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.

2 . (a) Use the library or internet to research on how sex education was taught in the traditional Rwandan society.

   (b) How is it taught today?

End unit assessment

1. Define the term 'values'.
2. Mention various sources of values.
3. Explain what is meant by sexual 'learning.'
4. Clearly explain the sources of sexual learning.
5. Explain the meanings of:
   (a) Sexual health
   (b) Reproductive health
6. State at least ten sexual rights.

Glossary

Abolish: put an end to, stop

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 cuttent condition

Strife: conflict, violent or angry disagreement

Trauma: severe emotional shock

Vulnerability: state of being easy to attack or influence

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