HISTORY

FOR TTCs

OPTION: SOCIAL STUDIES EDUCATION (SSE)

YEAR TWO

STUDENT'S BOOK

FOREWORD

Rwandan education philosophy intends to ensure that young people at every level of education achieve their full potential in terms of relevant knowledge, competences, skills and appropriate attitudes that prepare them to be well integrated in world society and exploit employment opportunities.

In view of that philosophy, The Rwanda Basic Education Board is honoured to avail the History student book for Teacher Training Colleges (TTCs) in Social Studies Education which serves as official guide to teaching and learning History

The ambition to develop a knowledge-based society and the growth of regional and global competition in the job market has necessitated the shift to a competence-based curriculum. After such a curriculum successful shift, in general education, TTC curriculum also was revised to align it to the Competence Based Curriculum prepare teachers who are competent and confident to implement in pre-primary and primary education. The rationale of the changes is to ensure that TTC leavers teachers are qualified for job opportunities and further studies in higher education.

I wish to sincerely express my appreciation to the people who, in one way or another contributed towards the development of this textbook. I take this opportunity to call upon all educational stakeholders to bring in their contribution for better future editions of this textbook.

Dr. MBARUSHIMANA Nelson

Director General REB.

ACKNOWLEDGEMENT

I wish to sincerely express my special appreciation to the people who played a major role in development of History for Social Studies Education Option. Certainly, it would not have been successful without the support from different education stakeholders.

My appreciation is extended also to REB staff, Lecturers from UR-CE, TTC Tutors and Teachers from General Education who used much efforts and energy during the elaboration of this textbook process.

I owe gratitude to different education partners more especially Aegis Trust and Educate! for their support.

MURUNGI Joan,

Head of Curriculum Teaching and Learning Resources Department/REB

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Introduction

This text book is part of the reform of the school curriculum in Rwanda: that is about changes in what is taught in schools, how it is taught and how constructive assessment is conducted. It is hoped this will make what you learn in school useful to you when you leave school, whatever you do then.

In the past, the main thing in schooling has been to acquire knowledge – that is scientific facts and ideas about teaching subjects. Now the main idea is that you should be able to use the knowledge you learn by developing competencies. These competencies include the ability to think for yourself, to be able to communicate with others and explain what you have learnt, and to be creative. This means developing your own ideas, not just following those given by the tutor and the pedagogical materials

Activity-based learning

This book has a variety of activities for you to do, as well as information to read. These activities present you with material to do which will help you to learn and find out alone other interconnected your issues. Indeed, students are not empty vessels. You already have a lot of knowledge and ideas based on the experiences and your life within your own community. Therefore, some of the planned activities, ask you to relate knowledge and skills acquired and ideas you already have.

In using this book, therefore, it is essential that you do all activities. In doing so, you will not learn properly, unless you do them. The reason why these activities are the most important part of the book.

In some ways this holistic approach makes learning challenging. In fact, it is more difficult to think for your own than to copy what the tutor tells you. But if you take up this challenge, you will become a better and successful person in your life.

Group work

You can also learn a lot from other people in your class. If you have a problem, it can often be solved by discussing it with others. Many of the activities in this book therefore involve discussion. Your tutor will help you to organize these group works and may arrange the classroom accordingly.

Research

One of the objectives of the new curriculum is to help you to be innovative and creative in finding out new things for yourself. Some activities, therefore, ask you to conduct research using books in the library, internet, newspapers or magazine and journals. This means you will develop the skills of learning for yourself when you leave school.

Skills lab

History subject is practical than being theoretical. That is why it requires time of skills lab which is a regular time on normal time table when student-teacher are required to complete learning activities working in manageable groups.

During skills lab activity, student-teachers are given an opportunity to talk more and get involved in the lesson than tutors. Student-teachers receive constructive feedback on work done (Tutor gives quality feedback on student presentations).

The Skills Lab prepares student-teacher to complete portfolio assignments on their own after classes. So, the classroom activity should connect directly to the portfolio assignment and the tutor. However, during the skills lab, makes sure that he/she links the unit with the students.

Icons

To guide you, each activity in the book is marked by a symbol or icon to show you what kind of activity it is. The icons are as follows:

 Thinking icon/Introductory activity

This indicates thinking for yourself or groups discussion. You are expected to use your own   knowledge or experience, or think about what you read in the book, and answer questions individually or as group activity.

 Thinking icon/Learning activity

This icon reminds you link your previous knowledge with the topic you are going to learn. As a student   feel free to express what you already know about the topic. What is most important is not giving the right answer but the contribution you are making towards what you are going to learn.

Application activity

Some activities require you to complete them in your exercise books or any other book. It is time for you show if you have understood the lesson by answering the questions provided.

Skills lab

This icon indicates a practical activity, such as a role play to resolve a conflict, participating in a debate and following instructions provided by the teacher. These activities will help you to obtain practical skills which you can use even after school.

End unit Assessment icon

This icon invites you to write down the results from activities including experiments, case studies and other activities which assess the attainment of the competences. Tutors are expected to observe the changes in you as student teacher.

UNIT 1

COMPARISON OF THE GENOCIDES

Key unit competency: The student-teacher should be able to compare different genocides in the 20th Century.

Introductory activity

Through a world outline map, locate where different cases of genocide were committed on a tournament of 20th century.

1.1 Definition of the concept of Genocide

Learning Activity 1.1

"The word is new; the concept is ancient" wrote Leo Kuper in his seminal text of genocide studies (1981).

State above citation

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

Killing members of the group;

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

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

Imposing measures intended to prevent births with the group;

Forcibly transferring of the group to another group.

A very genocide should comprise the following features such as:

Involvement of the government that puts in place all necessary mechanisms to destroy the targeted group;

Intention of destroying or completely wiping out the targeted group;

Selection of the group to kill therefore what differs from other mass crimes;

Innocent people are killed because they belong to the targeted group;

Cruel forms of killing are employed that involve torturing victims;

Large-scale killing of the targeted group;

Attacks and killings resulting from genocide are always intentional, not accidental.

Existence of systematic extermination plan.

Genocide happens in different stages. They include; classication, symbolisation, dehumanization, organisation, polarisation, preparation, extermination and denial.

Classication: Distinction between" us" and "them," between members of our group and others (e.g in Rwanda- Hutu and Tutsi).

Symbolisation: Use of symbols to name and signify classications according to

physical characteristics – skin colour or the shape of the nose.

Discrimination: The dominant group uses all kinds of power to deny rights to the powerless groups. By this ideology; it legitimises the victimisation of the weaker ones by attracting the support of the masses. In Germany, Jews were prohibited from securing employment in government and universities by the Nuremberg law in 1935; their citizenship as Germans was also cancelled.

Deshumanisation: Treating the discriminated group as lesser human beings. In incitements to genocide, the targeted groups are called disgusting animal names. In Rwanda, the Tutsi were referred to as "cockroaches".

Organisation: Planning and killing methods are organised by leaders. At this stage, the special army units or militias are often trained and armed. Arms are purchased by State..

Polarisation: The systematic elimination of moderates who would slow the cycle. In Rwanda, moderates from the killing group who opposed the extremists were killed.

Preparation: It includes identication. Lists of victims are drawn up. Houses are marked. Maps are made. Individuals are forced to carry identication cards showing their ethnic or religious group. In Rwanda, identity cards showed each person's ethnicity- the Tutsi could easily be identified and killed. It also includes expropriation of the property of the victims and herding them in ghettos, stadiums or churches. Finally, transportation of the victims to the killing centers is then organised and institutionalized.

Persecution: The victims are taken to unsafe places such as concentration camps and deprived of water and food in order to weaken them. Thereafter, genocidal massacres begin.

Extermination. Targeted members of a group are killed, often including children. Their bodies are mutilated and buried in mass graves or burnt.

Denial. Every genocide goes simultaneously with denial. The mass graves are dug up and hidden. The historical records are burned or closed to historians.

Genocides have common characteristics. They are common in the sense that

they occur during war-time. They break out as a result of internal divisions. They are organised and supervised by governments. They intend to destroy a targeted group wholly. They involve both leaders and common people to confuse justice. Their happening is often denied.

Application Activity 1.1

Explain what is genocide? What should be its stags?

1.2. Different genocides that occurred in the 20th century
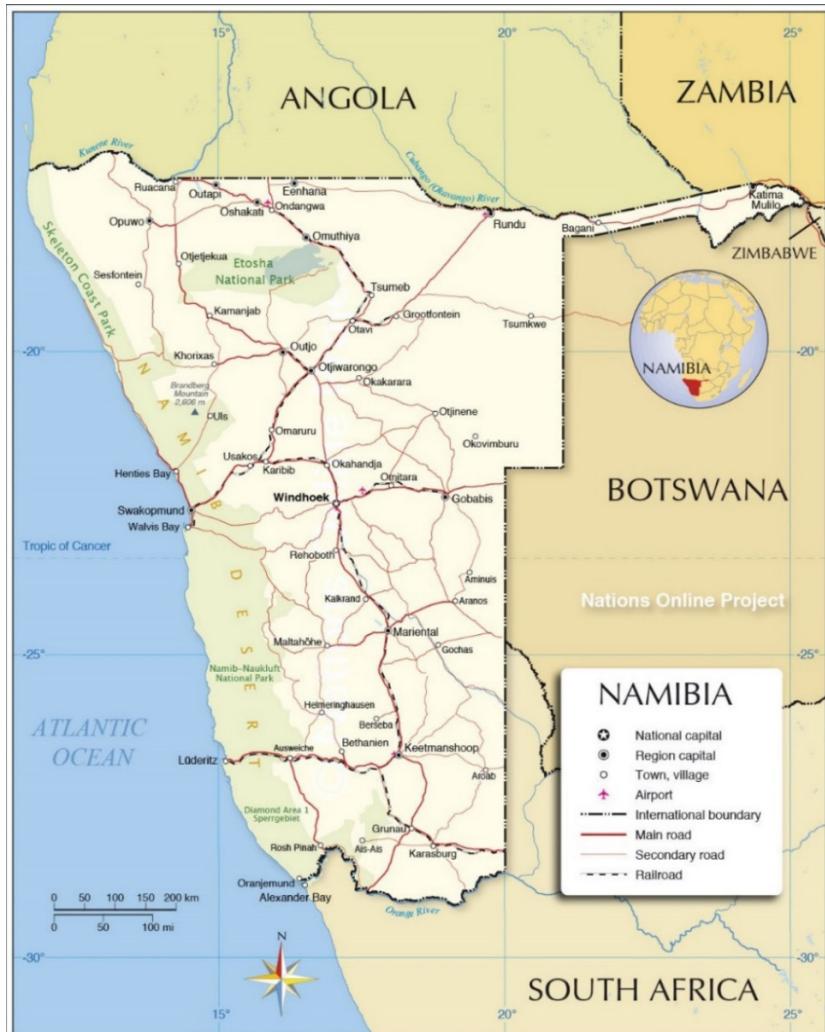
Learning Activity 1.2

Use internet or available documents in your school library and identify the different cases of genocide in the world you know?

It is asserted that the occurrence of Genocide not only happened in Rwanda but also elsewhere in the world. There have been other cases of genocide in different parts of the world that occurred in different times. Some of the cases of genocide that happened in the 20th century are as follows:

1.2.1 The Genocide of Herero was perpetrated in Namibia by the German colonialists (1907)

Namibia with surrounding countries

Source: https://www.nationsonline.org/oneworld/map/namibia-political-map.htm

a. Causes of Herero genocide

Among other causes of the Herero and Nama tribes' genocide in the today Namibia are racism, land expropriation and discrimination. These causes are interrelated to colonial causes that pushed European powerful countries like England, Italy, German, Spain, and Portugal to conquer and export white civilization in Asia, Latino-America and Africa.

b. Stages of Herero genocide

German invasion development

In the 1880s Germans made South West Africa (today Namibia) their own colony, and settlers moved in, followed by a military governor who knew little about running a colony and nothing at all about Africa. Major Theodor Leutwein began by playing off the Nama and Herero tribes against each other. More and more white settlers arrived, pushing tribesmen off their cattle-grazing lands with bribes and unreliable deals. In January 1904, the Herero, desperate to regain their livelihoods, rebelled.

Herero and Nama rebellion

Under their leader Samuel Maherero they began to attack the numerous German outposts. They killed German men, but spared women, children, missionaries, and the English or Boer farmers whose support they didn't want to lose. At the same time, the Nama chief, Hendrik Witbooi, wrote a letter to Theodor Leutwein, telling him what the native Africans thought of their invaders, who had taken their land, deprived them of their rights to pasture their animals on it, used up the insufficient water supplies, and imposed unfamiliar laws and taxes. His hope was that Leutwein would recognize the injustice and do something about it.

In January 1904, the Herero people and Nama of South West Africa led by supreme Chief Samuel Maherero and Hendrick Witbooi revolted against the Germans colonialists. The white settlers were given a surprise attack by a force of about 7 000 men. Before the Germans could organize to defend themselves, over one hundred settlers and soldiers had been killed. The railway line from Swakopmund to Windhoeklock was cut in several pieces and telegraph lines were broken. German settlements and garrisons were surrounded until 1904 when the German re-enforcements were sent to rescue them.

German offensive

General Lothar von Trotha (3 July 1848 – 31 March 1920)

Source: https://en.wikipedia.org/wiki/Lothar_von_Trotha

The Germans under Lentwein and Commander General Von Trotha began an offensive in June 1904. The Herero, young and old, armed and unarmed, with or without cattle were shot as Trotha waged a war of extermination.

The rescues of the Herero were driven into the desert of Omaheke where they starved to death.

The Herero fled into the desert and von Trotha ordered his troops to poison water holes, erect guard posts along a 150-mile line and shoot on sight any Herero, be the man, woman or child, who attempted to escape. To make his attitude to the Herero absolutely clear, Von Trotha then issued the extermination order.

Von Trotha's methods caused a public disagreement which led the Imperial Chancellor Bernhard von Bülow to ask William II, German Emperor, to relieve von Trotha of his command. This, however, was too late to help the Herero, as the few survivors had been herded into camps and used as labor for German businesses, where many died of overwork, malnutrition, beaten to death or disease. Prior to the uprisings, there were estimated to be 80,000 Herero. About 54 000 of Herero died while 10 000 of Nama were died.

By December 1905, the Herero rebellion had been brought down but it was about the same time that the Nama under Witbooi rose up against the Germans. The Nama were more skilled at **guerrilla** warfare than the Herero and so their rising lasted longer. Witbooi was killed in October 1906 and the leadership was taken over by Jacob Morenga who was also died in 1907.

As the consequences, this genocide had devastating result as many people died: about 2 000 Germans killed, 54 000 of Herero died out of 80 000 while 10 000 of Nama were died;

The he Germans continued a systematic purge of Nama and Herero to South Africa and to Bechuanaland together with King Samuel Maherero. But the Nama Kings Hendrich Witbooi and Morenga were killed;

c. Herero genocide

Nama and Herero who were the cattle keepers lost almost all their cattle, which were confiscated by the Germans;

Germans banned all ethnic organizations and practices together with traditional ceremonies of the natives;

Some native people accepted to go and work for the Whites on their roads, farms and railways construction and other projects as sign of submission to save their life;

Thousands of African women and children who survived the war of resistance were put in concentration camps and shepherded by German government. Most of them died of sunny desert climates of Kalahari and the vinegary effects of forced labor;

There was increase of German settler population because after this rebellion, the Germans doubled in number. Their number grew from 4 600 in 1905 to 15 000 in 1913 and German administration became more secure as the uprising was dealt with a knock down force;

The cross ethnic and cultural alliance against a common enemy left behind the feeling of patriotism and nationalism. This background led to the formation of a multi-ethnic and tribal organization called "South West African People's Organization" (SWAPO) founded under Sam Nd'joma who fought against the South African White rule in his country and led it to its independence in 1990.

This genocide against the Herero was recognized by the Germany government and the family of General Von Trotha but not yet recognized by the United Nation Organization.

Herero memorial stone erected in the Swakopmund cemetery

Source: https://www.p-crc.org/2019/04/06/not-the-holocaust-but-the-herero/

1.2.2 The Jews Holocaust (1939-1945)

a. What is holocaust?

The Holocaust (from the Greek *holókaustos*: *hólos*, "whole" and *kaustós*, "burnt"), also known as *the Shoah* (Hebrew: *HaShoah*, "catastrophe"; Yiddish: *Churben* or *Hurban*, from the Hebrew for "destruction"), was the genocide of approximately six million European Jews during World War II.

It was a program of systematic state-sponsored murder by Nazi Germany, led by Adolf Hitler, throughout Nazi-occupied territories. Of the nine million Jews who had resided in Europe before the Holocaust, approximately two-thirds perished. In particular, over one million Jewish children were killed in the Holocaust, as were approximately two million Jewish women and three million Jewish men.

b. Causes of Holocaust

The Nazis used a euphemistic phrase, the "*Final Solution to the Jewish Question*" and the phrase "*Final Solution*" has been widely used as a term for the genocide of the Jews subsequently. Nazis also used the phrase "*Life unworthy of life*" in an attempt to justify the killings philosophically.

The Holocaust have been prepared and explained through the different myths like *Myths of the Nazi ideology* and the *Myth of Aryans* developed during 18th and 19th centuries.

This *myth of Aryans* was believed by a number of theoreticians, who included Joseph Arthur de Gobineau, who had expressed his ideas in his book untitled "*Essay on the Inequality of Human Races* (1853-1855). He stated that the Aryans or white race was superior to all other races. Other supporters of this myth were Eduard Drumont and Huston Stewart Chamberlain.

c. Preparation and execution of Holocaust: Genocide ideology

Adolf Hitler with a member of the Hitler Youth, Berlin

Source: https://i.pinimg.com/564x/cc/11/87/cc11879587905a2fdbbf597622b07932.jpg

Adolf Hitler used the Gabineau's theory of race inequality to sustain that the Germanic race was superior and therefore had to be protected from any contamination emanating from mixed marriage. According to de Gobineau, the intermarriage diminishes the proportion of the Aryan blood that they have. A practice that was consequently forbidden and this targeted the Jews.

Hitler claimed that since the Jews were declared impure, their aim was to intermarry with the pure Aryan people thereby corrupting the entire group and spread bad and harmful **ideologies** such as Marxism, internationalism, individualism and liberalism.

Another **myth** was the "*Myth on Jews*" developed in the 19th century was based on religious beliefs. The Jews were accused by the first Church members not to recognize Jesus Christ as the son of God and to have killed the son of God (deicide). Since then, the *Anti-Semitism* which was political, social and economic agitation and activities directed against Jews, was supported by the "Church Fathers"; who included Saints Ambroise, Augustine etc.

The term of "Anti-Semitism" is now used to denote speech and behavior that is derogatory to people of Jewish origin, whether or not they are religious. The word *Semitic* originally was applied to all descendants of Shem, the eldest son of the biblical patriarch Noah.

In the 14th century, the bubonic plague and the Black plague known as "Black Death" devastated Europe for 20 years and killed about 25 million of people, estimated to be 75 % of whole population. The Jews were held responsible and rumors were spread that the Jews had poisoned water fountains. Between 1348 and 1350 due to those rumors, many Jews were hanged or buried live.

After the First World War, between 1914-1918 (WW I), many Germans blamed the Jews for Germany's defeat in World War I, some even claiming that German Jews had betrayed the nation during the war. In addition, at the end of the war a Communist group attempted to carry out a Bolshevik-type revolution in the German state of Bavaria. Most of the leaders of that failed attempt were Jews. As a result, some Germans associated Jews with Bolsheviks and regarded both groups as dangerous enemies of Germany. After the war, a republic known as the Weimar Republic was set up in Germany. Jewish politicians and intellectuals played an important role in German life during the Weimar Republic, and many non-Jews resented their influence.

On the basis of his anti-Semitic views, Nazi leader Adolf Hitler attacked the impressive role Jews played in German society during the Weimar Republic, especially in the intellectual world and in left-wing politics. He referred to them as a plague and a cancer.

In his book *Mein Kampf* (*My Struggle*, translated 1939), which was published in 1926, Hitler blamed the plight of Germany at the end of World War I on an international Jewish plan and used terms such as *extirpation* and *extermination* in relation to the Jews. He claimed that the Jews had achieved economic dominance and the ability to control and manipulate the mass media to their own advantage. He wrote on the need to eradicate their powerful economic position, if necessary by means of their physical removal.

On April 7, 1933, the Reichstag enacted the "*Law for the Restoration of the Professional Civil Service*", the first anti-Semitic law passed in the Third Reich; the *Physicians' Law*; and *the Farm Law*, forbidding Jews from owning farms or taking part in agriculture. Jewish lawyers were disbarred, and in Dresden, Jewish lawyers and judges were dragged out of their offices, courtrooms and beaten. Jews were excluded from schools and universities (*the Law to Prevent Overcrowding in Schools*), from belonging to the Journalists' Association, and from being owners or editors of newspapers. In the same year, the books written by Jews were publically burnt.

In July 1933, the "*Law for the Prevention of Hereditarily Diseased Offspring*" calling for compulsory sterilization of the "inferior" was passed. This major eugenic policy led to over 200 Hereditary Health Courts being set up, under whose rulings over 400,000 people was sterilized against their will during the Nazi period.

On September 15, 1935, the Reichstag met in Nurnberg and passed two laws, known as "*The Nurnberg laws*". The first, the "*Reich Citizenship Law*" declared that only individuals of "German blood" could be citizens of the German *Reich* (state), thus depriving German Jews of their citizenship. The second, the "*Law for the Protection of German Blood and German Honor*", formalized barriers between Jews and Germans, forbidding marriage and sexual relations between Jews and "Aryans." Thus, the Nazis deprived German Jews of all civil rights and effectively excluded them from social and cultural life. Their policy was then aimed at expropriating Jewish property with a view to compelling Jews to emigrate from Germany.

From Jews physical violence to large pogrom

On November 7, 1938, a young Jewish Herschel Grünspan assassinated Nazi German diplomat Ernst vom Rath in Paris. This incident was used by the Nazis as a pretext to go beyond legal repression to large-scale physical violence against Jewish Germans. What the Nazis claimed to be spontaneous "public outrage"

was in fact a wave of pogroms instigated by the Nazi party, and carried out by SA (Sturmabteilug or Storm detachment) members and affiliates throughout Nazi Germany.

These pogroms became known as "*the Night of Broken Glass*" (literally "*Crystal Night*"), or *November pogroms*. Jews were attacked and Jewish property was vandalized, over 7,000 Jewish shops and 1,668 synagogues (almost every synagogue in Germany) were damaged or destroyed. The death toll is assumed to be much higher than the official number of 91 dead. 30,000 were sent to concentration camps, including Dachau, Sachsenhausen, Buchenwald, and Orangeburg concentration camp, where they were kept for several weeks, and released when they could either prove that they were about to emigrate in the near future, or transferred their property to the Nazis.

Before the war, the Nazis considered mass exportation of German (and subsequently the European) Jewry from Europe. Plans to reclaim former German colonies such as Tanganyika and South West Africa for Jewish resettlement were halted by Hitler. Diplomatic efforts were undertaken to convince the other former colonial powers, primarily the United Kingdom and France, to accept expelled Jews in their colonies. Areas considered for possible resettlement included British *Palestine*, *Italian Abyssinia*, *British Rhodesia, French Madagascar*, and *Australia*.

The question of the treatment of the Jews became an urgent one for the Nazis after September 1939, when they invaded the western half of Poland, home to about two million Jews. Himmler's right-hand man, Reinhard Heydrich, recommended concentrating all the Polish Jews in **ghettos** in major cities, where they would be put to work for the German war industry. The Warsaw Ghetto was the largest, with 380,000 people, and the Łódź Ghetto the second largest, holding 160,000. About 3 million of Jews were heaped together in those ghettos where they died of hunger and suffered from dreadful deprivations and diseases.

In January 1942, the Nazi leaders organized a conference in Berlin, the Conference of Wannsee, where they devised the "Final solution of Jews problem", explicitly to kill the 11 million of Jews living in Europe.

As head of the German SD or Security service, or Security Service, Reinhard Heydrich was asked by Nazi leader Hermann Göring to organize a "final solution to the Jewish question." And Adolf Eichmann was entrusted by the leaders of Nazi Germany with responsibility for carrying out and coordinating

the "final solution"; the murder of almost 6 million Jews during World War II (1939-1945). Under Eichmann's direction, Jews from all over German-occupied Europe were sent to concentration camps to be killed.

About Jews concentration camps

A concentration camp is a place in which large numbers of people, especially political prisoners or members of persecuted minorities, are deliberately imprisoned in a relatively small area with inadequate facilities, sometimes to provide forced labour or to await mass execution. The term is most strongly associated with the several hundred camps1945.

Due to the role played by these prominent personalities, the concentration camps were built mainly in Auschwitz, Majdanek, Treblinka, Chelmno, Sobibor and Belzec where the majority of the deportees would perish on their arrival in gas chambers.

The **crematorium** was used to incinerate the bodies of people killed in the camp's four gas chambers. Birkenau, along with the nearby Auschwitz complex, was the site of scientifically planned and executed genocide by Nazi Germany during World War II (1939-1945). It is estimated that between 1.4 million and 4 million people were killed at Auschwitz and Birkenau during the war.

Although it was the Jews who were targeted by the "Final Solution", among the victims were also the Gypsies, the Communists, Slavic, the Russian prisoners of war, the invalids, homosexuals, Jehovah's Witnesses and any other person suspected of not adhering to the Nazi ideology.

When the WW II ended in 1945, on September 2nd, the entire Jewish secular and religious culture in Europe had been completely destroyed and near 6 million Jews and about 11 million of Non-Jewish Europeans were exterminated.

After the war, the Allies established an International Military Tribunal at Nuremberg in Germany to prosecute the surviving Nazi leaders for war crimes and crimes against humanity. Later, in 1948, a United Nations Organization resolution established crime against humanity as a crime under international law with no limitation period for the prosecution of those accused such crimes.

After the Holocaust, some 250 000 Jewish were survived and in 1947 the UN voted to partition Palestine into Jews and Arab States. The Israel, a Jewish State, was established in May 1948 as a homeland for the Holocaust Jewish survivors.

Role of Eichmann in Holocaust

Otto Adolf Eichmann is considered as one of the major organizers of the Holocaust. He formulated a plan to deport 600,000 Jews into the General Government. The plan was stymied by Hans Frank, governor-general of the occupied territories, who was disinclined to accept the deportees as to do so would have a negative impact on economic development and his ultimate goal of Germanisation of the region.

Under his order, Jews were concentrated into ghettos in major cities with the expectation that at some point they would be transported further east or even overseas. On 15 August 1940, Eichmann released a memorandum titled Reich Main Security Office: Madagascar Project calling for the resettlement to Madagascar of a million Jews per year for four years.

Eichmann's office was responsible for collecting information on the Jews in each area, organizing the seizure of their property, and arranging for and scheduling trains. His department was in constant contact with the Foreign Office, as Jews of conquered nations such as France could not as easily be stripped of their possessions and deported to their deaths. Eichmann held regular meetings in his Berlin offices with his department members working in the field and travelled extensively to visit concentration camps and ghettos.

Throughout October and November 1944, Eichmann arranged for tens of thousands of Jewish victims to travel by forced marches in appalling conditions from Budapest to Vienna, a distance of 210 kilometres (130 miles).

Role of Heydrich in Holocaust

Reinhard Tristan Eugen Heydrich is regarded as the most fearsome member of the Nazi elite. He was one of the main architects of the Holocaust during the early war years, answering only to, and taking orders from, Hitler, Göring, and Himmler in all matters pertaining to the deportation, imprisonment, and extermination of Jews.

Heydrich was one of the organisers of "*Crystal Night*" (*Kristallnacht)*, a pogrom against Jews throughout Germany on the night of 9–10 November 1938. Heydrich sent a telegram that night to various SD and Gestapo offices, helping to co-ordinate the pogrom with the SS, SD, Gestapo, uniformed police (Orpo), SA, Nazi party officials, and even the fire departments. It talks about permitting arson and destroying Jewish businesses and synagogues and orders the confiscation of all "archival material" out of Jewish community centres and synagogues. Twenty thousand Jews were sent to concentration camps.

On Himmler's instructions, Heydrich formed the task forces (*Einsatzgruppen)* to travel in the wake of the German armies at the start of World War II. On 21 September 1939, Heydrich sent out a teleprinter message on the "*Jewish question in the occupied territory*" to the chiefs of all task forces with instructions to round up Jewish people for placement into ghettos, called for the formation of Jewish councils (Judenräte) ordered a census, and promoted Aryanization plans for Jewish-owned businesses and farms, among other measures. The task forces units followed the army into Poland to implement the plans. Later, in the Soviet Union, they were charged with rounding up and killing Jews via firing squad and gas vans.

On 29 November 1939, Heydrich issued a cable about the "*Evacuation of New Eastern Provinces*", detailing the deportation of people by railway to concentration camps, and giving guidance surrounding the December 1939 census, which would be the basis on which those deportations were performed.

On 10 October 1941, Heydrich was the senior officer at a "*Final Solution*" meeting of the RSHA in Prague that discussed deporting 50,000 Jews from the Protectorate of Bohemia and Moravia to ghettos in Minsk and Riga. Given his position, Heydrich was instrumental in carrying out these plans since his Gestapo was ready to organize deportations in the West and his task forces were already conducting extensive killing operations in the East.

In 1941 Himmler named Heydrich as "responsible for implementing" the forced movement of 60,000 Jews from Germany and Czechoslovakia to the Lodz Ghetto in Poland.

Earlier on 31 July 1941, Hermann Göring gave written authorization to Heydrich to ensure the cooperation of administrative leaders of various government departments in the implementation of a" Final *Solution to the Jewish question*" in territories under German control. On 20 January 1942, Heydrich chaired a meeting, now called the Wannsee Conference, to discuss the implementation of the plan.

Major deportation routes to the extermination camps in Europe

Source: *https://upload.wikimedia.org/wikipedia/commons/1/12/Extermination_camps_in occupied_Poland_%282007_borders%29.png*

The camps increasingly became places where Jews and prisoners of war (POWs) were either killed or made to work as slave laborers, undernourished and tortured. It is estimated that the Germans established 15,000 camps and sub camps in the occupied countries, mostly in Eastern Europe. The transportation of prisoners was often carried out under horrifying conditions using rail freight cars, in which many died before reaching their destination.

Starting in December 1939, the Nazis introduced new methods of mass murder by using gas. First, experimental gas vans equipped with gas cylinders and a sealed trunk compartment, were used to kill mental care clients of sanatoria in Pomerania, East Prussia, and occupied Poland, as part of an operation termed

Action T4. In the Sachsenhausen concentration camp, larger vans holding up to 100 people were used from November 1941, using the engine's exhaust rather than a cylinder.

Action T4 was a program established in 1939 to maintain the genetic purity of the German population by killing or sterilizing German and Austrian citizens who were judged to be disabled or suffering from mental disorder. The program was named after Tiergartenstraße 4, the address of a villa in the Berlin borough of Tiergarten, the headquarters of the General Foundation for Welfare and Institutional Care, led by Philipp Bouhler, head of Hitler's private chancellery and Karl Brandt, Hitler's personal physician.

A need for new mass murder techniques was also expressed by the Nazi leaders. It was this problem which led the SS (Security Squadron) to experiment with large-scale killings using *poison gas.* Finally, Christian Wirth seems to have been the inventor of the *gas chamber.*

1.2.3 The 1994 Genocide against the Tutsi in Rwanda

The 1994 genocide against the Tutsi was a carefully planned and executed to annihilate Rwandan Tutsi population and Hutu political opponents who did not agree with the prevailing extremist politics of the time. It was the fastest and most cruel genocide ever recorded in human history.

a. Causes of the genocide against the Tutsi in Rwanda

It is so hard to identify the root causes of the genocide against the Tutsi in Rwanda. This because all Rwandans were united and shared the elements for national cohesion like same king, clans, language, values, same religion, culture and same country. But the following factors had contributed to the disunity of Banyarwanda and led to the genocide:

The racist ideology

The genocidal ideology identified the two antagonist groups like "*Us*" and "*Them*" or "*You*" and after proceeded by the nomination or qualification of those two groups.

The genocidal ideology in Rwanda is based on ideas, attitude and practices of discrimination and hatred against the Tutsi. It has been implemented and disseminated by the political leaders since 1959. The most important manifestation was persecution, killing, public hatred message, loose of goods and properties, exclusion from political and administrative functions, discrimination in many sector like education, forced exile, physical and psychological violence etc….

Since independence the Tutsi have been identified as "enemies" of the Hutu. In 1960's, the first president of the Republic, G. Kayibanda, used the hatred speeches to qualify the danger of the Tutsi to the Hutu due to the attacks of Inyenzi (groups of refugees) from outside of Rwanda. From 1990 with the attack of RPF – Inkotanyi, the ideological speeches pointed out again the "double treat presented by the Tutsi (of internal and of external) against the Hutu". From those qualifications and propaganda, many Newspapers and Radios, called upon all Hutu for their self-defense, "to kill before being killed".

Besides the presentation of the threats against the Hutu, another factor was the dehumanization or qualification of enemy not as humankind but as an animal like rats, snakes or cockroaches. The aim was to incite to direct and public reactions against the "common enemy of the Hutu", the Tutsi. This shows that genocide crime before being act of physical destruction of enemy, the genocidal ideology begins by ideas developing the vision of a "group-enemy" to be exterminated.

Persecution and impunity

During the colonial period, the colonizers had favored a group of" Tutsi elites" which was associated to colonial power as auxiliaries. When their alliance broke up in the end of 1950s, the colonizers changed from supporting the Tutsi elites on power considered as "minority" ("Rubanda nyamuke"), to support the Hutu elites, the "majority" ("Rubanda nyamwinshi). This change is the origin of the political and ethnic violence which happened since November 1959 characterized by mass killings against the Tutsi and members of UNAR party. The same scenarios of mass killing targeting Tutsi repeated in 1963/64, 1973 and in 1990-1994. They were scapegoats of the failure of the government.

The authors of such massacres were never punished for the crimes committed. Contrarily, many of them were promoted to the post of responsibility. On the side of international community, it has always considered the respective governments of Rwanda as the true representatives of population majority. It has totally ignored the crimes committed and the injustices which those governments are responsible for.

Discriminatory leadership
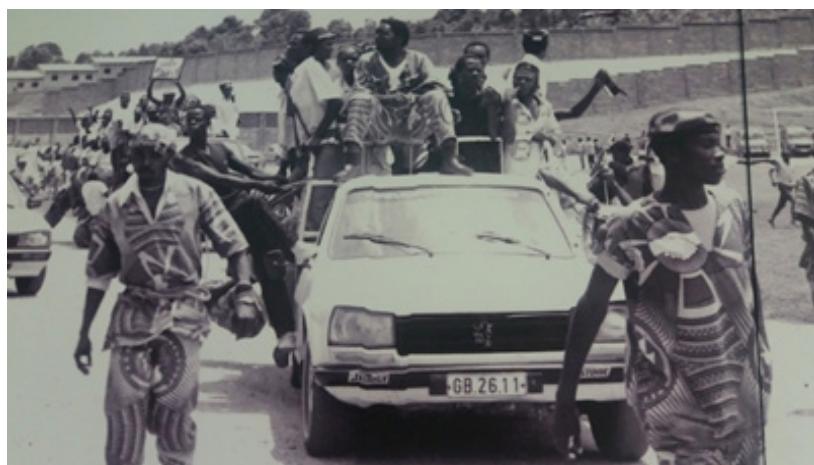
Under the two Republics (1962 – 1994), the social inequality was maintained and encouraged by exclusion, favoritism and regionalism. It was under the Second Republic that the policy of "*ethnic and regionalism balance*" was reinforced. The social promotion was not based on meritocracy but on ethnicity and origin; a choice which has generated negative effects on the development of the country and the relations among Rwandans.

Over the period of 1978 and 1990, three Prefectures (Gisenyi, Ruhengeri and Kigali) received 51% of budget allocated to prefectures. The prefectures of Gisenyi and Ruhengeri monopolized positions of responsibility in the public administration. The "*quotas system*" was adopted in 1970's as solution to social injustice. However, this policy led to the exclusion of the Tutsi from schools and services. It prevented the Tutsi to enjoy their rights on education and employment.

Finally, the governments of the first and second republic had systematically ignored the problem of refugees who were roaming around in the neighbouring countries since 1959. From such date, their number was increasing to 500 000 persons (according to minimum estimations). The reaction of the government to their request of returning to their country and recovering their properties and their rights was still the same stating that the country in overpopulated and could not receive any other population. It was this repeated refusal that made the refugees to organise them self in a politico-military structure, named RPF – Inkotanyi and opted return by force.

b. Course of the genocide against the Tutsi

Mass killings started in the night of 6th April 1994, immediately after crash of the Presidential airplane. Following the incitement from the media and genocidal planners, soldiers of the presidential guards and Interahamwe militias (created on September 1991) started systematic elimination of Tutsi and Hutu politician's figures in opposition.

Interahamwe militia (Image: Aegist Trust)

Following the meetings held at the High Command of the F.A.R (Forces Armées Rwandaises), the interim government has been formed. On April 8th ,1994, when Dr Sindikubwabo Theodore was nominated President of Republic and Kambanda Jean as Prime Minister. This government was composed by ministers

belonging to extremist wing of political parties which accepted to be part of the coalition.

From the April 7th, 1994, genocide had spread throughout the entire country except Gitarama and Butare Prefectures. Here killings began respectively on 15th and 20th April after the sensitization of some members of the interim government.

At the beginning, the assailants in small groups killed the victims at their homes, on the roads or arrested them at the road blockers. But later on, as the Tutsi used to escape and to look for asylums at the public offices and Churches, the killers also went to attack and kill them in those places: Church offices, commune offices, hospitals and health centers, school, stadiums, etc... There were no any safe places for protection.

The concentration of the Tutsi at such places was encouraged by the local authorities with the plan of facilitating and accelerating the mass killings because the assailants found the Tutsi in mass in one place. The places served as the "death camps".

April 12th, 1994, the interim government (called also "Abatabazi") fled the capital of Kigali due to the advance of the RPF – Inkotanyi and settled in Gitarama, at Murambi. Later on it will move to Gisenyi and in refugees camps located in Goma Zaire today Democratic Republic of Congo (DRC).

At the beginning of killing, men were mainly targeted and killed, at least until mid-May. But later on, as the plan was to exterminate all Tutsi, killers started to kill also women and children.

One of the characterics of the genocide against the Tutsi is the many forms of extreme violence. The main tools used during this genocide against the Tutsi are machetes, grenades, bullets, impiri called "nta mpongano y`umwanzi", burning people alive, throwing living people into pit latrines, forcing family members to kill each other among others.

Finally, RPF – Inkotanyi soldiers stopped the mass killings and scored victory over the genocidal forces. On 4th July 1994 Kigali City and Butare were liberated.

c. Main actors of genocide against the Tutsi

The main actors and killers include soldiers of the Forces Armées Rwandaises (FAR) and Gendarmerie. In particular, the elite Presidential Guard carried responsibility to begin killings; another group of actors is made up by civil authorities from the top to the local authorities: the members of the former

President Habyarimana political party (MRND) and the Interim government, the Préfets of prefectures, the Burgomasters, the communal councilors who basically mobilized and encouraged people to kill on hills;

There are militias such as Interahamwe and Impuzamugambi, respectively formed as youth wing of MRND and CDR political parties and members of Hutu Power;

The extremist Medias (newspapers and radios) who disseminated the hate speeches during the genocide and encouraged the population to exterminate the "enemy" namely Kangura, La Medaille Nyiramacibiri, RTLM or Radio Television des Milles Collines...

The international representatives to have not intervened to stop the genocide or assist victims, although they were informed about the preparation and had enough troops in Rwanda or in the region;

Lastly, the large group of killers is composed of extremist Hutu in general over the country.

The targeted group to be exterminated was the Tutsi population without any distinction of age, religion, region, etc. According to the survey done by the Ministry of Local Government in 2002, the number of the Tutsi killed is 1 074 017. Another group targeted by the killers was the members of political opposition like the leaders of some political parties of Parti Social Démocrate (PSD), Pari Liberal (PL), Mouvement Démocratique Républicain (MDR), Parti Démocrate Chrétien (PDC), Parti Démocratique Islamique (PDI), and Parti Socialiste Rwandais (PSR) and other dissent mostly who were the Hutu as journalists, human rights activists, lawyers and civil servants opposed to genocide initiative.

According to the National Service of Gacaca Courts, 1 678 672 persons were guilty of having committed the crime of genocide against the Tutsi in Rwanda.

d. Death camps

Many victims of the genocide against the Tutsi were killed at their respective homeland, but a number of other had tried to look for asylum at some special places where they thought to get protection. However, these places, to some extent, served as "death camps".

These included the schools, church offices (Kabgayi, Ntarama, Nyarubuye, Saint Famille, Nyange, Kibeho, Cyahinda, Adventist Church of Ngoma, Nyamasheke, Mosque of Nyamirambo, Mugina, Mibilizi, etc.

Commune offices (Mugina, Musambira, Rwamatamu, Kamembe, etc). Hospitals and health centres (Centre Hospitalier de Kigali "CHK", Centre Hospitalier Universitaire de Butare "CHUB", Kibuye hospital, health centre of Kaduha, Mugonero, etc.).

Schools (Collège Saint André Nyamirambo, Petit Séminaire Ndera, Saint Joseph Rwamagana, Collège Marie Merci Kibeho, Ecole Technique Officielle "ETO " Kicukiro, etc,).

Stadiums (Gatwaro in Karongi district today, Amahoro in city of Kigali and Kamarampaka in Rusizi district today).

e. Effects of genocide against the Tutsi

The consequences of the genocide are numerous at all levels of life of Rwandans.

More than one million of men, women and children had been killed in 100 days (1 074 017);

The genocide against the Tutsi led to the destruction of infrastructures and equipment where the public properties and private properties were massively destroyed;

During this genocide, the perpetrators did not only kill the victims but they also damaged the body of the some survivors who still live with physical handicap;

The 1994 genocide against Tutsi created high level of psychological trauma amongst the Rwanda population. This was caused by the horrific actions the people were exposed to. These among others included rape, torture, murder and extreme violence;

A large group of refugees, displaced people, orphans, widows, (incike) and families who disappear completely;

The 1994 genocide against the Tutsi has led to social destruction of the Rwandan society because it had created the suspicion and mistrust among the Rwandans.

After the genocide, Rwanda faced the problem of delivering justice. At the end of the 1994 genocide against Tutsi, more than one million (1 678 672) were suspected of having participated in committing genocide had been apprehended and imprisoned. Considering the big number of these prisoners who waited to be judged, it was impossible to give justice to both victims and prisoners in a reasonable period. Alternatives solutions, such as Gacaca has been initiated for that purpose.

Decadence of the country's economy: during the genocide most of the active

population abandoned their economic activities for looting and killing; other abandoned the country as refugees and displaced people. The country recovered the development stage after their return and re-installation.

Disgrace of Rwanda's international image: after the genocide against the Tutsi, the country was only seen in negative way by considering almost the Rwandans as the killers. The Rwanda was also seen as a country totally destroyed and without any humanity and hope for the future.

1.2.4. Srebrenica genocide
a. The roots cause of Srebrenica genocide

Bosnia and Herzegovina

Source: https://www.countryreports.org/cdn_image/exW_1200/images/maps/en/bk/bk-area.gif

The **Srebrenica massacre,** known as the **Srebrenica genocide,** refers to the July 1995 killing, during the Bosnian War, of more than 8,000 Bosniaks (Bosnian Muslims), mainly men and boys, in and around the town of Srebrenica in Bosnia and Herzegovina, by units of the Army of Republika Srpska (VRS) under the command of General Ratko Mladić. A paramilitary unit from Serbia known as the Scorpions, officially part of the Serbian Interior Ministry until 1991, participated in the massacre and it is alleged that foreign volunteers including the Greek Volunteer Guard also participated.

The multiethnic Socialist Republic of Bosnia and Herzegovina was inhabited by mainly Muslim Bosniaks (44 percent), Orthodox Serbs (31 percent) and Catholic Croats (17 percent). Following a declaration of national sovereignty on 15 October 1991 as the former Yugoslavia began to disintegrate, a referendum for independence was held on 29 February 1992. The result, in favor of independence, was rejected by the political representatives of the Bosnian Serbs who had boycotted the referendum.

b. The course of Srebrenica genocide

The Republic of Bosnia and Herzegovina was formally recognized by the European Community on 6 April 1992 and by the United States the following day. Following the declaration of independence, Bosnian Serb forces, supported by the Serbian government of Slobodan Milošević and the *Yugoslav People's Army* (JNA), attacked the Republic of Bosnia and Herzegovina in order to unify and secure Serb territory. A fierce struggle for territorial control ensued, accompanied by the ethnic cleansing of the non-Serb population from areas under Serb control; in particular, the Bosniak population of Eastern Bosnia, near the border with Serbia.

The predominantly Bosniak area of Central Podrinje (the region around Srebrenica) had a primary strategic importance to Serbs, as without it there would be no territorial integrity within their new political entity of Republika Srpska. They thus proceeded with the ethnic cleansing of Bosniaks from Bosniak ethnic territories in Eastern Bosnia and Central Podrinje.

In neighboring Bratunac, Bosniaks were either killed or forced to flee to Srebrenica, resulting in 1,156 deaths, according to Bosnian government data. Thousands of Bosniaks were also killed in Foča, Zvornik, Cerska and Snagovo.

By the evening of 11 July 1995, approximately 20,000 to 25,000 Bosniak refugees from Srebrenica were gathered in Potočari, seeking protection within the UN compound there. Several thousand had pressed inside the compound itself, while the rest were spread throughout the neighboring factories and fields. Though the vast majorities were women, children, elderly or disabled, 63 witnesses estimated that there were at least 300 men inside the perimeter of the UN compound and between 600 and 900 men in the crowd outside.

The Dutch claimed their base was full. Conditions in Potočari were deplorable. There was very little food or water available and the July heat was stifling.

Bosnian detention camp

Source: https://www.britannica.com/event/Srebrenica-massacre/Aftermath

From the morning of 12 July 1995, Serb forces began gathering men and boys from the refugee population in Potočari and holding them in separate locations and as the refugees began boarding the buses headed north towards Bosniak-held territory, Serb soldiers separated out men of military age who were trying to clamber aboard. Occasionally, younger and older men were stopped as well (some as young as 14 or 15).

These men were taken to a building in Potočari referred to as the "White House". As early as the evening of 12 July 1995, Major Franken of the Dutchbat heard that no men were arriving with the women and children at their destination in Kladanj.

On 13 July 1995, Dutchbat troops witnessed definite signs that the Serb soldiers were murdering some of the Bosniak men who had been separated. When the Dutchbat soldiers told Colonel Joseph Kingori, a ***United Nations Military Observer (UNMO***) in the Srebrenica area, that men were being taken behind the "*White House*" and not coming back, Colonel Kingori went to investigate. He heard gunshots as he approached but was stopped by Serb soldiers before he could find out what was going on.

The vast majority of those killed were adult men and teenage boys but the victims included boys aged fewer than 15, men over the age of 65, women and

reportedly even several babies. The Preliminary List of People Missing or Killed in Srebrenica compiled by the Bosnian Federal Commission of Missing Persons contains 8,373 names, some 500 of them under 18, and includes several dozen women and girls. As of June 2011, 6594 genocide victims have been identified through DNA analysis of body parts recovered from mass graves and 5,138 victims have been buried at the *Memorial Centre of Potočari*.

c. The international community responsibility

In 1999, UN Secretary-General Kofi Annan submitted his report on the Fall of Srebrenica. In it, he acknowledged that the international community as a whole had to accept its share of responsibility for its response to the ethnic cleansing campaign that culminated in the murder of some 7,000 unarmed civilians from the town designated by the Security Council as a "safe area".

In his address to the 10th anniversary commemoration at Potočari, the UN Secretary-General paid tribute to the victims of "a terrible crime – the worst on European soil since the Second World War", on a date "marked as a grim reminder of man's inhumanity to man". He said that the first duty of the international community was to uncover and confront the full truth about what happened, a hard truth for those who serve the United Nations, because great nations failed to respond adequately. There should have been stronger military forces in place, and a stronger will to use them.

Srebrenica massacre memorial: Gravestones at the Srebrenica-Potočari Memorial Centre, opened in 2003, in Bosnia and Herzegovina.

Source: https://www.britannica.com/event/Srebrenica-massacre/Aftermath

1.2.5 Genocide in Cambodia

Pol Pot, original name Saloth Sar, (born May 19, 1925, Kompong Thom province, Cambodia—died April 15, 1998, near Anlong Veng, along the Cambodia-Thailand border), Khmer political leader who led the Khmer Rouge totalitarian regime (1975–79) in Cambodia that imposed severe hardships on the Cambodian people. His radical communist government forced the mass evacuations of cities, killed or displaced millions of people, and left a legacy of brutality and impoverishment.

Pol Pot, original name Saloth Sar, (1925- 1998)

Source: *https://www.britannica.com/biography/Pol-Pot*

a. The role played by Pol Pot

Cambodia was under the Khmer Rouge rule, Communist movement, from 1975 to 1979. The regime, which was headed by Cambodian guerrilla commander Pol Pot (his real name *Saloth Sar)*, came to power after years of guerrilla warfare. While in power the Khmer Rouge murdered, worked to death, or killed by starvation close to 1.7 million Cambodians, or more than one-fifth of the country's population.

Cambodia was a French protectorate under the nominal control of a king from 1863 until 1953, when France granted Cambodia its independence. At the same time, Communist forces known as the Viet Minh were engaged in an independence struggle against France in neighboring Vietnam; the Viet Minh, which had recruited an army of Cambodian allies in common cause against French colonialism, defeated France in 1954. Although Cambodian guerrilla forces and the Viet Minh controlled much of Cambodia by 1954, the Geneva Conference, which marked the end of the war in 1954, left Cambodia in the hands of its monarch, Norodom Sihanouk.

As political factionalism grew in Cambodia, Norodom Sihanouk has served, at different times, as Cambodia's king, prime minister, and head of state began to crack down on his opponents, including Communists. The Communists fell into two groups: Vietnamese-trained veterans of the independence struggle, including former Buddhist monks and their peasant followers; and younger urban radicals such as Pol Pot. While the former were major targets of Sihanouk's

repression, Pol Pot and his followers were left largely untouched because of their privileged backgrounds and French education. This group gradually assumed leadership of the Communist movement. After Pol Pot became secretary general of the Workers' Party of Kâmpŭchéa (later renamed the Communist Party of Kâmpŭchéa, or CPK) in 1963, the party made a concerted effort to seize control of Cambodia.

b. Effects of American intervention in Cambodia genocide

By 1966, the American escalation of the war in neighboring Vietnam began to have a destabilizing effect on Cambodia. North Vietnamese and National Liberation Front (NLF) forces, made up of Vietnamese Communist guerrillas, established logistical bases and supply routes in Cambodia. While Sihanouk attempted to keep his country out of the Vietnam War, his political repression increasingly drove veterans of Cambodia's anti-French struggle back into dissidence, where Pol Pot's CPK drew them into its plans for rebellion. The CPK launched a revolt against Sihanouk in 1967. Sihanouk termed the rebels *Khmer Rouge* (French for "Red Khmers"), so-called after Cambodia's predominant ethnic group, the Khmers. Communist insurgency campaigns continued until the Khmer Rouge took control of the government in 1975.

In 1969, embroiled in Vietnam, the United States began a secret B-52 bombardment of Cambodia in an effort to knock out strongholds of the North Vietnamese and NLF (National Liberation Front). A year later, Sihanouk was overthrown by U.S.-backed General Lon Nol. The Vietnam War spilled across the border, and the conflict tore Cambodia apart for five years. During the secret bombing American planes dropped 490,000 metric tons (540,000 tons) of bombs, killing about 100,000 Khmer peasants by August 1973, when the bombardment ended. Meanwhile, the Khmer Rouge, aided by Sihanouk and the North Vietnamese, who did not want a pro-U.S. Cambodian government, battled Lon Nol's government for control of Cambodia.

c. Cambodia under Khmers Rouge leadership and American defeat

On April 17, 1975, the Khmer Rouge armies defeated the Lon Nol regime and took the capital, Phnom Penh, immediately dispersing almost all of its more than 2 million inhabitants to a life of hard agricultural labor in the countryside. Other cities and towns were also evacuated. The Khmer Rouge renamed the country Democratic Kâmpŭchéa (DK), and for the next four years the regime, headed by Pol Pot as prime minister and other members of the Standing Committee of the CPK (Communist Party of Kâmpŭchéa) Central Committee, terrorized the population.

d. Consequences of genocide in Cambodia

Almost 1.7 million Cambodians were killed in the takeover, including members of minority and religious groups, people suspected of disagreeing with the party, intellectuals, merchants, and bureaucrats. Millions of other Cambodians were forcibly relocated, deprived of food, tortured, or sent into forced labor.

Of about 425,000 Chinese Cambodians, only about half survived the Khmer Rouge regime. While most of about 450,000 Vietnamese Cambodians had been expelled by the Lon Nol regime, more were driven out by the Khmer Rouge; the rest were tracked down and murdered. Of about 250,000 Muslim Chams (an **ethnic** group inhabiting the rural areas of Cambodia) in 1975, 90,000 were massacred, and the survivors were dispersed.

By 1979, 15 percent of the rural Khmer population and 25 percent of the urban Khmer population had perished. The most horrific slaughter took place during the second half of 1978 in a purge of the Eastern Zone on the Vietnam border, where resistance to the Khmer Rouge was strong. At least 250,000 people were killed in the worst single massacre of the Khmer Rouge period.

Religion in Cambodia was also affected by the Khmer Rouge regime. Buddhism was completely suppressed from 1975 to 1979; many monks were defrocked and sent into forced labor, while others were killed. The Khmer Rouge also attacked the neighboring countries of Vietnam, Thailand, and Laos in an attempt to reclaim territories lost by Cambodia many centuries before.

On 15 July 1979 following the overthrow of the Khmer Rouge the new government passed "Decree Law No, 1"; this allowed for the trial of Pol Pot and Leng Sary for the crime of genocide. They were given an American defense lawyer, Hope Stevens. They were tried in absentia and convicted of genocide.

In January 2001 the Cambodian National Assembly passed legislation to form a tribunal to try members of the Khmer Rouge regime. In 2013, the Cambodian Prime Minister Hun Sen passed legislation which makes illegal the denial of the Cambodian genocide and other war crimes committed by the Khmer Rouge. The legislation was passed after comments by a member of the opposition, Kem Sokha, who is the deputy president of the Cambodian National Rescue Party. Sokha had stated that exhibits at Tuol Sleng were fabricated and that the artifacts had been faked by the Vietnamese following their invasion in 1979.

Briefly, identify and describe different cases of genocide (at least 2) do you know.

1.3 Similarities and differences between the 1994 genocide against the Tutsi and other genocides

Learning Activity 1.3

Use internet or available documents in your school library to explain how cases of genocide are different and show also their similarities?

1.3.1. Similarities between the 1994 genocide against the Tutsi and other genocides

The above types of genocides have the following as common features or similarities:

Thorough preparation and execution by the Government using militia or army; Large mobilization of means and human resources to execute the genocide intention of destroying or completely wiping out the targeted group; Involvement of the government in coming up with the necessary measures to destroy the targeted group; Ruthless killing of the targeted group in masses; Innocent people belonging to the targeted group were killed. The survivors were amputated, mutilated and maimed; Cruel methods were used to torture victims before killing them. Some examples of torture methods that have been used are; burying them alive in mass graves, starving victims to death and fumigating them to death in gas chambers with poisonous gases.

Trauma has been caused to the survivors of genocides as a result of loss of their loved ones, loss of property and displacement.

Authorities in the involved countries have strongly denied genocide.

1.3.2. Differences between the 1994 genocide against the Tutsi and other Genocides

The 1994 genocide against the Tutsi is different from other genocides due to the following facts:

It was executed within a short period of time. Over one million people lost their lives in a period of one hundred days.

People killed their fellow citizens, their relatives and neighbours. People who shared common culture fought, injured and killed each other.

The government agents, church members, security were all organs actively involved in the Genocide.

The International Community did not intervene to stop Genocide in Rwanda while it was informed. The Genocide was stopped by Rwandans themselves. It came to an end when the Rwandan Patriotic Front (RPF) defeated the genocidal forces in July 1994.

Cruel methods were used in the 1994 Genocide against Tutsi. For example, torturing victims before killing them, people were buried alive in mass graves, women were raped before being killed, babies were crushed in mortars or being smashed on walls.

Application Activity 1.3

1. Regarding 1994 Rwanda genocide against Tutsi in comparison with other cases of genocide Mahmood Mamdani titled his book: "When Victims become Killers: Colonialism, Nativism, and the Genocide in Rwanda" How far do you agree this title?? Use internet, textbook or available documents in your library to explain the situation.

2. Is it true that the Jewish Holocaust with the Camp World and Modern Mass Murder became a particular case of genocide? Discuss after watching documentary video on the Jewish Holocaust (or available historical documents).

Skills lab

Use a combination of knowledge, skills, attitudes and values you have acquired about comparison of the genocides in the 20th Century to debate on their similarities and differences and present it in the plenary.

End unit Assessment

1. Explain what is *genocide*? What are the stages of genocide?
2. Discuss the common features of different genocides happened in the 20th Century?
3. How the 1994 genocide against Tutsi is different from other cases of genocide in the world?

Unit Summary

The unit analyses the crime of genocide looking at different such cases that happened around the world. Among these genocides we have Jews, Serbians, Herero and Nama, Cambodian and genocide against Tutsi in Rwanda. Beyond this listing, a deep comparison is done on how the crime was perpetrated. A list of steps is identified and many of them are similar. We can talk about state involvement, population racist intoxication, medias usage and extermination etc...

UNIT 2

THE ACHIEVEMENTS AND CHALLENGES OF THE GOVERNMENT OF RWANDA AFTER THE GENOCIDE AGAINST THE TUTSI

Key unit competency: The student-teacher should be able to examine the achievements and the challenges of the Government of Rwanda after the genocide against the Tutsi.

Introductory activity

Source: Illustrator Chris RUTAYISIRE

Repatriation of refugees from Tanzania in 1996

Source:www.smh.com.au/world/rwanda-genocide-anniversry-shelds-light-on-horrors-of-bigotry-20140411-36idt.html.

Explore these two images and answer the following questions.

1. For each image explain what is happening in the scene

2. Identify three themes in the images. Why do you think the illustrators chose to portray these themes in their pictures?

3. a) Identify in bullet forms the achievements of the Government of Rwanda after the Genocide against the Tutsi?

   b) What were the challenges faced by the above government?

2.1 The achievements of the Government of Rwanda

> **Learning Activity 2.1**
>
> Describe the achievements of the Government of Rwanda after the 1994 Genocide against the Tutsi?

2.1.1. Establishments of the Government of National Unity

The new government had to fill the power vacuum left by the defeated Interim Government. In this regard, the constitution of June 10, 1991, the Arusha Peace Agreement with all its protocols, the RPF declaration of July 17, 1994 and the Agreement of November 24, 1994 between political parties were used by the new Government in order to put in place its programme.

The Arusha Peace Agreement was the main source of inspiration for governmental action. This was due to the fact that the Arusha Peace Agreement included two important principles in the management of the state namely the establishment of the rule of law and the power sharing arrangement. However, the texts were adapted to the new situations. For instance, MRND and its satellite political parties supporting the "Hutu power" and those involved in the Genocide were excluded from new institutions of the Transitional Government. Their posts had to be given to RPF.

A new army had to be created by integrating in the APR, the ex FAR and the recruitment of those who had not participated in the Genocide. In addition, independent people and soldiers were introduced in the Transitional Parliament and a post of Vice President of the Republic carrying another portfolio was allocated to RPF.

On July 19, 1994, the government programme was presented by Mr. Faustin

Twagiramungu. The latter was the Prime Minister designated by the Arusha Peace Agreement.

The programme focused on the following points:

Restoration of peace and security; Organization of central and local administration, i.e.préfectures, communes, sectors and cells; Restoration and consolidation of national unity; Settlement of refugees and returning their property; Improvement of living conditions of the people and solving the social

problems that resulted from war and Genocide; Revival of the country's economy; Consolidation of democracy.

During the establishment of the transitional institutions in July 1994, only Rwanda Patriotic Front (RPF), Mouvement Democratique Republicain (MDR), Parti Social Democratique (PSD), Parti Liberal (PL),Parti Democratique Chretien (PDC), Parti Social Rwandais (PSR), Union Democratique Politique Rwanda (UDPR) and Parti Democratique Islamique (PDI) were officially recognized. Later, MDR was excluded from accepted political parties because of its divisive ideology.A parliamentary report pointed out that some people wanted to use it for their political agenda.

2.1.2. The achievements of the Government of National Unity on po-litical level

Safeguarding national security

After the Genocide against the Tutsi, the security in Rwanda was extremely unstable as there were still unhealed wounds from the war. Most of the population was displaced, creating a volatile situation in the country. Military strategies were devised to find solution and eradicate the thousands of military groups and ex-combatants who continued to torment and kill citizens.

The problem of insecurity especially on the western border of the country was caused by the incursions of Ex-FAR and Interahamwe militias. To put an end to this destabilisation, the Government of Rwanda proceeded to the repatriation of refugees from Zaïre, current DRC and military operations aiming at weakening the combatants.

Politico-administrative reforms and fight against injustice

From its inception, the Government was supposed to set up administrative structures from the top to the bottom. Due to lack of time to produce the most appropriate administrative framework, it maintained the structure left by the defeated regime namely central government, prefectures (provinces), communes (Districts), sectors and cells.

From 2001, Rwanda's decentralization policy was an important innovation. Its objective was to empower and invite the population to participate actively in debates on issues that concerned it directly. It also aimed at encouraging the electorate in the countryside to provide information and explain issues in order to take decisions knowingly. The decentralization of activities went hand

in hand with the decentralization of financial, material and human resources.

The first phase (2001-2005) aimed at establishing democratic and community development structures at the district level and was accompanied by a number of legal, institutional and policy reforms, as well as democratic elections for local leaders. However, the decentralisation process faced some challenges because some leaders have to perform volunteer work. In addition, some of them cumulated jobs and this could lead to their inefficiency.

To reinforce good governance in Rwanda, anti-corruption and public accountability institutions were created by the Government. Their operational capacity continued to be strengthened to achieve greater accountability. They include the Office of the Ombudsman, Office of the Auditor General for State Finances, Rwanda Public Procurement Authority and Rwanda Revenue Authority etc...

These institutions are mandated to fight injustice, corruption and abuse by public officials and related offences in both public and private administration and to promote the principles of good governance based on accountability and transparency.

Rwanda has also signed and ratified the United Nations Convention Against Corruption (UNCAC), the African Union anti-corruption Convention (AUCC) and the UN convention against Transnational Organized Crime (UNTOC).

In order to promote consensual democracy, since 2000, free, transparent and peaceful elections have been organised at local levels and Rwanda has put in place a new constitution that clearly defines the main principles as well as performance and limit of political institutions, multiparty system and respect of everybody's right.

The 2003 Constitution accepts that almost important political positions in the country must be shared by political parties and independent politicians. This power sharing was observed not only in the government but also in the Parliament made up of two chambers: the Chamber of Deputies and the Senate.

These two chambers are complementary in nature, but independent of each other. The Executive is overseen by parliament, according to the constitution, while the judiciary power is also independent from the Executive and the Legislative ones.

Promotion of unity and reconciliation

The national unity implies the indivisibility of the Rwandan people. All citizens should have an equal opportunity to national economic resources and can claim the same political rights. Rapidly, the Government of National Unity fought and eliminated all constraints of national unity such as "ethnicity" and regionalism. For instance, "ethnic" labels were removed from identity cards.

In the same perspective, the Commission of Unity and Reconciliation urges Rwandans to strive to heal one another's physical and psychological wounds while building future interpersonal trust based on truth telling, repentance and forgiveness. Thus, the Commission educates and mobilises Rwandans on matters related to national unity and reconciliation and undertakes research in the matter of peace, unity and reconciliation to make proposals on measures for eradicating divisions and for reinforcing unity.

In addition, a series of strategies such as solidarity camps where different categories of people meet to discuss issues related to unity and reconciliation and programmes on radios are used by the Commission. The Government of National Unity repatriated a big number of refugees which was a fundamental obligation and a bridge to peace, national unity and reconciliation.

In addition to the above efforts, the Government of National Unity introduced several structures and programmes that were meant to correct past errors that led to war and Genocide. These structures include the National Commission of Human Rights, the Gacaca Jurisdictions, Commission Nationale de Lutte Contre le Génocide (CNLG) and Rwanda Demobilisation Commission.

Besides to promote unity among Rwandans new national symbols namely the national anthem, the national flag and the coat of arms were designed to reflect the unity of Rwandans. However, "ethnic" based ideologies propagated by electronic media or in families keep hindering national unity.

Remaking justice

The Genocide was carefully planned and executed to annihilate the Tutsi. The Government made it among its highest priorities to apprehend and bring to justice the perpetrators of the Genocide.

Thousands of people were arrested and judged. Some of them were released for lack of evidence and others convicted and sentenced. It is pertinent to the people of Rwanda to feel that no reconciliation is possible without justice.

The big number of prisoners and cases due for trial placed severe strain on Rwanda's criminal justice system which had already been crippled by the

murder of professionals during the Genocide. The Government of National Unity decided to ease pressure on the criminal justice system by categorising Genocide suspects according to the crimes they were accused of. In this regard, category 1 was composed of the planners and perpetrators of the Genocide. A number of 2,133 people were convicted in the conventional courts. The categories 2-4 where involvement was slightly less serious were convicted in traditional jurisdictions or Gacaca courts.

This new process significantly sped up trials and sentencing, which if they had been restricted to conventional courts would take over 200 years to complete. The Gacaca courts also had the advantage of involving the community in the trial and sentencing process. The Government believed that involving the population in the trials could also contribute significantly to reconciliation. In fact, testimonies from the general population helped survivors to discover the corpses of the family members killed during the Genocide. Moreover, some perpetrators demanded pardon from the survivors. In some places, perpetrators and survivors were gathered in associations. On the debit side, the Gacaca courts were criticised for corrupt judges and lack of lawyers commonly used in modern judicial system.

The Government also made it a priority to strengthen the criminal justice system. Special training was provided to magistrates and judges, while courts around the country were renovated. A national police force was created and charged with civil security matters and criminal investigations.

2.1.3 The achievements of the Government of Rwanda on social level

Assistance to the most vulnerable people

From the social point of view, the Government of National Unity faced with the problem of assisting vulnerable people.

Almost all the Rwandan population that had survived Genocide and war was described as vulnerable. With time, their numbers kept on reducing given the situation which improved politically, socially and economically. The vulnerable people included Rwandan refugees and repatriated displaced people, Genocide survivors, single children and orphans, widows, people with disabilities, the poor, HIV/AIDS victims and prisoners. Moreover, between November 1995 and February 1996, Rwanda hosted almost 37, 000 refugees including former Burundi refugees and Kinyarwanda-speaking ones from Zaïre. In 2003, the number of foreign refugees in Rwanda was estimated at 300, 000 persons. Only 35, 000 refugees remained in Rwanda at the end of 2003.

The survivors of Genocide were part of the most important vulnerable groups

in the country. The Government handled them as a priority. In 1998, an Assistance Fund for Genocide Survivors, - Fonds d'Assistance aux Rescapés du Génocide (FARG) was set up. It was allocated 5% of the national budget. This budget enabled FARG to solve a big part of its problems experienced by vulnerable surviving children in the fields of primary, secondary and higher education. The fund was also used to pay for health care. FARG also helped vulnerable survivors to construct residential homes in regrouped villages (imidugudu) and/or elsewhere. It was also used to repair their former residences. FARG financed small projects to help survivors fight against poverty.

From 1994, the orphans and single-children received assistance of varied nature. For some of them, houses were constructed; others were trained and given supplies in reception centres. In this way, they received physical and mental health-care, education and social integration facilities. Some of them were able to reunite with members of their families.

The ministries which were dealing with social affairs performed the following services: designing intervention programmes in favour of widows, providing material assistance, conducting a census of raped and pregnant women, etc. On the other hand, women victims of war and genocide set up associations for mutual help. These actions produced tangible results. However, a big number of them still suffered from the after-effects of war and genocide such as traumatism. Among them we can state AVEGA AGAHOZO (Association des Veuves du Genocide du mois d`Avril), BAMPOREREZE, DUHOZANYE, etc**...**

Health promotion

Between 1994 and 2003, a particular focus was put on the improvement of health infrastructure given the role that the latter plays in the improvement of health. Some new hospitals were constructed, and old ones were constantly rehabilitated or expanded. Several health centres were also constructed while old ones were repaired gradually. In 1996 the majority of health facilities started to provide both curative and preventive treatment.

National referral hospitals such as King Faisal Hospital, the Centre Hospitalier de Kigali and the University Teaching Hospital of Butare were rehabilitated, re-equipped and made operational. There were 25 district hospitals in the country. Out of 279 health centres and dispensaries, 257 were reopened after rehabilitating them with new equipment.

In 2000, Nyanza Hospital and Kimironko Health Centre were established. In 2001, there were 33 district hospitals and 40 health centres. The above district hospitals were coordinated by 11 regional health officials.

Health staff increased qualitatively and quantitatively. The National University of Rwanda (NUR) Faculty of Medicine produced 1,999 general doctors. Nonetheless, the Government resorted to foreign doctors from neighbouring countries and even beyond to solve the problem of inadequate medical personnel. Kigali Health Institute (KHI) also trained several medical assistants at A1 level. The nursing section at secondary school also level produced nurses of A2 level, whereas those in the social section trained and graduated social workers.

The government policy of encouraging the people to participate in health programmes was successful. The Rwandan Sickness Insurance Scheme,La Rwandaise d'Assurance Maladie (RAMA) was established to ensure that government civil servants get proper medical insurance coverage. It started business in 2001.

Meritocracy and skills enhancement in education

The colonial and post-colonial administrations left Rwanda with one of the lowest skilled populations in the sub-region. In addition to this, an "ethnic" quota system for entry into secondary schools and the university made access to education limited for sections of the population.

On entering office, the Government of National Unity immediately instituted meritocracy in education system and measures were put in place to address the country's manpower incapacity. Since 1994, the number of higher learning institutions kept increasing and were six in 2000. The total number of students receiving higher education rose from 3,000 and was close to 7,000 in 2003. The number of university graduates between 1963 and 1994 was 2,160. Between 1995 and 2000, a period of just five years, the Government of Rwanda produced over 2,000 university graduates.

A former military college in the heart of Kigali was transformed into a modern Institute of Science and Technology. The new Kigali Institute of Science and Technology (KIST) was established in 1997 to provide technical, skill based training to 2,500 full and part-time students.

The institute also hosted the African virtual University and conducted business and entrepreneurship courses. Licenses and facilitation were granted to other institutions and colleges to make more training opportunities available to the population.

Similarly, from 1994 to 2000, the number of primary schools increased more than one and a half times. The number of qualified teachers rose by 53% between 1994 and 2000. More resources were made available to build new

schools and to rehabilitate old ones. In addition, Government introduced universal primary education, established education support institutions such as the National Curriculum Development Centre, the General Inspectorate of Education and Examinations Board.

The National Examination Council was introduced to ensure fairness, transparency and uniformity in standards

Promotion of gender equality

Women had suffered due to war and the Genocide. One of the Government and civil society priorities were to strengthen capacity building programmes for women in all fields. In this regard, the Rwandan legislation which was disadvantaging women was amended in order to give equal opportunities to both men and women. The Government set up the National Commission for Women's Rights which played an important role in revising the law and culture. Articles which disadvantaged women were removed. Similarly, women organizations became very active. Hence, an association called PROFEMMES/ Twese Hamwe trained women and empowered them to take up roles in decision making organs, justice etc....

In addition, laws on inheritance were reformulated. Furthermore, the gender factor was integrated in all national policies on Rwanda's long term development.

In political domain, the Government encouraged women to get involved in decision making organs. This started from the first electoral campaigns of 1999, 2001 and 2003. For example, during the 2001 elections organized by district and sector committees, almost 25% of the women were elected.

All categories of the Rwandan population took part in the process of drafting the Rwandan constitution of 2003. This facilitated the inclusion of the gender factor in the constitution. The 2003 Constitution of the Republic of Rwanda stipulates that women shall occupy at least 30% of the decision making organs in the country. The results of the 2003 elections showed that Rwanda was among the first world countries with the most outstanding percentage of women in the National Assembly.

2.1.3 The achievements of the Government of Rwanda on economic level

Enhancing economic growth and development

Due to War and the Genocide, the country's infrastructure was destroyed. Between July 1994 and 2000, the Government of National Unity put in place

an emergency programme of reconstruction. In this regard, policies and programmes of economic recovery and social welfare were put in place. For instance, the Government designed first a programme of national reconciliation and another one of rehabilitation and development. The latter was presented during Geneva donors' conference in January 1995. Its aims were the restoration of the macro-economic framework of the country, capacity building, reinforcing the participation of local investors and integration of refugees and displaced people. In addition, the Government had to restore favourable conditions for economic and social activities.

Almost 600 million US dollars was received by Rwanda for the period 1995-1996 thanks to the Geneva donors' conference. The international financial contribution served not only to rehabilitate and repair the basic infrastructures but also to increase agricultural activities. It also improved Rwanda's balance of payments. During the second conference held in June 1996, Rwanda received 500 million US dollars for the second recovery programme called Rehabilitation and recovery programme (1995-1998). The third programme presented to the World Bank and International Monetary Fund (IMF) was a structural adjustment. It intended to stabilise the country's macro-economic performance to improve the balance of payments, controlling inflation, etc.

In June 1998, IMF (International Monetary Fund) approved Rwanda's application to achieve Reinforced Structural Adjustment Facility. In 1999, this 3 years programme was transformed into a 'Facility for Poverty Reduction and Growth' (FPRG). It was supported with funds worth 413.3 million USD. Thus, Rwanda embarked on its economic and social construction.

Even if some programmes and policies were conceived, it was from 2000 that the Government of Rwanda started formulating long term policies. They included Vision 2020 and the Strategic Plan for the Reduction of poverty (EDPRS) which was published in June 2000. These two strategic programmes demonstrated remarkable dynamism because they inspired subsequent policies which were designed in all government sectors.

The Government immediately set out to create fiscal stability and economic growth. Inflation was brought down from 64% in 1994 to fewer than 5% from 1998 up to 2000. In 1994, annual fiscal revenues were zero while in 2002 they stood at nearly 70 billion of Rwandan Francs (frw). The economy grew steadily at an average of 11%, while gross domestic incomes grew at an average of 14.3% per annum since 1995.

The process of privatisation of government enterprises started in 1996. Many enterprises were put up for privatisation and shares were sold to local or foreign

investors. The government made it a priority to diversify Rwanda's economic base.

The Government of National Unity was committed to rebuilding, expanding and improving the infrastructure of the country in order to facilitate economic growth. Since 2003 new roads have been built and others have been reconstructed to improve the road system.

Other efforts related to promote health conditions in residential houses increased the availability of water and electricity. Up to 2001, only 2.4% of the homes were connected to water supplied by ELECTROGAZ as opposed to 38.1% homesteads which got water from natural wells. The poorest people fetched water from rivers. The average distance between homes and water sources was 703 meters in 2001.

As for electricity, the number of ELECTROGAZ customers increased. It rose from 2% of the population in 1994 to 6% in 2002. In addition, there was a significant difference in living standards between rural and urban dwellers.

Agriculture and animal husbandry

Ever since it took over power in July 1994, the Government of National Unity focused its attention on boosting agricultural production. It sensitised the population to embark on agriculture as soon as peace and security were achieved. It distributed seeds, basic tools, pesticides, etc. to boost agriculture.

To curb the problem of famine and guarantee food security, government priority identified the cultivation of the following crops: maize, rice, sorghum, beans and, irish potatoes.

Rwanda's economy heavily depended on the export of coffee and tea. The evolution of quantitative production of coffee from 1994 to 2003 was achieved unevenly. The new export crops on which the Government focused its attention included flowers which started fetching foreign exchange to the Rwandan economy. In short, agricultural production increased from 1994. Between 1995 and 2005, it multiplied twofold.

In the field of animal husbandry, government action since 1994 was bent on the following: increasing the reproduction of animals in all regions of the country, reopening of veterinary laboratories and research institutions in animal technology, provision of veterinary medicines and the sensitization of farmers to ensure an increase in animal production. In 1994 and 2003, the number of

domestic animals increased by almost five. Quantitatively, animal husbandry also improved because big-sized animals and the number of cross-breed animals increased though generally, a lot of improvement was still needed.
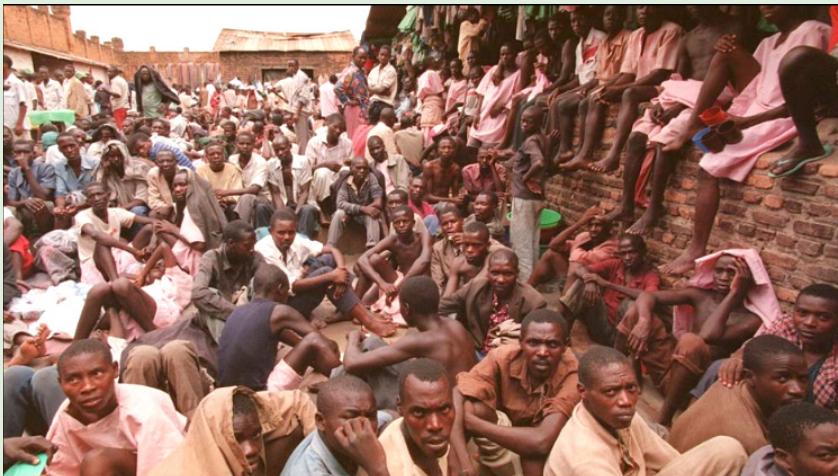
Application Activity 2.1

a. Choose two main achievements of the Government of National Unity. Explain why they are so important to you.
b. Explain different administrative reforms that have been initiated by the Government of Rwanda after the Genocide against the Tutsi.
c. Discuss how the education has been promoted by the Government of Rwanda after the Genocide against the Tutsi.

2.2 The challenges faced by the government of Rwanda after the Genocide against the Tutsi

Learning Activity 2.2

Source: https://www.pri.org/stories/2011-06-24/un-convicts-woman-rwanda-genocide.

1. Describe the above picture. Explain what you think about the above picture. How do you link it with the 1994 Genocide against the Tutsi consequences?
2. Reading to analyse:

"Since Rwanda's social cohesion had fractured due to the divisive politics that preceded the Genocide, suspicion and mistrust characterized relationships between Rwandans. Thus, the new government inherited a

a deeply scarred nation where trust within and between social groups had been replaced by fear and betrayal".

How do you link this text with the challenges faced by Rwandans after the 1994 Genocide against the Tutsi?

2.2.1 Political challenges

Problems of insecurity

Although the RPF had captured the power and a transitional government had been put in place, the security situation was still fluid, with former government forces and Interahamwe militia still carrying out Genocide in various part of the country.

A French buffer area in western Rwanda, known as Zone Turquoise had become a safe haven for genocidal forces. In addition, infiltrators from refugee camps across the border continued to cross and destabilise the country. The Rwandan combatants and refugees located on the border of the current DRC became a security threat which destabilised the hosting country and the interests of several companies. Consequently, a campaign against Rwanda was organised by the affected companies. It should be noted that the ex-FAR and Interahamwe were allowed to keep their weapons and to join the civilian refugees. Other sympathizers of the former regime continued to support combatants, notably Zaïre (current DRC) under President Mobutu Sese Seko. All these proved to be security challenges for a country that had been affected by one of the worst human tragedies of the 20th century.

The Government of National Unity had to devise means to address insecurity in the whole country so that Rwandans could begin the task of rebuilding the nation.

Political and administrative vacuum

The Government of National Unity inherited a country without political and administrative institutions, due to the chaos provoked by the Interim Government. Most of civil servants were either killed or have left the country and the political institutions were destroyed. In addition, during the period of emergence, the Government faced the problems related to insufficient numbers of civil servants, lack of equipment and motivation for civil servants because they had neither salary nor accommodation, a judicial system that had come to a standstill due to lack of adequate qualified personnel, cases of embezzlement of public funds, districts without leadership (bourgmestres), and inexperienced police force among others.

Suspicion and mistrust among the Rwandan population

Since Rwanda's social cohesion had fractured due to the divisive politics that preceded the Genocide, suspicion and mistrust characterised relationships between Rwandans. Thus, the new government inherited a deeply scarred nation where trust within and between social groups had been replaced by fear and betrayal.

This lack of trust between people posed a serious challenge to the functioning of institutions because the vision of the Government of National Unity was not shared by all stakeholders. In spite of all this, the Government of National Unity believed that Rwanda was not dead but that it could be reborn and re-built.

To reach that goal, the Government of National Unity advocated strongly for unity and reconciliation despite the enormous challenges.

Broken judicial system

The Government of National Unity inherited a broken justice sector. More than 140, 000 genocide suspects had been arrested yet there was insufficient prison infrastructure to host them. Their detention became a huge challenge in terms of feeding, and provision of medical and other services. In the same vein, there was inadequate number of trained lawyers to handle the large number of perpetrators of Genocide and this shortage of judges was also true for other crimes that were being committed in the country. For example, according to records of the Supreme Court, out of 702 judges in 2003, only 74 possessed a bachelor's degree in law.

Laws were also outdated, obscure and inadequate. For example, there was no law on the planning and execution of Genocide. Nonetheless, justice had to be delivered. Despite meagre resources that were available, the government had to operate reforms and introduce new judicial institutions to deal with all these challenges.

2.2.2. Social challenges

Lack of shelter for refugees and other vulnerable people

The Government of National Unity strived to restore Rwanda as a country for all Rwandans and provide a homeland for millions of Rwandan refugees. Tens of thousands of internally displaced people, especially Genocide survivors whose houses had been destroyed, were looking for housing facilities. About three million Rwandan refugees taken as hostage by the defeated genocidal forces in current DRC and some in Tanzania and Burundi were brought back home by the Transitional Government.

This humanitarian exercise was largely successful despite the failure of the international community to address their plight in refugees' camps. A big number of older refugees (from 1959 and subsequent years) came back also in their country. All these categories of the needy people were looking for houses.

A bleak health sector

In the health sector, the picture was equally bleak. This sector was weak in Rwanda. The personnel in health services were few and poorly trained. This was a result of chronically poor human resource development strategies that characterised colonial and post-colonial Rwanda. On one hand, this situation was greatly exacerbated by the Genocide in which several health personnel had either participated in or had fled the country. On the other hand, some health workers had been killed. Few refugees that had returned from exile settled in Kigali.

The capital city attracted health personnel because it had some infrastructures and was also safer to live in.

To mitigate the health crisis, a number of NGOs and the army came in and tried to make a difference, but the task was overwhelming since the number of the injured and the patients was very high. Statistics indicate that immunisation coverage for children had decreased as a result of war and mismanagement.

Malnutrition levels were also very high. Child as well as maternal mortality rates were equally high due to poor health service delivery.

The prevalence of water-borne diseases and other conditions related to poor sanitation was among the highest in Africa at that time. The high infection rate of transmittable diseases, especially HIV and AIDS was equally high. This pandemic disease had worsened during the Genocide because rape was used as a war weapon.

The situation worsened due to a good number of traumatized people and high fertility rate coupled with ignorance. Malaria was hyper endemic in some parts of the country, especially in the eastern and southern provinces.

A selective education system

During the genocide against the Tutsi, most education infrastructure was destroyed and the human capital almost decimated.

The education system was poor and did not respond to the socio-economic needs of the country. Few educated Rwandans could not translate their knowledge into productive activities to improve the standard of living of the

Rwandan people. For instance, in the eastern part of the country, schools were not only few and scattered, but in some areas they did not exist at all. Higher education was not only quantitatively low but was also a privilege of the few favoured by the quota system. For example, in the period between 1963 and 1994, only about 2000 Rwandans had completed tertiary education.

2.2.3 Economic challenges

The Rwandan economy and political situation before 1994 were marked by economic stagnation and high levels of poverty, mainly attributed to lack of vision and poor economic planning, mismanagement, embezzlement, corruption by the leadership of the time.

As a result, post Genocide Rwanda faced a number of economic challenges including an unstable macroeconomic environment. For example, in 1994, the economy shrank by 50 % and inflation rose to 64 %. Between 1985 and 1994, the GDP (Gross Domestic Production) growth rate was a mere 2.2% against a population growth rate of 3.2%, meaning there was an annual decline of-1% of per capita GDP.

These challenges were mainly due to the fact that the economy was characterised by low productivity in all sectors, but most especially in agriculture.

Yet more than 90% of the population depended for their livelihood on agriculture. This situation resulted in a very weak export base coupled with a narrow revenue collection. It implied internally generated resources or external aid to fund social services like education and health.

In addition, there was low private investment. As a result, the country lacked a serious and vibrant private sector to drive economic growth. In the public sector too, there was a high unskilled labour force. For example, in 1994, at least 79% of civil servants in the country had not done tertiary education.

To make matters worse, skilled professionals had been particularly either targeted in the Genocide or had fled the country. In brief, the Government of National Unity inherited an economy completely destroyed by the Genocide and mismanagement over three decades.

Agriculture was the key economic sector for Rwanda because it employed more than 90% of the population. However, despite this fact, its output continued to be poor because the techniques of production were still rudimentary with the

use of the hand-hoe as the primary tool, lack of or inadequate use of fertiliser, poor training of farmers in terms of technological use and poor soils emanating from over cultivation and overpopulation.

Rwanda's agriculture suffered from structural and fluctuating problems. For example, Rwanda's soils depended entirely on rains because 1.64 % of this soil was under irrigation and only 1.2% was cultivated. This showed that Rwanda's agriculture depended on unpredictable climatic changes. In addition, soil erosion affected more than 20% of the national territory.   A fraction of the Rwandan population still suffered from food insecurity and malnutrition. Price fluctuation of exported products was also another problem whenever the agricultural prices fell. Although agricultural production increased from 1994, food availability per capita per year was on the decline.

Farming and animal husbandry activities needed agricultural space. However, the Rwandan soil suffered from demographic pressure and physical degradation. It was overexploited because of high population density. Rwanda's inheritance system of family land transfers also led to land fragmentation. On average, the size of owned cultivable land by a household was 0.72 ha, although there were differences at regional level. Hence, land fertility reduced gradually. Soil erosion affected a big portion of this land and anti-erosion techniques were not yet widespread on the entire territory. Other behaviours contributed to aggravate the soil situation. For example, overgrazing, bush burning practices, irresponsible deforestation, un-reasonable exploitation of marshlands by brick makers and the extraction of sand along valleys.

Application Activity 2.2

1. After reading Section 2.2, categorize the mentioned challenges as social, political, economic and psychological. Explain your categorization.

2. Read carefully the following extract:

"Because of many problems, I started to lack the ability to sleep at night. I could only sleep for two hours at night. This went on for a year, and I developed a complex sickness. I developed bad thoughts at night [had nightmares] all the time. Most of the time I dreamed of being killed, and I saw myself with people I know are dead and I was very terrified because I knew those people died a long time ago. My mental condition had taken on grave proportions. I started to visit doctors, but it worried

me that they could not see [figure out] what my real illness was." (Totten, 2011, pp. 394-395).

Referring to the previous categorization done on question 1, in which category does the above quote fall? Explain your answer by using words from the text.

✋ Skills lab

Use a combination of knowledge, skills, attitudes and values you have acquired about home grown solution and role play the contribution of Umuganda in the social-political and economic development of Rwanda. Present your role play in the plenary.

🛠 End unit Assessment

Respond to questions of Section A or B

Section A

1. Choose two main challenges and explain what you would have done to sort out those problems.

2. Write down two pages on achievements of the Government of National Unity.

Section B

Write one short essay (not more than 750 words) evaluating: The Government of Rwanda (1994-2003).

Unit Summary

Throughout the whole unit, emphasis has been put to achievements of Rwanda government after Rwanda government after the 1994 genocide against the Tutsi. . Attention has been given to challenges caused by genocide and genuine solutions found to overcome the tragedy consequences. It has been highlighted that measures taken rank the country in well and organized one world widely and serve as a model in Africa. However, more initiatives needs to be achieved, like it has been proved that the country lacked a serious and vibrant private sector to drive economic growth. In the public sector too, there is still low level skilled labour force to prompt the economic vibrant progresses to a higher level.

UNIT
3

GENOCIDE IDEOLOGY AND GENOCIDE DENIAL IN RWANDA AND ABROAD

Key Unit competence: The student teacher should be able to analyze different forms of genocide denial and genocide ideology in Rwanda and abroad

Introductory activity

1. "The Hutu Ten Commandments" was a document that was published in the pro-Hutu, anti-Tutsi newspaper Kangura in December 1990, almost four years before the commencement of the genocide in Rwanda. The document was published in Kinyarwandan, the official language of Rwanda, and has also been translated as "The Ten Commandments of the Bahutu".

Through your documentation, find and explore above document and discuss its genocide ideology context?

2. "In the aftermath of the genocide against the Tutsi in 1994, the perpetrators launched a campaign to create an alternative "truth". Already, perpetrators' intent was - breathtaking as it sounds - to persuade the international community that there had been no genocide and so no responsibility for about 1,000,000 deaths".

How far do you agree to the view?

Source: https://www.opendemocracy.net/en/denying-genocide-rwanda-plan/

3.1. Definition of Concepts: Genocide ideology and denial

Learning Activity 3.1

How did different scholars try to explain the following concepts:

- — Ideology?
- — Genocide ideology?
- — Genocide denial?

3.1.1 Genocide ideology

Normally, an ideology is an organized collection of ideas. It was used in the late 18th century to define a "science of ideas". For genocide ideology, according to Article 2 of the Rwanda law N°18/2008 of July 23, 2008, relating to the punishment of the crime of genocide ideology, it is an aggregate of thoughts characterized by conduct, speeches, documents and other acts aiming at exterminating or inciting others to exterminate people basing on ethnic group, origin, nationality, region, color, physical appearance, sex, language, religion or political opinion, committed in normal periods or during war.

In article 3 of the law above, it is characterized of any behavior manifested by facts aimed at dehumanizing a person or a group of persons with the same characteristics like threatening, intimidating, degrading through defamatory speeches, documents or actions which aim at propounding wickedness or inciting hatred.

It can also be committed through:

— Marginalizing,	— Stirring up ill feelings,
— Laughing at one's misfortune,	— Taking revenge,
— Defaming,	— Altering testimony or evidence for the genocide which occurred,
— Mocking,	
— Boasting,	— Killing,
— Despising,	— Planning to kill or attempting to kill someone for purposes of furthering genocide ideology.
— Degrading creating confusion aiming at negating the genocide which occurred,	

The crime of genocide ideology is punishable by the law. Under article 135 of the penal code, "any person who commits the crime of genocide ideology and other related offences shall be liable to a term of imprisonment of more than five to nine years and a fine of one hundred thousand (100,000) to one million (1,000, 000) Rwandan francs.

3.1.2. Genocide denial

Encyclopedia universalis defines Genocide denial as an assertion contesting the existence of historic facts mainly related to mass killings genocide denial is also understood as "an attempt to deny or minimize statements of the scale and severity of an incident of genocide". It is a speech aiming at contesting or denying the reality on Genocide against Jews perpetrated by the Nazis and their accomplices during World War II. This denial appears through hiding the reality, scale of killing methods used as well as the will of Nazis to commit the genocide. In fact, it is a speech whose target is to deny genocide as well as its execution conditions. In other words, it is an attempt to deny or minimize statements of the scale and severity of an incidence of genocide.

From then on, such a speech is applied on genocides namely Genocide against the Tutsi in Rwanda, the Serbian Genocide, the Holaucost and the Bosnian Genocide, Nama and Herero Genocide, etc.

Being a stage that always follows a genocide, genocide denial is among the surest indicator of further genocidal massacres. It is characterized by:

- The digging up of the mass graves;
- Burning of the victim bodies;
- Trying to cover up the evidence and intimidate the witnesses;
- Denying the commission of any crimes;
- Often blaming what happened on the victims.

The crime of genocide ideology is punishable by the law. Under the Article 116 of the penal code "Any person who publicly shows, by his/her words, writings, images, or by any other means, that he/she negates the genocide against the Tutsi, rudely minimizes it or attempts to justify or approve its grounds, or any person who hides or destroys its evidence shall be liable to a term of imprisonment of more than five (5) years to nine (9) years. If the crimes under Paragraph One of this Article are committed by an association or a political organization, its dissolution shall be pronounced.

Application Activity 3.1
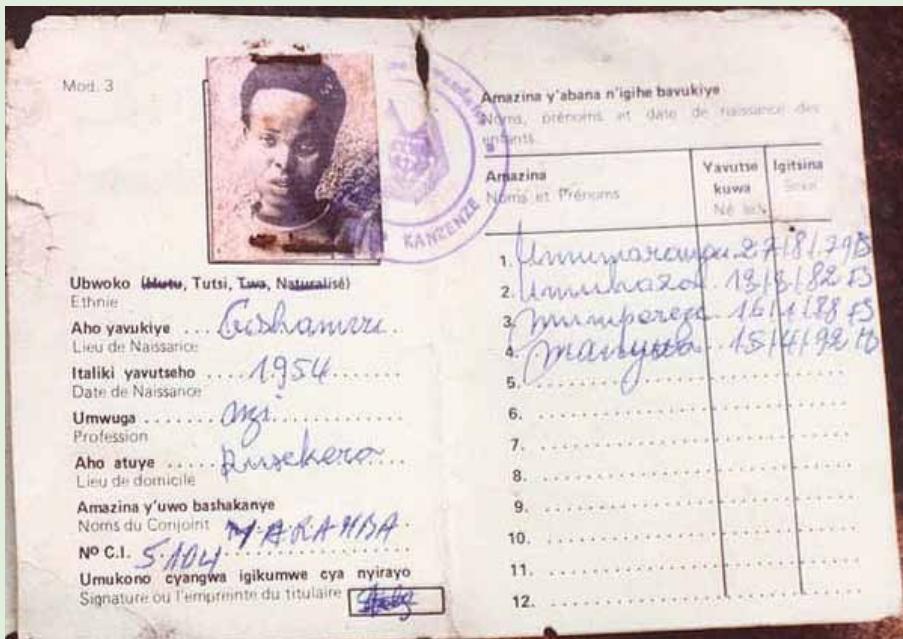
1. Describe the ways by which the crime of genocide ideology is committed

2. "The genocide ideology and denial are both punishable crimes".

Explain how they are punished by law under Rwanda jurisdictions.

3.2. Forms of genocide ideology and genocide denial

Learning Activity 3.2

Tutsi Identity Card [Source: Prevent Genocide International]

Source:https://passiontounderstand.blogspot.com/2011/08/rwandan-genocide-hutu-ten-commandments.html

1. Explore above picture and discuss 3 forms of genocide denial and ideology in Rwanda and abroad?

2. Using internet, textbooks in library or other documentation, explain twelve ways to deny 1994 genocide against Tutsi?

https://www.genocidewatch.com/twelve-ways-to-deny-genocide or https://www.newtimes.co.rw/opinions/genocide-denial-remaining-weapon-perpetrators:

3.2.1 Forms of genocide denial in Rwandan society and abroad

The 1994 genocide against Tutsi was committed according to home-made Rwandan plans already underway by early 1992 as it has been suggested by numerous historical and legal record and studies like the International Criminal Tribunal for Rwanda.

Since 1994, the genocide denial has taken three main forms: *Literal genocide denial, interpretative and implicatory genocide denial.* In the case of the 1994 genocide against Tutsi, all these three forms of genocide denial are more or less linked one to another.

The literal genocide denial

It involves negating the facts of genocide, silencing talk of genocidal plans and killings. The literal denial becomes harder to sustain once evidence emerges that genocide plans were made and executed right across Rwanda.

The interpretative genocide denial

It reframes or relabels the events of the genocide, viewing them as part and parcel of civil war, rather than genocide. Interpretative genocide denial involves recategorizing evidence that is established, and goes beyond negating, ignoring or silencing talk of genocide. Higher moral goals are often invoked in cases of interpretative denial, such as: '...revolutionary struggle, ethnic purity, Western civilization', or in the case of Rwanda, legitimate self-defence and a striving for ethnic-based self-determination.

The implicatory genocide denial

It becomes prevalent and involves explicit counter-accusations that genocide was planned by those previously viewed as saving the victims. For instance, the RPF (Rwandan Patriotic Front) government is thus accused of planning genocide, not only in Rwanda but also in Eastern Congo, now DRC (Democratic Republic of Congo).

A double genocide thesis is part of both the interpretative and implicatory forms of genocide denial. All the three forms of denial tend to reinforce two parallel and mutually incompatible accounts of the 1994 genocide against Tutsi, of the past, and tend to further polarise political and public opinion, reinforcing divisions over the past, present and future direction of the country.

3.2.2 Forms of genocide ideology

Forms of genocide ideology may bear two common forms as long as they have consequent aspects. These may be: official and family-based forms.

Official form of genocide ideology

Official ideology is a system of ideas through which the state leaders learn to structure their environment and explain reality. It helps the leadership reflect upon various courses of action and rationalize the choices they have made.

Official form of genocide ideology, in this perspective and the case of Rwanda, refers to a set of genocidal ideas by which the 1st and 2nd Republics leaders referred to whenever they wanted to respond to home social and political problems by shouldering the root causes to Tutsi. It helped the two former Republics to reflect upon the attack of Inyenzi in 1963 and 1967, 1973 revolts and attack of RPF in 1990 (Liberation war) and justify the reaction of the leaders of that time against Tutsi (Killing of Tutsi who remained in Rwanda and imprisonment of so-called RPF accomplices in 1990). This form of official genocide ideology was used then from 1990 up 1994 when it finally ended in justifying the Genocide against Tutsi in 1994 as defense legitimacy to avenge J. Habyarimana's death in airplane crash on national and international levels.

After genocide, former Republics leadership (in exile-FDLR) continuously refashioned and reinterpreted ideological formation according to the changing international and domestic environment especially by denying genocide and accusing the acting Government of Rwanda of having perpetrated Genocide against Hutu.

Family-based form of genocide ideology

The ideology of the family consists of all those values and norms that instruct us on how 'ideal' family life should be lived. It provides a justification for the type of institution the family is seen to be in our culture. Most of the time this ideology is 'hidden' and it lies in our unconscious, but not often brought to consciousness and seriously questioned.

The family-based form of genocide ideology, in the case of Rwanda, may refer to all values and norms instructed to children by their parents (Hutu) on how children have to live with their neighbors especially with those their parents qualify as "them" meaning those who are not of their clan or ethnic group (Tutsi) following the genocide-based indoctrination of the past history. In this sense, it affects most the society when comes the mourning times where this form of ideology is kept as status quo against hatred side (Tutsi) because the other side (Hutu) feels uncomfortable.

So kept, it develops the ideals of genocide ideology and is liable to make family members (parents and children) maintain genocide denial thoughts and actions.

Application Activity 3.2

1. Explain how the literal genocide denial is manifested in Rwanda and abroad

2. Describe interpretative genocide denial and show how it is manifested in Rwanda and abroad.

3. Describe implicatory genocide denial and its manifestation in Rwanda and abroad.

3.3 Channels of genocide ideology, denial and the ways of fighting

Learning Activity 3.3

"It is a serious concern. People are using online platforms to spread the genocide ideology and disseminate messages of hate. The trend goes up during the commemoration period," said Dr Bizimana, adding that media owners should block such comments.

Assess Dr Bizimana's said

Source: https://www.theeastafrican.co.ke/rwanda/News/1433218-3884370-ngpalaz/index.html

3.3.1 Channels of genocide ideology and denial

a. Channels of genocide ideology

Education

In Rwanda, education played the major role in development of and instilling genocide ideology especially through the teaching of History of Rwanda in primary and secondary schools after independence. Just before the independence, it was based on the idea of Rwandan settlement where Hutu were made the first settlers of the country, oppressed and poor while Tutsi were said to be invaders, feudal and rich.

When Rwanda became independent, this history was included in the teaching curricula to reinforce Hutu identity as legitimate where it focused on describing different components of the population, demographic rates, origins and settlement periods. Tutsi, as foreigners or invaders, pastoralists settled in Rwanda after Hutu and Twa. Hutu being the majority and organized in chiefdoms. In fact, this teaching program also aimed at identifying African social groups to which every Rwandan population component was related; Twa as indigineous people, Hutu as part of Bantous of central, Eastern, Southern and Western Africa while Tutsi were said to be related to Hima of Buganda and Tanzania and to Massai of Kenya hence their origin being North-eastern Africa (Somalia and Ethiopia). Teaching like this one in Primary 6 and in all levels of secondary had the mission of accelerating the process of rationalizing the marginalization of Tutsi.

Another point resided in the teaching of Civic education where students' knowledge was initiated around political institutions by presenting eminent political leaders, ups and downs of the 1959 revolution and conditions of accessing to independence. Furthermore, they were stigmatizing the opponents and imposing history reconstructions through official speeches.

Divisions and violence between Hutu and Tutsi students are the results of a deep indoctrination of representations drawn through the channel of education.

Press (media)

It should be noted that apart from the role of education described above, between 1990-1994, the press/media achieved a remarkable task in broadcasting genocide ideological information on the causes and effects of the war. It was centered around the "dual hutu-tutsi", fixing the origins of hutu-tutsi dual in past history and associating it with positive behavior for one camp (side) and negative one for the other.

Additional to general difficult conditions, the war crystallized then passions and pushed on to seek a scapegoat who was eventually a Tutsi.

Political speech

As a privileged channel for mobilizing identity tendencies by political authorities, a political speech bears different contents such as listing measures to take, formulation of projects to be executed, interpretation of events, etc. Mainly, it plays a major role during hard times (social and political crises). It was mostly used in the First Republic by Gregoire Kayibanda to recall referential values of Hutu during the celebration of independence and identify the responsible for the failure. He expressed despise and hatred vis a vis Tutsi. He also used

to remind the nativity and majority of Hutu, hence Tutsi would pay for their oppressive actions in the past against Hutu.

By 1990, following the attack of RPF, Juvenal Habyarimana's speeches constantly referred to historic settlement of Rwanda and mobilized the maximum support of Hutu to chase out Tutsi by all means. In addition, one may remember the deadly speech of Leon Mugesera (Member of MRND party) at Kabaya- Gisenyi in 1990s when he called Tutsi "Abyssinians" who might go back home by Nyabarongo river.

Political, Social and economic development movements

These are movements or actions regrouping a given number of individuals who commit to run determined activities for individual or common interest. In politics, they are formed and organized by the government to implement formulated ideologies or policies. Their members are regularly trained to the cause and are requested to hold meetings periodically to evaluate their actions and debate on the tasks ahead. In Rwanda, such movements were formed and given extra-mission tasks of instilling genocide ideology throughout the country during the First and Second Republics. They include: Cooperatives, Militias, Youth Movements and state-organized community works of every Tuesday. These were followed by singing songs (eg National Anthem) glorifying the achievements of the acting government and the win over Tutsi domination and gain of independence despite Tutsi indifference.

Cooperatives during the 1ˢᵗ and 2ⁿᵈ Republics. Officially known as the Government policy of bringing together efforts for sustainable development in different sectors of development, they were also channelling through which the genocide ideology had to be taught. This is because, in their meetings, not only development matters were concerned but also history of Rwanda was taught by the identifying Tutsi as enemies of the development regained grounds for debate.

Political party militias. These were paramilitary organizations of people formed and trained for the civil defense of the country especially by 1990. Groups like Interahamwe (MRND), Impuzamugambi (CDR), Inkuba (MDR), etc. were used to echo hatred, suspicion, division against Tutsi as the Liberation War was on the move. The teachings recalled so many times differences between Hutu and Tutsi, prejudices or other kinds of stereotypes of each group.

Faith-based organizations

These organizations which include Christian churches over nosed in the politics (eg. Mgr Vincent Nsengiyumva-Archbishop of Kigali in MRND political area) other examples in adventists, Islam and took part in disseminating hatred among their followers during their missionary activities. This is well understood because many of them had acquired knowledge offered by the same system of education in primary and seminaries. They preached a hatred-coated evangel where they consented on the fact of killing an enemy potentially a Tutsi wherever he/she would be found as a legitimate action because before being Christians, they were humans to defend themselves. Most of these biblical teachings climaxed since 1990.

International political system

This channel plays this role through the bilateral cooperation system. It is the case of influence of a given western power over her ally in Africa or elsewhere. The genocide ideology is taught to state officials during the state visits with the aim of assuring its political presence in a country as long as one group is not digested by the western power collaborating with the acting Government. It is the case of France in Rwanda that supported, trained Militias and even perpetrated genocide in Rwanda. This means, the genocide ideology was indeed part of terms agreed on for long time with Juvenal Habyarimana regime.

The ideology-based family

It will be recalled that the first family lesson makes the most remarkable impact in child's life. In addition, the acquisition of culture begins at home. Most families in Rwanda have lived different experiences in the past history of Rwanda under two former Republics. They are witness of political speeches full of hatred, listened to them, even put into actions as state policies dictated the move. Having been so long indoctrinated, some parents retold their past memories reflecting the genocide ideology to their children. As being not mature enough to assess the given information, children embrace the ideology.

Social media (Internet, WhatsApp,...)

As a social media and ground for a diversity of information, it has become a channel where anyone believing in ethnic differentiation, hatred against Tutsi can gather works written against or for genocide ideology from any corner of the world.

b. Channels of genocide denial

Press (media)

Genocide denial is seen through the international press. For example, **Pierre Péan**, a French journalist, who asserts the double genocide in Rwanda in his publications and Press Conference where he shows that Tutsi are the root cause of their killings. This was explained in his book published in 2005, « *Noires fureurs, blancs menteurs. Rwanda, 1990-1994* ». Another Author, **Charles Onana**, from Cameroon, who wrote in his book, «*Les secrets du genocide rwandais »* that Genocide was caused by the crash of Juvenal Habyarimana airplane by adding that Tutsi prepared their killings. He is even the one to accuse Rwandan authorities of standing behind Congo conflicts and blames Rwandan forces for Hutu refugees killings in Congo and six million of Congolese.

Works of Robin **Philpot,** Canadian journalist**,** in his book "Ca **ne s'est pas passé comme ça à Kigali**", saying that what is being reported on Genocide against Tutsi in Rwanda is not true. Another one who denies Genocide in her publications is Jane **Corbin** of BBC in her documentary film *"Rwanda's untold story"* who collaborated with genocide deniers to produce a misleading tool for permanent enemies of Rwanda and false accusations to the high authorities of Rwanda for having caused Genocide.

Authors and Researchers

Authors and Researchers like Filip Reyntjens, A Belgian Professor, Permanent Advisor of Juvenal Habyarimana, who even participated in the ethnic-based 1978 Constitution drawing up under Juvenal Habyarimana regime, always writes by asserting that RPF was behind the plan of J. Habyarimana's airplane crash. Another genocide denier is Bernard Lugan, a French, who denies the role of France in the Genocide against Tutsi and asserts that in Rwanda happened a double genocide.

Manipulation of the number of victims (Minimization)

There are so many other pseudo-researchers who deny genocide by manipulating the number of victims of genocide and including a great number of killed Hutu. These include: Allan Stam and Christian Davenport, Professors in one USA universities. When denying genocide, they end up with giving 200,000 as a number of Tutsi killed during the genocide instead of over one million victims. This way of minimizing the number of victims is always used by the deniers of the Holocaust where they limited their number at 200,000 only instead of 6,000,000.

Law Specialists (Lawyers)

Genocide denial is also seen through reports of Law specialists who assisted the genocide perpetrators in Arusha International Criminal Court for Rwanda. For example, **Carl Peter Erlinder,** Lawyer at Arusha, wrote so many reports explaining that there was no genocide planning, and even genocide did not happen in Rwanda.

International tribunals and courts

In denying genocide against Tutsi, it accuses Rwandan authorities for having masterminded genocide hence making not guilty genocidaires themselves. For instance, the arrest warrants formulated by French justice and that of Spain against some of High authorities of Rwanda. This was used as a political instrument for hiding their role in genocide in Rwanda. Here also comes International Criminal Court based in Arusha which is reluctant to pronounce its position by freeing or reducing penalties of genocidaires in Arusha (Cases of Bagosora, Zigiranyirazo, Mugenzi, Ndindiriyimana, etc.).

United Nations Organization reporting

For political reasons and refuting their role, UN and member States of UN Security Council produce reports aiming at showing that in Rwanda happened double genocide.

These include: "Mapping report" asserting the role of Rwanda in the Congo genocide; Report of Steve Hege, former coordinator and armed groups expert of the United Nations, on Democratic Republic of Congo's armed groups, speaking on behalf of Forces Démocratique de Libération du Rwanda (FDLR) by denying its atrocities in 1994 in Rwanda and other crimes committed in Congo, Reports of Human Rights Watch, Amnesty International publishing fabricated lies on Rwanda. This brings about questions as these organizations have a hidden agenda instead of promoting human rights.

Some French political figureheads

To hide the role of their government in the genocide in Rwanda, French authorities namely Francois Mitterrand (Defunct), Alain Juppé, Hubert Vedrine, Bernard Debra and Dominique de Villepin glorify the good image of France ("Operation Turquoise") during the genocide against the Tutsi and insist on the happening of the double genocide in Rwanda.

For them, the genocide against the Tutsi was the reaction to Juvenal Habyarimana's airplane crash they gratuitously attribute to the RPF.

Faith-based organizations and affiliated charity organizations

These mainly include White Brothers organizations, **Guy Theunis** who played the role in disseminating press of hate before the genocide, **Serge Desouter** in his book *"RWANDA, LE PROCES DU FPR"*, deny genocide against Tutsi advancing the causes of it out of the President's airplane crash and the killing of Hutu. In this line, some organization like **"S'OLIVAR Foundation"** and **INSHUTI Association** whose tasks are collecting money for FDLR to buy weapons and advocating for it in Western countries.

Genocidaires abroad and their friends holding genocide legacy

These include: genocidaires, their friends, political refugees and prisoners jailed in different countries such as Augustin Ngirabatware who wrote the book, "***RWANDA, Le faît du mensonge et de l'injustice***" and Ferdinand Nahimana, who wrote the books, ***"Rwanda: les virages ratés"*** and "***Rwanda. L'élite Hutu accusée"***. All of these individuals deny genocide and their Government's role.

Family

In a family, parents contribute the biggest share in children's education: initiating children into good manners, teaching politeness, discouraging the bad habits, supervising them and assisting them where necessary. In Rwanda today, some parents won by genocide ideology or having been involved in genocide, jailed for that purpose still hold on informally interpreting to their children at home or in the neighborhood their preferable views on genocide against Tutsi. This has been seen very often during the mourning times where young people send phone calls or messages to some Radio stations trivializing the genocide. This also happens in some secondary schools and universities as well as in some private areas. Nowadays, one cannot imagine where a student, a child born after 1994 could have got such a behavior unless from her/his parents at home and the neighborhood.

3.3.2   Ways of fighting against different forms and channels of genocide ideology and denial

Ways or strategies may include:

Sensitizing the mass by making public the law N°18/2008 of July 23, 2008, relating to the punishment of the crime of genocide ideology; Deploying efforts in pursuing genocidaires who are still free abroad and making a follow up of such trials;

Instituting laws relating to the punishment of the crime genocide denial on regional level (Great Lakes and in East African Community); Improving diplomatic relationships among countries of the Great Lakes and exchanging information about genocide denial; Encouraging other countries to commemorate Genocide against Tutsi; Teaching the History of genocide against Tutsi to the Youth so that they are aware of and prevent it; Carrying out and publishing researches on genocide denial; Continuing keeping the country's security; Fighting against genocide ideology from its bases (ethnic and divisionist ideas as well as its channels-rumor and lie); Reinforcing memory of genocide because without it its history will be forgotten; Establishing and substituting denial maneuvers for the truth by reconstructing genocide events (mission of CNLG); Legally forbidding use of hate symbols or ethnic classification words, hate speech, etc ; Counter-productive prohibition, as part of an ideology of denial, which prevents people from naming, discussing and overcoming deep cultural divisions; Genocide denial and ideology radio stations should be shut down as well as hate propaganda banned; Denial as the final stage of genocide is best overcome by public trials and truth commissions, followed by years of education about the facts of the genocide, particularly for the children of the group or nation that committed the crime.

Application Activity 3.3

1. Analyse how political, social and economic development movements were used by the former two Republics to propagate genocide ideology

2. Identify and explain the measures to be adopted in order to fight against genocide denial in Rwanda.

End unit Assessment

Provide answers to the following questions:

1. Explain different operational processes of genocide

2. Identify different ways the crime of genocide ideology is committed

3. Examine the forms of genocide ideology and genocide denial in Rwanda and in other societies

4. In group discussions, learners will describe and present in class:

   - Different channels of genocide ideology and genocide denial

   - Ways of fighting against genocide ideology and genocide denial

   - Importance of fighting against genocide ideology and genocide denial.

Unit Summary

This unit is central as it talks about the crime of genocide and genocide denial. Its main objective is first to give a clear meaning of the concept, second list different forms of genocide ideology and examines strategies used to spread out it in order to be committed easily and lastly make a complete survey of channels used to deny the crime basically in case of Rwanda society. Among other channels, formal and non formal education played a very big role to disseminate the ideology, while in denying it overseas community is involved. Hence books and articles are written by either perpetrators or politicians and scholars etc.... Beyond this, acts of sabotage are committed even witnesses killed or proofs destroyed.
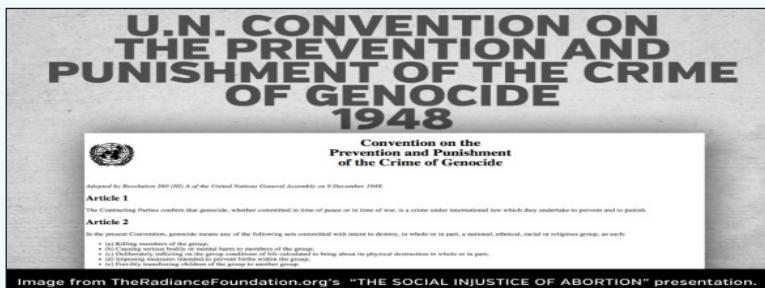
UNIT
4

PREVENTION OF GENOCIDE

Key unit competence: The student-teachers should be able to explain the measures of preventing genocide from happening again in Rwanda and elsewhere.

Introductory activity

Copy of UN Convention on the prevention and punishment of the crime of genocide.

Source: https://www.humanrights.ch/en/standards/un-treaties/further-conventions/ genocide-convention/

Since 1948 with the UN Convention on the prevention and punishment of the crime of genocide, different measures for its prevention have been adopted. In your opinion, is it possible that genocide can be prevented? Substantiate your answer.

4.1 Concepts, factors and practices of genocide prevention

Learning Activity 4.1

Using internet or textbooks from your school library define the concept of genocide prevention and discuss the measures you can use to prevent it from happening.

4.1.1 Concept of genocide prevention

Prevention is a continuous process that aims at avoiding the occurrence of something harmful by tackling the causes of the harm prior to it and at each phase of the process to its occurrence and after. Genocide Prevention is any action that works toward averting a future genocide.

Since the adoption of the Genocide Convention in 1948 until now, the response of the governments at the international community level to prevent genocides and mass killings have been very poor. These poor performances are testified by a number of tragic situations of genocide since the Holocaust.

The tragedies in Cambodia, Rwanda, Bosnia and Darfur in Sudan have shocked the conscience of mankind, and there is a fear that the list may grow even longer in future, if prevention of genocide is not clarified and taken seriously.

What is absurd is that, while for other tragedies it is generally not easy to foresee them before they happen and therefore difficult or even impossible to prevent them, genocide is preceded by factors and clear signs that it may or is about to happen. That would logically provide enough opportunities to take measures to prevent those factors from leading to genocide.

Several years before the genocide against the Tutsi in Rwanda occurred, there existed factors and signs that showed that a genocide could potentially break out but it was not prevented.

4.1.2 Factors that may lead to genocide

Genocide is not something that happens overnight because for genocide to happen there are a number of factors that precede and make it possible. They create conditions or opportunities for genocide to occur. Hence, one needs to first understand the process to genocide in order to know what to do, by whom, at which moment and by which means of preventing it.

The prevention of genocide will not be successful, if the concerned people do not understand the process to genocide. Many factors have been discussed, but there is no consensus on a definitive list of signs or elements that are present in all genocides. The following are some of the factors that may lead to genocide:

Differences in identity: Genocide is not possible where there is no difference among the population in a given state but this difference itself cannot lead to genocide if not combined with other factors;

Difficult life due to economic problems (poverty): Being poor itself does not make genocide possible but it certainly creates a favourable environment to other associated problems that may contribute to the process to genocide;

Deprivation or inequalities in the allocation of resources: When this inequality is based on the differences in racial, ethnicity grounds, meaning, when some groups are given more privileges than others or when a group is totally excluded from accessing the resources, it may create tensions that may lead to other problems that may soon or later lead to genocide;

Political problems: in many cases the origin of the genocide is the political dominance of one group over other groups. The dominant group may intend to eliminate other groups in order to have the guarantee of continuation of dominance. In reaction, the underprivileged group may feel discriminated and plan to get to power by any means. In both cases, they tend to use a war which might be itself another factor leading to genocide;

Armed conflicts: the existence of armed actors has served as a motivation and excuse for human rights violations, including killings, arbitrary arrest and discrimination committed against the civilian population that the armed actors claim to represent. Refugees from the persecuted side may also become warriors determined to overthrow the government in place in order to recover their rights (like having a home land);

Human rights violations and impunity: genocide is always preceded by successive human rights violations and by impunity. In Rwanda, the culture of impunity of perpetrators of human rights violations based on ethnicity that characterized the colonial and post-colonial periods played a leading role in the genocide against the Tutsi that occurred in 1994. The episodes of unpunished massacres committed against the Tutsi "ethnic" group in 1959, 1963-1964, 1973, 1990-1993, did not only pave the way to genocide against them, but also contributed to its magnitude in that it made the public participation high because of the then assurance that no prosecution would follow. The role of the elites and leaders in denying the enjoyment of human rights to some groups and in the impunity before and during armed conflicts is also an important factor.
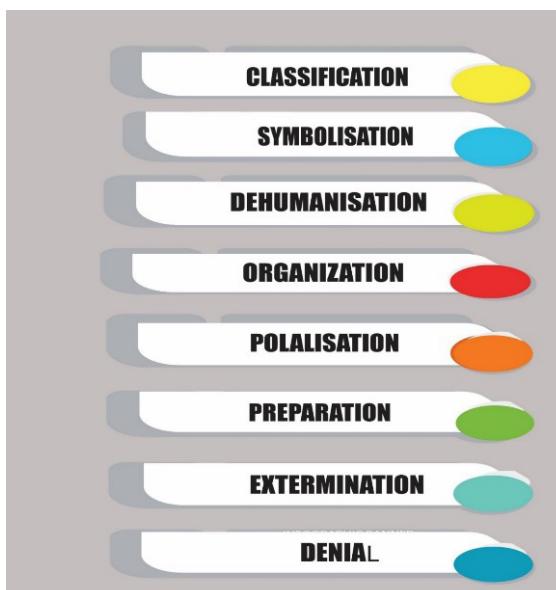
4.1.3 Practices leading to genocide

During the process to genocide some special practices reinforce the divisions. Based on different studies, the practices are as follows:

Social categorization

People are classified into "us and them" by ethnicity, race, religion, or nationality: Germans and Jews, Hutu and Tutsi. In Rwanda, during the colonisation, researchers measured for instance the people's height and the length of their noses. And then everyone was classified as Tutsi, Hutu or Twa.

Identities cards were issued to each individual mentioning the ethnicity. It may not be deduced that this policy was meant to incite Hutu to commit genocide against the Tutsi, but this permanent line put between the groups and the implications related to that, contributed to the antagonism between the two groups that later, combined with other things, led to genocide.

Source: *Inspired by the eight stages of genocide of G.H.Stanton.*

Discrimination/classification

The social categorization which gives the basis for defining groups may be followed by the exclusion of some groups, intensified by the injustice in the allocation of resources as well as the injustice on how the participation in decision making process is distributed. Since these practices of discrimination against some targeted groups are either done by state leaders or supported by them, they grow and lead to other phases that may lead to genocide.

Dehumanisation

Dehumanisation is a denial of the humanity of others and a step that permits killing with impunity. This genocidal ideology "dehumanises" members of a group and justifies violence against it. Victims are not considered as belonging

to the same human race as the oppressors. The targeted group is often likened to a disease, microbes, cockroaches, infections or a cancer in the body. That is what explains why during the genocide, bodies of victims are often mutilated to express this denial of humanity.

Dehumanisation is an important phase in the process that leads to genocide because ideologically, the perpetrators claim to purify the society as a justification. So, the ideology grows deeper to convincing one group that another deserves nothing but death and this is a legitimization to kill. The availability of the dehumanising ideology is important in the process to genocide but may not be enough to cause genocide if it is not followed by other actions.

Propaganda for the elimination of targeted group (to which stage this fact could be linked in Staton categorization)

For the dehumanisation to have its effect, it needs propaganda to spread out the hate ideology done either by leaders themselves, the authorised who are supported by them. This is an important phase in the whole process because it helps the elite members of the eliminating group to disseminate the dehumanising ideology and to bring other members of that group to believe in that hatred. This is an important motivating factor to take part actively in killings.   A prominent example of the hate media in Rwanda during the 1990s is the famous Kangura newspaper as well as the Radio Television Libre des Mille Collines (RTLM).

Preparation

This phase is when some possible acts liable of making genocide are performed. They include writing lists of victims, creation and training of militia, purchase and distribution of arms to be used.

Massacre of the target group members

In many cases, genocide is always preceded by killings targeting a given group or individuals belonging to that group in different places. Genocide may also be preceded by killings of moderate people because, of not supporting the extermination of the targeted group.

Extermination (genocide)

This is the phase when the genocide is executed. It is when the intent to destroy the targeted group can be seen from what is happening on the ground. When killings are sponsored by the state, the armed forces often work with militias to kill like the Interahamwe in Rwanda during the Genocide.

Victims abandoned during the Genocide

Source: Illustrator Chris RUTAYISIRE

In the case of the genocide against the Tutsi, the main actors were: the interim government, local administration, security forces, militia, the media, civil society organizations (churches included), the population and the international community.

Denial and impunity of genocide

During and after every genocide, the perpetrators always find a way of denying their crime. They try to justify the killings, and to blame the victims, claiming that their own behaviours brought about the killings. In Rwanda, killers alleged that Tutsi were helping rebels of RPF, and they used this to justify the mass killing of innocent Tutsi. The denial of genocide is not only the destruction of the truth about the genocide by negating or minimising it, it is also a potential cause of its repetition.

a. Define the concepts of genocide and genocide prevention.
b. State any three factors that may lead to genocide.
c. Explain any two practices that can lead to genocide.

4.2 Levels of intervention in the process of genocide prevention

Learning Activity 4.2

"When the Genocide Convention was passed by the United Nations in 1948, the world said, 'Never again'. But the history of the twentieth century instead proved that 'never again' became 'again and again'. The promise the United Nations made was broken, as again and again, genocides and other forms of mass murder killed 170 million people, more than all the international wars of the twentieth century combined".

Dr Gregory H. Stanton. Inspired by the eight stages of genocide

By analyzing this quotation, explain the different measures that can be taken in preventing genocide from happening again.

4.2.1. Prevention of genocide at primary level

Genocide is not something that happens overnight or without warning. Genocide requires organization and constitutes in fact a deliberate strategy and one that has been mostly carried out by governments or groups controlling the state apparatus. Understanding the way genocide occurs and learning to recognise signs that could lead to genocide are important in making sure that such horrors do not happen again.

Since genocide is a process, prevention of genocide would mean to tackle it at a very early stage. The prevention at the primary level consists of measures aiming at creating an environment that reduces the risk of its escalation. At this phase the aim is to put in place measures that may pre-empt the start of the harm. This means preventive measures that may avoid the occurrence of the harm by tackling its root causes. Prevention will therefore include the adoption of measures that not only prohibit the harm but also put in place mechanisms

that ensure the prevention of that harm.

On international level, the focus in upstream prevention is determining which countries are at the risk. This is mainly done using risk assessments which are quite accurate predictors. Numerous models have been developed, each looking at different factors such as differences in identity, difficult conditions due to economic problems, sharing of available resources, democracy and respect of human rights.

Among other things to consider when assessing and addressing the risk of genocide is looking at structural and institutional frameworks in the country including domestic legislation, an independent judiciary and an effective police force to protect people.

By using risk assessments (Early Warning System), policy makers, civil society organisations and the UN must take appropriate measures to stop the situation from evolving into genocide.

When the primary preventive measures are unsuccessful, then the need to take other measures may arise.

4.2.2. Prevention of genocide at secondary level

Prevention of genocide at this secondary level is necessary in two situations. Firstly, in case a state has not adopted measures at the primary level and secondly, in case the measures adopted before did not prevent the risks of genocide from developing.
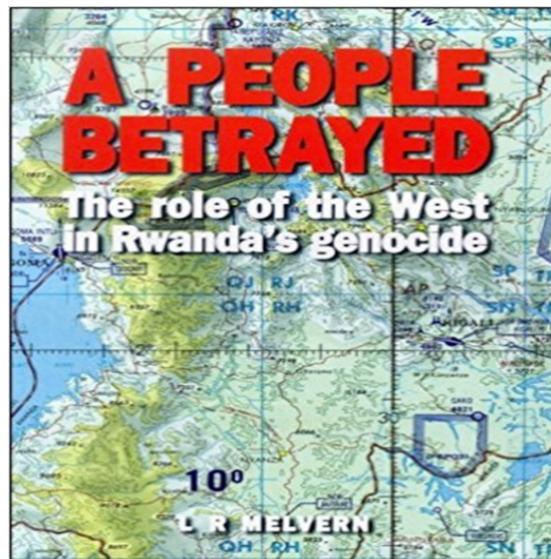
The secondary prevention takes place when a genocide is already taking place. At this level, many genocidal actions are observed, such as hatred, intolerance, racism, ethnic cleansing, torture, sexual violence, disappearances, dehumanizing and public discourse.

The main focus is to end the genocide before it progresses further and claims more lives. Measures tailored to the situation are taken in order to prevent the risk from materialising or the situation from becoming worse.

This level of prevention may involve military intervention of some sort, especially when it is in an armed conflict context. But there is a debate about the effectiveness of this military intervention whereby some claim that military intervention promotes rebel groups or that it is too expensive for the lives it saves. They prefer peaceful prevention because it saves lives and does not require costly intervention for example (**MINUAR, MONUSCO).**

4.2.3. Prevention of genocide at tertiary level

When the measures at the secondary level fail or have never been taken and the mass killings start, measures at the tertiary level are needed in order to respond to this final phase of the genocide. Tertiary prevention focuses on avoiding genocide in future by rebuilding, restoring he community and dealing with all the consequences to repair the damage caused.

Cover page of Linda Melvern's book.

Source: Mervern, L. (2004), A people betrayed. The role of the west in Rwanda's Genocide. (cover page)

Rwanda is an example of the failure of international community to intervene. In 1994, with the presence of United Nations (UN) peace keepers, it was possible to stop the genocide against the Tutsi, but because of various politico-diplomatic reasons, these peace keepers were obliged to go back to their countries and let Tutsi die in the hands of the perpetrators.

Tertiary prevention takes place during and after the genocide has ended. Its focus is on preventing genocide in the future, thus re-building and restoring the community. In other words, the tertiary prevention level also deals with all consequences in order not only to repair the damage but also to avoid the reoccurrence of the harm.

In concluding, it is important to say that prevention is a continuous process which involves several actions at different levels which involve the individuals, government, and international community.

4.3 Challenges faced in the prevention of genocide

The first challenge is related to lack of certainty that the presence of factors at different phases may lead to genocide and the second is the uncertainty on whether the preventive measures to be taken can prevent it. Sometimes it is better to highlight the key aspects in the text where needed for more facts visibilty.

Regarding the first challenge, it must be said that the certainty from the existing factors and risks at early phases that they will to genocide may be difficult to get, given the fact that the genocide is planned by those in power. Even at advanced phases, the degree of certainty of occurrence may still not be there. The process to genocide cannot be understood as an exact science. That is why it may be argued that the answer to the lack of certainty may be negative. Before taking preventive measures, one cannot wait until there is certainty that genocide will happen.

In fact, by the time this is clear, it might be too late to prevent genocide from happening and too difficult to do it without causing other problems. The analogy with the prevention of environmental damage which does not require full scientific certainty can help to understand the uncertainty of the occurrence of genocide. The fact that there may not be a linear process to genocide that is identical everywhere is a big challenge.

Application Activity 4.3

Explain how identifying factors that may lead to genocide constitutes a challenge to genocide prevention.

4.4 Solutions to the challenges faced in prevention of genocide

Learning Activity 4.4

Having discussed challenges faced in prevention of genocide, propose your own solutions to those challenges.

4.4.1. The role of the international community

The poor record in preventing genocides forced the United Nations to conceptualize ways of deterring the crime while "recognizing and fully respecting the sovereignty of States." The then UN Secretary - General Kofi Annan took important measures which inspired many programs in the field of genocide prevention. He identified a Five Point Action Plan to end genocide:

Prevent armed conflict, which usually provides the context for genocide; Protect civilians in armed conflict, including the mandate for UN peacekeepers; End impunity through judicial action in both national and international courts; Gather military information and set up an early warning system; Take quick and decisive action along a continuum of steps, including military action.

Rwandan soldiers in UN peace keeping mission in Darfur

Source:https://www.trtworld.com/mea/south-sudan-agrees-to-more-un-troops-under- pressure 179810

Annan created the Office of the Special Advisor on the Prevention of Genocide, later changed to the Special Advisor on the Prevention of Genocide and Mass Atrocities (SAPG). The mandate of the SAPG is to:

a. Collect existing information, in particular from within the United Nations system, on massive and serious violations of human rights and international humanitarian law of ethnic and racial origin that, if not prevented or halted, might lead to genocide;

b. Act as a mechanism of early warning to the Secretary - General, and through him to the Security Council, by bringing to their attention potential situations that could result in genocide;

c. Make recommendations to the Security Council, through the Secretary General, on actions to prevent or halt genocide;

d. Liaise with the United Nations system on activities for the prevention of genocide and work to enhance the United Nations capacity to analyse and manage information relating to genocide or related crimes**.**

With the introduction of Responsibility to protect people in 2001, the international community has taken significant steps towards greater awareness of escalating situations and employing a tempered preventive mechanism which views intervention as a last resort.

According to this international norm signed by all member states of the UN, any nation has the right to intervene if a state fails to protect its citizens from genocide or other crimes. This means that state sovereignty can be violated for the protection of a population if the state is unable or unwilling to do it. This norm has enabled the international community to step in more easily for the prevention of genocide. However, there has been some question of the abuses of this norm as an excuse to intervene or create regime changes. Also there are still difficulties when intervention is discussed but it fails to give an answer to who should intervene and what are the constraints to such intervention.

4.4.2 Availing different mechanisms for prevention of genocide
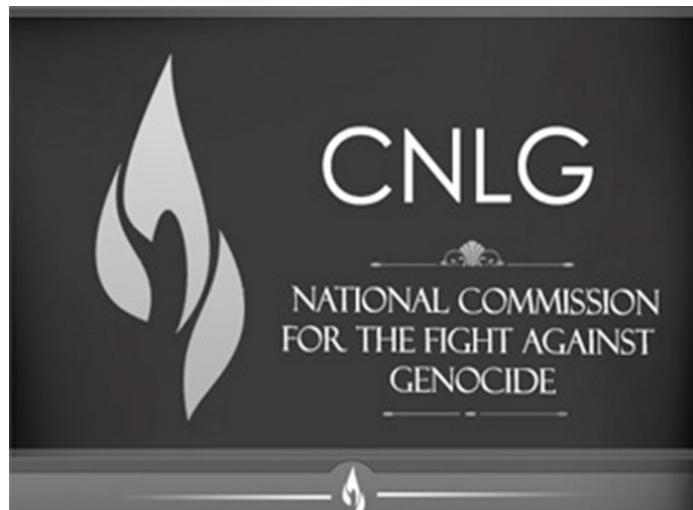
At regional level

Role of the African Union (AU). It is significantly more engaged in the region. It has set up mechanisms related to conflict prevention, early warning and preventive diplomacy, peace-building, intervention and humanitarian action, and disaster management.

The intervention of Eastern Africa Standby Force (EASF). This force was created by the decision of the Summit of the African Union held in July 2004 in Addis Ababa to deal with the possible outbreak of genocides and peace in Africa.

All countries have to put in place measures related to genocide prevention especially where they occurred.

At national level

CNLG logo

Source: http://www.cnlg.gov.rw/home/

All countries have not put in place measures related to genocide prevention. Only those who have experienced that tragedy seem to be aware more than others and Rwanda is in that case. In the aftermath of genocide, measures have been taken to face the immediate consequences and to prevent genocide from happening again.

In the case of Rwanda, the Constitution of Rwanda chapter III, article 10 commits to upholding the following fundamental principles and ensuring their respect:

1. Prevention and punishment of the crime of genocide, fighting against denial and revisionism of genocide as well as eradication of genocide ideology and all its manifestations;

2. Eradication of discrimination and divisionism based on ethnicity, region or on any other ground as well as promotion of national unity;

3. Building a State governed by the rule of law, a pluralistic democratic Government, equality of all Rwandans between men and women

Laws punishing the crime of genocide and the genocide ideology have been elaborated. Special organ to monitor and implement these principles has been created, the National Commission for the Fight against Genocide established by Law Nº09/2007 of 16/02/2007. Its mission is "to prevent and fight against Genocide, its ideology and overcoming its consequences".
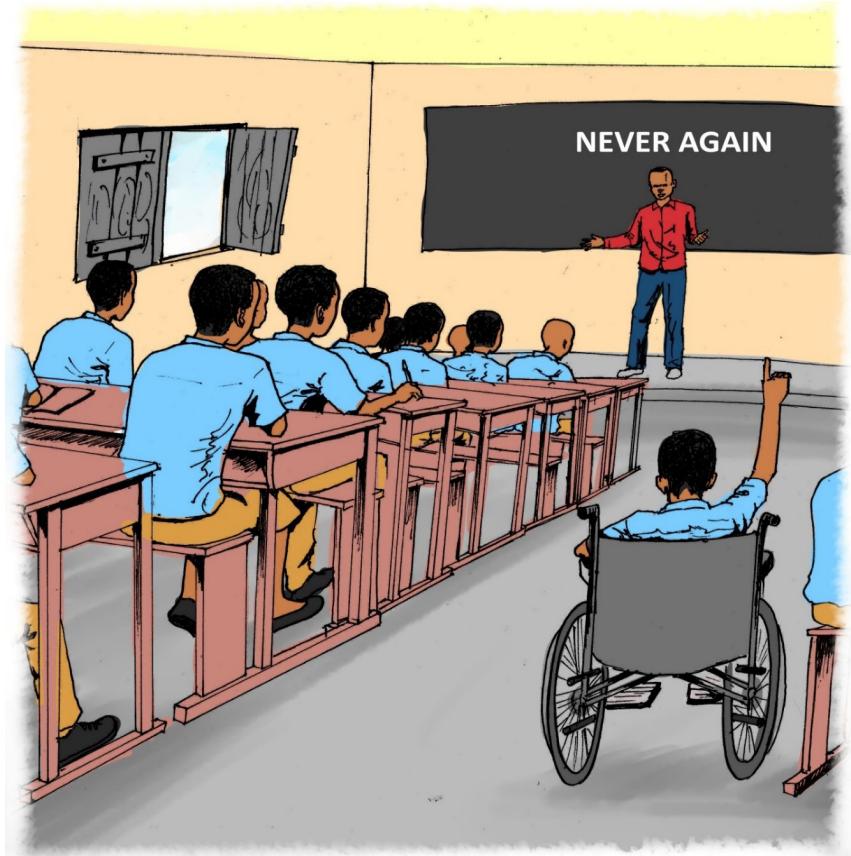
Keeping alive the memory of past acts of genocide. In case of Rwanda, genocide against the Tutsi Memorials are kept and are extremely important in prevention of Genocide in Rwanda. Therefore, it is imperative that the genocide against the Tutsi and all other acts of genocide elsewhere in the world be remembered.

Bisesero memorial sites and genocide commemoration are one of the ways to prevent genocide

It is imperative that the genocide against the Tutsi and all other acts of genocide elsewhere in the world be remembered. The second one is to educate people for sustainable peace and prevention of genocide using memorials.

Then the prevention of genocide should be done in educational setting. The country of Rwanda has included the prevention of genocide and peace education as a cross cutting issue in the programmes that have to be taught at all levels of education from primary to tertiary levels.

Educating the youth through testimonies about the past is a good way to prevent genocide

Source: Illustrator Chris RUTAYISIRE

Other measures of prevention of genocide encompass effective arrest, trial and punishment of those who have committed genocide. The implementation of these measures requires the existence of the early and effective functioning of the International Criminal Court, the use of national courts with universal jurisdiction, and the creation of special international tribunals to prosecute perpetrators of genocide. That is why the International Criminal Tribunal for

Rwanda (ICTR) was set up in Arusha, Tanzania, began operating in 1995, after a UN Security Council resolution 955 of November 8, 1994.

At national level, the country of Rwanda had put in place Gacaca court which is a traditional justice system based on telling truth, in the eradication of impunity that lead to genocide against Tutsi in 1994.

Application Activity 4.4

Write a short essay (not more than 500 words) explaining two solutions to the challenges faced in prevention of genocide at each of the following levels: international, regional and national.

Skills lab

Make a scenario where two groups of people are discussing about genocide prevention.

One group proposing the ways for and the other showing the challenges faced during this operation.

End unit Assessment

" We have learned important lessons. We know more keenly than ever that genocide is not a single event but a process that evolves over time and requires planning and resources to carry out. As chilling as that sound, it also means that with adequate information, mobilisation, courage and political will, genocide can be prevented" Secretary-General Ban Ki-moon at the New York launch of **Kwibuka 20**, the 20th commemoration of the genocide against the Tutsi

UN Secretary - General Ban Ki-moon (2007-*2016)

Source: http //www.chinadialog.net/article/show/single/en/9523_champion_of _the _paris -Agreement-ban-ki- moon-steps-down-

1. Do you agree or disagree with the above quotation of the UN General - Secretary Ban Ki-moon. Comment on your position.

2. Evaluate three initiatives made by the Government of Rwanda to prevent the reoccurrence of genocide both at national and international levels.

3. To what extent does lack of an institution in charge of assessing the factors that can lead to genocide be a challenge to the prevention of genocide?

4. Read carefully the following extracts:

Text 1:

"The first thing I can tell them [other Rwandan children] I can explain that ethnic or skin color is not very important in this world. We must live together without discriminating against any person because we don't choose what we are. That is why I preferred to forgive rather than revenging"!

A genocide survivor

Text 2:

"We were walking with many other refugees near Ruyenzi, across the river from Kigali. The road was so crowded with people. I was with my grandmother. As I was walking, I heard a voice of a woman crying, and screaming from a child. I looked to the side and saw a lady with a baby. I asked my grandmother to stop, to go and see what is happening with the lady. But my grandmother didn't want to go, saying, "If we go there, they will kill us." And then I went down off the road alone, but other people continued on. The mother was lying on her side with the child lying on top of her. She was around one year, because she couldn't walk. I was thinking, "Of course this mother will die, but at least I can rescue this child. I never had a sister. If I rescue her, she will be my sister." My grandmother said, "Make sure that you don't ask me for anything to help you." I said, "I will take her; if I die, she will die. If she doesn't die she will be my sister." But my grandmother said, "You should not walk close to us, because we may be killed. Walk behind us, with a little distance between us and you. "I was very, very committed. We kept going; I was carrying the baby on my back up until we got to Zaire".

Source: Aegis Trust Archives

Questions

1. After reading text 2, if it was you, what would you have done when the grandmother prevented the young girl to go down off the road to see the child? Justify your position.

2. By comparing text 1 and 2 explain how the measures taken by the main characters can help to prevent genocide from happening again in Rwanda. You can use direct quotes from the text. Do you agree that visit of genocide memorial has a role in genocide prevention? Justify your answer.

3. Write an essay in no more than 300 words on the importance of genocide commemoration.

4. Imagine a genocide memorial you can create in your home community. Describe what you can put in the memorial and explain how it can help to prevent further genocide.

Unit Summary

In this unit, the focus is put to prevention to genocide crime. Indeed, the concept means in general a continuous process that aims at avoiding the occurrence of something harmful by tackling the causes of the harm prior to it and at each phase of the process. Concerning genocide, prevention is any action that works toward averting a future genocide. However, since the adoption of the Genocide Convention in 1948 until now, the response of the governments at the international community level to prevent genocides and mass killings have been very poor. These poor performances are testified by a number of tragic situations of genocide since the Holocaust. The tragedies in Cambodia, Rwanda, Bosnia and Darfur in Sudan have shocked the conscience of mankind, and there is a fear that the list may grow even longer in future. Normally, genocide is preceded by factors and clear signs that it may or is about to happen. In the case of Rwanda, several years before the genocide against the Tutsi in Rwanda occurred, there existed factors and signs that showed that a genocide could potentially break out but it was not prevented. The unit explores a big number of those factors and give tentative solutions and measures to better prevent (primary, secondary and tertiary levels) it from Rwanda society and elsewhere around the world.

UNIT 5

RIGHTS, DUTIES AND OBLIGATIONS

Key Unit Competence: The student-teacher should be able to appreciate how rights might be balanced by obligations and duties and relate this to the situation in Rwanda

Introductory activity

Through above illustration explain how duties and obligations are balanced in Rwanda?

5.1 Reminding points on rights and duties

5.1.1 *Concepts of rights, duties and obligations*

5.1.1.1 Rights

The term "rights" have different understandings and senses. In this context it refers to legal, social, or ethical principles of freedom or entitlement i.e rights are fundamental normative rules about what is allowed or owed to people according to some legal system, social convention, or ethical theory. Rights

are of essential importance in such disciplines as law and ethics, especially in theories of justice and deontology.

Basic Rights	
— Right to life	— Right to fair trial
— Right to education	— Right to health care
— Right to private property	— Right to marriage and family
— Freedom of expression, opinion, religion…	— Right to strike;
— Right to natinality	— Right to asylum;
— Right to basic needs like food, clothes, shelter…	— Right to equal treatment before the law;
— Right to participation in political activities;	— Right to social security
— Right to vote;	— Right to faire and adquate working conditions
— Right to work;	— Right to sentence an offender to death;
	— Right to a distinct genetic identity, etc…

a. Categorizing rights

Rights are categorized according to:

Who is alleged to have the right:	**What** actions or states or objects the asserted right pertains to:	**Why** the right-holder (allegedly) has the right:	**How** the asserted right can be affected by the right-holder's actions:
— Children's rights; — Animal rights; — Workers' rights; — States' rights; — Rights of peoples; — Women rights;	— Bodily rights; — Rights of free expression; — Rights to pass judgment; — Rights of privacy; — Rights to remain silent;	— Moral rights springing from moral reasons; — Property rights; — Legal rights deriving from the laws of the society;	— Customary rights as aspects of local customs Inalienable right to life; — Forfeitable right to liberty; — Waivable right that a promise be kept.

b. Types of Rights

Natural rights. Sometimes called *moral rights* or *inalienable rights*, they are rights which are "natural" in the sense of "not artificial, not man-made" as in rights deriving from human nature or from the edicts of a god. They are universal that is they apply to all people and do not derive from the laws of any specific society. E.g a natural right of humans: right to protect or to be protected.

Legal rights. Sometimes called civil rights or statutory rights, they are rights based on a society's customs, laws, statutes or actions by legislatures. E.g a right to vote of citizens.

Claim rights. These are rights which entail that another person has a duty to the right-holder. E.g claim rights to things like "life, liberty, and property"; these rights impose an obligation upon others *not* to assault or restrain a person, or use their property, without the claim-holder's permission.

Liberty rights. Also known as *privileges,* they are simply freedom or permission for the right-holder to do something, and there are *no obligations* on other parties to do or not do anything. E.g a liberty right to free speech where nobody has the obligation to listen to the speech or refrain from speaking to anyone.

Negative rights: They are permissions not to do things, or entitlements to be left alone.   E.g a right against being assaulted.

Positive rights: These are permissions to do things, or entitlements to be done unto.

One example of a positive right is the "right to welfare".

Individual rights*:* These are rights held by individual people regardless of their group membership or lack thereof.

Group rights*:* These are rights existing when a group is seen as more than a mere composite or assembly of separate individuals but an entity in its own right. E.g a set of rights which individuals-as-group-members have such as the rights to specific working conditions or wages for workers grouped into a labor union.

5.1.1.2 Duties

A duty is a term that conveys a sense of moral commitment or obligation to someone or something. When someone recognizes a duty, that person theoretically commits himself to its fulfillment without considering his/her own self-interest. Its fulfillment generally involves some sacrifice of immediate self-interest. For instance, the services performed by a minister of a church, by a soldier or by any employee or servant are a kind of duties.
     Note that duty is not only about doing things right, it is also about doing the right thing.

There are two major known types of duty: Civic duty and Filial duty

Civic duty is referred to as something owed to one's country (patriotism), or to one's homeland or community.

A civic duty could include:
- Obey the law;
- Pay tax;
- Provide for a common defense, should the need arise;
- Enroll to vote, and vote at all elections and referenda (unless there is a reasonable excuse such as a religious objection, being overseas or illness on polling day);
- Serve on a jury, if called upon;
- Going to the aid of victims of accidents and street-crime and testifying as a witness later in court;

- Reporting contagious illnesses or pestilence to public-health authorities;
- Volunteering for public services (e.g. life-saving drills);
- Donating blood.

Filial duty is defined as appropriate actions children would perform in relationship with, or feelings towards their parents (families).

A filial duty could include:

- Upholding the family's honor in the eyes of the community;
- Entering into arranged marriages that benefit the family's status;
- Caring for in poor conditions relatives;
- Being good as a son and obedient as a young man.

Note: a filial duty plays the role of mobilizing the loyalties, labor power, and other resources children in the ostensible interests of the household and, in some cases, those of the lineage clan as a whole.

5.1.1.3 Obligations

An obligation is a course of action that someone is required to take, whether legal or moral (eg an obligation of keeping a promise or fulfilling a contract). The word "obligation" can also designate a written obligation, or such things as bank notes, coins, checks, bonds, stamps, or securities.

The term "obligation" in plural "obligations" has so many uses and types depending on the context in which it is used. Here it is looked at in the normative context where its types include:

Obligations of etiquette: These are referred to as a code of behavior that defines expectations for social behavior (a behavior among two or more organisms, typically from the same species eg Humans) according to present conventional norms within a society, social class or group.

*Social obligations***:** Also known as "social responsibilities", these ethical frameworks which suggest that an entity, be it an organization or individual, has a duty to act for the benefit of society at large.

Political obligations: These moral duties a citizen's (or member's) owes to obey the law.

These obligations above are generally known as *Legal obligations* (intend to make citizens obey the laws enacted by the civil authority), which can incur a penalty for non-fulfillment, although certain people are obliged to carry out certain actions for other reasons as well, whether as a tradition or for social reasons.

Civil obligations: These are obligations to respect and uphold the legitimately constituted civil authority.

Note: Obligations vary from person to person. Eg a person holding a political office will generally have far more obligations than an average adult citizen, who him/herself will have more obligations than a child. Furthermore, obligations are generally granted in return for an increase in an individual's rights or power.

5.1.2. Role of rights, duties and obligations in society

They play the role of:

Developing Individual's personality. Rights, duties and obligations are indispensable for the development of the personality of an individual as water, air, soil, sun are so for a plant.

Providing the success of democracy: Rights, duties and obligations enable citizens to take part in administration and this leads to the success of democracy.

Availing Liberty and Equality: Enjoyment of rights, performance of duties and fulfilling of obligations by the individuals lead to liberty and equality.

Promoting the welfare of the society and State: A society/state can get on the path of peace, progress and prosperity only when its citizens are vigilant about their rights, perform their duties and meet their obligations properly.

Giving way to other people's rights: When the law, public order and collective well-being are respected;

Providing ways of working and acting independently by meeting the set rules and regulations;

Promotion of accountability and the respect of the human dignity.

5.1.3 Duties of a citizen towards his/her nation

As a member/ part of a **particular** Nation each citizen is supposed to fulfill certain obligations/duties/responsibilities such as:

- Respect for national symbols;
- Respect for national values;
- Respect for public property;
- Prompt payment of taxes;
- Promotion of peace, national unity and reconciliation;
- Defense of territorial integrity;
- Proof fellow-citizens and their property;
- Contribution to national development;
- Supporting good morals in the family and the society;
- Participation in the creation of a conducive environment within the family and the society.

5.1.4 Obligations of the State towards its population

Street children life	One Laptop per Child: *The Rwandan Government in an effort to provide young Rwandans with increased access to Technology, the government introduced the One Laptop per Child programme*
Source: https://taarifa.rw/street-children-prefer-sweet-streets-not-hungry-homes/	*Source: RDB, Rwanda: A remarkable turnaround of a nation. Independent Publications Ltd. Kampala: 2014), p 103*

Analyse above pictures and state the obligations of the state towards its population?

As the supreme institution, the state owes to its citizen obligations such as:

Protecting its populations from genocide, war crimes, ethnic cleansing and crimes against humanity; Providing equal access to public service in accordance

with their competence and abilities and gender balance; Maintaining relations conducive to safeguarding, promoting and reinforcing mutual respect, solidarity and tolerance among its citizens; Protecting and defending the security of citizens inside and outside their motherland; Respecting the Constitution, other laws and regulations of the country; Protecting and preserving the environment; Promoting the national culture; Safeguarding and promoting positive values based on cultural traditions and practices; Preserving the national cultural heritage; Providing the socio-economic development facilities to its people; Educating its people; Promoting good relationship with other countries;Repressing the culture of impunity and promoting equality before law for all; Providing a legal right of self-defense of its citizens, etc.

Application Activity 5.1

a. Explain the concepts of right, duty and obligation
b. Identify and analyse two major known types of duty: Civic duty and Filial duty
c. Explain the role of rights, duties and obligations in society

5.2 How duties and obligations are balanced in Rwanda

Learning Activity 5.2

Analyze above picture and state the role of rights, duties and obligations of citizens in the society?

This implies the policies and actions through which the Government of Rwanda demonstrates its commitment to work towards the fulfillment of its duties and

obligations to its citizens and the ways citizens work likewise.

Achievements in the fulfilling of duties and obligations of either side

The Government of Rwanda	The citizens
In terms of defense and security of citizens: Establishment of security organs (Article 169 of 2003 constitution mentions The National Police; The National Security Service and The Rwanda Defense Forces) which are incharge of solving security issues; *In terms of human rights:* Instituting, signing and adoption of different national and international human rights oriented institutions and their instruments (Articles 12-14 and 176-180 of 2003 Constitution relating to the duty of government to protect the human rights of its citizens), reaffirming its adherence to the principles of human rights enshrined in the United Nations Charter of 26 June 1945, the Convention on the Prevention and Punishment of the crime of Genocide of 9 December 1948, the Universal Declaration of Human Rights of 10 December 1948, the International Convention on the Elimination of All Forms of Racial Discrimination of 21 December 1965, the International Convention on Civil and Political Rights of 19 December 1966, the International Covenant on Economic, Social and Cultural Rights of 19 December 1966, the Convention on the Elimination of all Forms of Discrimination against Women of 1 May 1980	Participation in guarding their security through night patrols (Amarondo), informing about security issues in collaboration with security forces; Obeying laws and regulations as provided in the constitution and other national and international enacted laws, conventions, charters, government institutions for the sake of human rights and reporting where they are violated; Active participation of citizens in all policies, programs and projects aiming at developing their communities (Paying taxes, contributions to community-based health insurance-Mutelle de santé, Itorero, Community works, Ubudehe, Imihigo, sending children to school, etc. Participation in political activities (Forming and being members of chosen political parties, electing leaders and referenda, etc.)

, the African Charter of Human and Peoples' Rights of 27 June 1981 and the Convention on the Rights of the Child of 20 November 1989); The 2003 Constitution provides that all Rwandans are born and remain free and equal in rights and duties. Discrimination of whatever kind based on inter-ethnic origin, clan tribe, color of the skin, religion, sex, political or other opinions is prohibited and punished by law (article 11)

In terms of socio-economic development:

The government of Rwanda adopts and implements different policies, programs and projects aiming at meeting the citizens' needs (Summarized in the Vision 2020 and the Economic Development and Poverty Reduction Strategy);

In terms of political matters:

Definition of the duties and obligations of the government to provide political space to its citizens (Articles 53-59 of 2003 Constitution)

Out of the ways the government fulfills its duties and obligations to its citizens likewise, there arises positive results which include:

- Rwanda's being on spot in terms of peace and security keeping regionally and internationally. Eg Participation in UN mission troops in Darfur, Centrafrique, Haiti...
- Booming of socio-economic development (UNDP- Human Development, 2014 Report);
- Enhancing citizens' loyalty;

- Increase of diplomacy on regional and international levels;
- Success of the country' s policies.eg Decentralization;
- Sharpening of patriotism;
- Increase of the pride to belong to a country that cares for its citizens;
- Promotion of dignity and self-reliance among Rwandans;
- Promotion of Unity and reconciliation, etc.

Application Activity 5.2

1. Explain the duties of a citizen towards his/her nation in reference to Rwanda?
2. Discuss the obligations of State toward its citizens?

Skills lab

Observe the following image and apply the activity that follow:

By using the knowledge, skills, attitude and values that you have about rights, duties and obligations imitate the following picture and collect stones and other materials that may serve for constructing a classroom for nine years basic education. Explain to the class how you proceeded to make a sample construction. Make follow up of it and show the production with others.

✎ End unit Assessment

1. Discuss the duties of a citizen toward his/her nation?
2. What are the obligations of the state towards its population?
3. How duties and obligations are balanced in Rwanda.

Unit Summary

The unit above captures main duties and obligations the state and citizen should perform in achieving socio-economic development. This implies the policies and actions through which the Government of Rwanda demonstrates its commitment to work towards the fulfillment of its duties and obligations to its citizens and the ways citizens work likewise. As consequence, if all is well done, this leads to citizen welfare improvement at every sector of economic field countrywide.in this book, planned activities allow learners to assess how far they understood the shared responsibilities.

UNIT
6

DIGNITY AND SELF-RELIANCE

Key unit competence: The student-teacher should be able to assess how home-grown solutions contribute to self-reliance (Abunzi, Gacaca, Girinka, Imihigo, Itorero, Ingando, Ubudehe, Umuganda, umwiherero,).

Introductory activity

Discuss how Rwandan people were handling their problems in traditional society in different domains such as medicine, education, agriculture, justice, leisure, arts, handcraft and environment and then propose which methods from Rwandan traditional society should be applied to our modern society to handle problems. Write your answer on or not more than one page.

6.1 Concepts of home-grown solutions and self-reliance

Learning Activity 6.1

1. Examine in which context Rwanda has initiated his/her proper innovations such as *Gacaca, Abunzi, Itorero, Umwiherero and Girinka* to achieve economic and social development and write your response in not more than 15 lines.

2. Read and use your knowledge on Umuganda to comment on the following statement: *"Our country was once known for its tragic history. Today, Rwanda is proud to be known for its transformations… When your achievements are a result of hard work, you must be*

determined to never slide back to where you once were…What we have achieved to date shows us what we are capable of and Umuganda is an integral part of achieving even more…Umuganda is one of the reasons we are moving forward, working together and believing in our common goal of transforming our lives and the lives of our families", President P. Kagame at Ndera on October 30, 2015.

6.1.1. Home-grown solutions (initiatives)

Home -Grown Initiatives (HGIs) are Rwanda's brain child solutions to economic and social development. They are practices developed by the Rwandan citizens based on local opportunities, cultural values and history to fast track their development. Being locally created, HGIs are appropriate to the local development context and have been the bedrock to the Rwandan development successes for the last decade.

HGIs are development/governance innovations that provide unconventional responses to societal challenges. They are based on:

- National heritage/legacy
- Historical consciousness
- Strive for self-reliance

HGIs include *Umuganda* (community work), Gacaca (truth and reconciliation traditional courts), *Abunzi* (mediators), *Imihigo* (performance contracts), *Ubudehe* (community-based and participatory effort towards problem solving), *Itorero* and *Ingando* (solidarity camps), *Umushyikirano* (national dialogue), *Umwiherero* (National Leadership Retreat) and *Girinka* (One cow per Family program). They are all rooted in the Rwandan culture and history and therefore easy to understand by the communities.

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

6.1.2. Abunzi – Community mediators

The word "*abunzi*" can be translated as "those who reconcile" or "those who bring together" (from verb *kunga*). In the traditional Rwanda, *abunzi* were men and women for their integrity and were asked to intervene in the event of conflict. Each conflicting party would choose a person considered trustworthy, known as a problem-solver, who was unlikely to alienate either party. The purpose of this system was to settle disputes and also to reconcile the conflicting parties and restore harmony within the affected community.

Abunzi can be seen as a hybrid form of justice combining traditional with modern methods of conflict resolution. The reintroduction of the *Abunzi* system in 2004 was motivated in part by the desire to reduce the accumulation of court cases, as well as to decentralise justice and make it more affordable and accessible for citizens seeking to resolve conflicts without the cost of going to court. Today, *Abunzi* is fully integrated into Rwanda's justice system.

a. Conflict resolution through community participation

Historically, the community, and particularly the family, played a central role in resolving conflicts. Another mechanism for this purpose was *inama y'umuryango* (meaning 'family meetings or gatherings) in which relatives would meet to find solutions to family problems. Similar traditions existed elsewhere, such as the "*dare*" in Zimbabwe. These traditional mechanisms continue to play important roles in conflict resolution regarding land disputes, civil disputes and, in some instances, criminal cases.

The adoption of alternative dispute resolution mechanisms in Rwanda emerged from the recognition of a growing crisis in a judiciary where it had become almost impossible to resolve disputes efficiently and in a cost-effective manner. The Government of Rwanda concluded that modern judicial mechanisms of dispute resolution were failing to deliver and so the decision was taken to examine traditional mediation and reconciliation approaches as alternatives. By doing so, it would not only help alleviate the pressure on conventional courts but also align with the policy objective of a more decentralised justice system. In addition, the conflict resolution mechanisms rooted in Rwandan culture were perceived as less threatening, more accessible and therefore more intimate. Those who referred their cases to Abunzi were more comfortable seeking mediation from within their community, which afforded them a better understanding of the issues at hand.

b. Establishment of the mediation committees (Abunzi committe)

In 2004, the Government of Rwanda established the traditional process of *abunzi* as an alternative dispute resolution mechanism.

Established at the cell and sector levels, abunzi primarily address family disputes, such as those relating to land or inheritance. By institutionalizing Abunzi, low level legal issues could be solved at a local level without the need to be heard in conventional courts. Citizens experiencing legal issues are asked to first report to abunzi, cases not exceeding 3,000,000 Frs (for land and other immovable assets) and 1,000,000 Rwf (for cattle and other movable assets). Cases of these types can only be heard in a conventional court if one party decides to appeal the decision made at the sector level by the mediation committee.

As the *Abunzi* system gained recognition as a successful method to resolve conflict and deliver justice, the importance of providing more structure and formality to their work increased. Consequently, the abunzi started receiving trainings on mediating domestic conflicts and support from both governmental and non-governmental organisations to improve the quality of their mediation services.

Mediators hearing from each of the parties in conflict in Kirehe District in September 2012.

Source: RCN Justice & Démocratie

http://www.rwandapedia.rw/sites/default/files/Mediation%20Session%20in%20 Nyamugari%20Sector%20in%20the%20Kirehe%20District_2012.jpg

6.1.3. *Gacaca* – Community courts

The word *gacaca* refers to the small clearing where a community would traditionally meet to discuss issues of concern. People of integrity (elders and leaders) in the village known as *inyangamugayo* would facilitate a discussion that any member of the community could take part in. Once everyone had spoken, the *inyangamugayo* would reach a decision about how the problem would be solved. In this way, *Gacaca* acted very much as a traditional court. If the decision was accepted by all members of the community, the meeting would end with sharing a drink as a sign of reconciliation. If the parties were not happy with the decision made at *Gacaca*, they had the right to take their case to a higher authority such as a chief or even to the king.

One aspect particular to traditional *Gacaca* is that any decision handed down at the court impacted not only the individual but also their family or clan as well. If the matter was of a more serious nature and reconciliation could not be reached, the *inyangamugayo* could decide to expel the offenders or the members of their group from the community.

The most common cases to come before *Gacaca* courts were those between members of the same family or community. It was rare for members of other villages to be part of the courts and this affirmed the notion of *Gacaca* as a community institution.

Colonisation had a significant impact on the functioning of *Gacaca* and in 1924 the courts were reserved only for civil and commercial cases that involved Rwandans. Those involving colonisers and criminal cases were processed under colonial jurisdiction. While the new justice systems and mechanisms imported from Europe did not prohibit *Gacaca* from operating, the traditional courts saw far fewer cases. During the post colonial period, the regimes in power often appointed administrative officials to the courts which weakened their integrity and eroded trust in *Gacaca*.

The Genocide against the Tutsi in 1994 virtually destroyed all government and social institutions and *Gacaca* was no different. While *Gacaca* continued after the Genocide, its form and role in society had been significantly degraded.

a. Contemporary Gacaca as a home-grown solution

Contemporary *Gacaca* was officially launched on June 18, 2002 by President Paul Kagame. This took place after years of debate about the best way to give justice to the survivors of the Genocide and to process the millions of cases that had risen following the Genocide.

Contemporary Gacaca draws inspiration from the traditional model by replicating a local community-based justice system with the aim of restoring the social fabric of the society. In total, 1,958,634 genocide related cases were tried through *Gacaca*. The courts are credited with laying the foundation for peace, reconciliation and unity in Rwanda. The *Gacaca* courts officially finished their work ten years later on June 18, 2012.

A community's dance

Gacaca first began as a pilot phase in 12 sectors across the country one per each province as well as in the City of Kigali. After the pilot, the courts were implemented across the country and the original Organic Law No. 40/2000 (January 26, 2001) was replaced by the Organic Law No. 16/2004 (June 19, 2004) which then governed the *Gacaca* process.

b. The aims of the contemporary Gacaca

- Expose the truth about the Genocide against the Tutsi
- Speed up genocide trials
- Eradicate impunity
- Strengthen unity and reconciliation among Rwandans
- Draw on the capacity of Rwandans to solve their own problems.

These activities were carried out at three levels of jurisdiction: the *Gacaca* Court of the cell, the Gacaca Court of the Sector, and the *Gacaca* Court of appeals. There were 9013 cell courts, 1545 Sector courts and 1545 Courts of Appeal nationwide.

According to the statistics given by National service of Gacaca Courts, the Gacaca Courts were able to try 1,958,634 cases of genocide within a short time (trials have begun on to 10/3/2005 in pilots sectors). This is on irrefutable evidence of the collective will and ability of Rwandans to overcome huge challenges of their country and work for its faster development basing on " Home grown solutions"

6.1.4 Girinka Munyarwanda- One Cow per Poor Family Programme

The word *girinka* (*gira inka*) can be translated as "may you have a cow" and describes a centuries' old cultural practice in Rwanda whereby a cow was given by one person to another, either as a sign of respect and gratitude or as a marriage dowry.
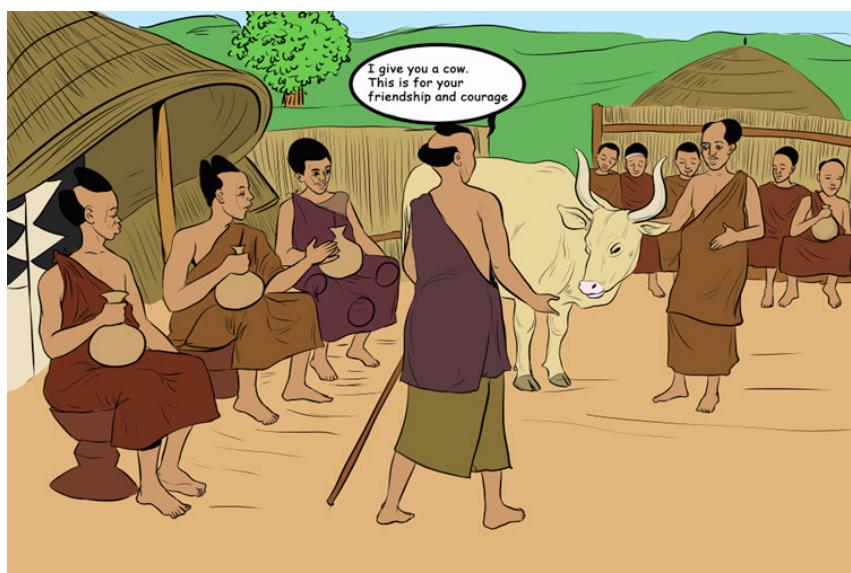
Girinka was initiated in response to the alarmingly high rate of childhood malnutrition and as a way to accelerate poverty reduction and integrate livestock and crop farming.

The programme is based on the premise that providing a dairy cow to poor households helps to improve their livelihood as a result of a more nutritious and balanced diet from milk, increased agricultural output through better soil fertility as well as greater incomes by commercialising dairy products.

Since its introduction in 2006, more than 203,000 beneficiaries have received cows. *Girinka* has contributed to an increase in agricultural production in Rwanda - especially milk products which have helped to reduce malnutrition and increase incomes. The program aimed at providing 350,000 cows to poor families by 2017.

a. Traditional Girinka

Two methods, described below, come under the cultural practice known as *gutanga inka*, from which *Girinka* is derived.

A traditional Rwandan giving a cow to a friend

Kugabira: Translated as "giving a cow"; such an act is often done as a sign of appreciation, expressing gratitude for a good deed or to establish a friendship.

Ubuhake: This practice established a relationship between the donor and beneficiary. An informal but highly valued social contract was established which was fulfilled through the exchange of services such as cultivating the farm of the donor, looking after the cattle or simply vowing loyalty.

For centuries the cow has been considered as a symbol of prosperity in Rwanda and was used in barter trade before colonisation. For these reasons, the whole chain of social relationships across the country has been built around cattle for generations. This remains true up-to-date.

The 20th century experienced a dramatic shift in the social understanding of what it meant to own cattle in Rwanda. Before colonisation, there was little distinction between cattle keepers and those who cultivated. Herders and cultivators often worked together to achieve greater agricultural production. During this time while owning cattle was associated with being rich, herders and cultivators alike faced the challenges of drought, poor soil fertility and the country's topography. The arrival of colonisation, however, brought a change in these understandings and cultural practices. The cow was used to divide Rwandans along "ethnic" lines and cattle became a symbol of elitism and a commodity reserved only for a portion of the country's people.

While significant progress had been made since the genocide in improving the livelihoods of its people, Rwanda continued to face high levels of poverty and childhood malnutrition. It was with these indicators in mind that *Girinka* was established in 2006.

b. Contemporary Girinka

Girinka was introduced in 2006 against a backdrop of alarmingly high levels of poverty and childhood malnutrition. The results of the Integrated Household Living Conditions Survey 2 (EICV 2) conducted in 2005 showed rural poverty at 62.5%. The Comprehensive Food Security and Vulnerability Analysis (CFS-VA) and Nutrition Survey showed that 28% of Rwanda's rural population were food-insecure and that 24% of the rural population were highly vulnerable to food insecurity.

The survey showed that in some parts of the country (such as Bugesera), up to 40% of the households were food insecure. The Demographic Health Survey of 2005 indicated that 45% of Rwandan children under the age of five had moderate chronic malnutrition and 19% had severe chronic malnutrition. At that time, 90% of the Rwandans lived in households that owned some farming land,

and more than 60% of the households cultivated less than 0.7 hectares of land, according to the EICV2. It was these factors that provided the catalyst for the *Girinka* programme.

c. The objectives of the Girinka programme

 - Reducing poverty through dairy cattle farming.
 - Improving livelihoods through increased milk consumption and income generation.
 - Improving agricultural productivity through the use of manure as fertilizer.
 - Improving soil quality and reducing erosion through the planting of grasses and trees.

Promoting unity and reconciliation among Rwandans based on the cultural principle that if a cow is given from one person to another, it establishes trust, respect and friendship between the donor and the beneficiary. While this was not an original goal of *Girinka*, it has evolved to become a significant aspect of the program.

The program is structured in two phases. First, a community member identified as someone who would greatly benefit from owning a cow is given a pregnant dairy cow. That person benefits from its milk and manure production. Beneficiaries are then obliged to give the first born female calf to another worthy beneficiary in their community. This is known as the 'pass on' principle, or *kuziturirana/kwitura.*

A Girinka beneficiary receives a pass on Heifer from a fellow Gatsibo resident

Source*:* http://www.rwandapedia.rw/sites/default/files/1%20copy.jpg

Girinka has been described as a culturally inspired social safety net program because of the way it introduces a productive asset (a dairy cow) which can provide long-term benefits to the recipient. Approved on 12 April 2006 by Cabinet decision, *Girinka* originally aimed to reach 257,000 beneficiaries; however, this target was revised upwards in 2010 to 350,000 beneficiaries by 2017. The Government of Rwanda was initially the sole funder of the *Girinka* program, but development partners have since become involved in the program. This has led to an increase in the number of cows being distributed.

Girinka is one of a number of programs under Rwanda's Vision 2020, a set of development objectives and goals designed to move Rwanda to a middle income nation by the year 2020. By September 2014 close to 200,000 beneficiaries had received a cow.

6.1.5 Imihigo – Performance contracts

The word *Imihigo* is the plural Kinyarwanda word of *umuhigo*, which means to vow to deliver. *Imihigo* also include the concept of *guhiganwa*, which means to compete among one another. *Imihigo* practices existed in pre colonial Rwanda and have been adapted to fit the current challenges of the Rwandan society.

a. Traditional Imihigo

Imihigo is a pre-colonial cultural practice in Rwanda where an individual sets targets or goals to be achieved within a specific period of time. The person must complete these objectives by following guiding principles and be determined to overcome any possible challenge that arises. Leaders and chiefs would publicly commit themselves to achieving certain goals. In the event that they failed, they would face shame and embarrassment from the community. Definitions however vary on what constitutes a traditional *Imihigo*. Some have recalled it as having a basis in war, where warriors would throw a spear into the ground while publicly proclaiming the feats they would accomplish in battle.

b. Contemporary Imihigo

Imihigo were re-initiated by Rwanda's President, Paul Kagame, in March 2006. This was as a result of the concern about the speed and quality of execution of government programs and priorities. The government's decentralisation policy required a greater accountability at the local level. Its main objective was to make public agencies and institutions more effective and accountable in their implementation of national programs and to accelerate the socio-economic development agenda as contained in the Vision 2020 and Economic Development and Poverty Reduction Strategy (EDPRS) policies as well as the Millennium Development Goals (MDGs).

Today, *Imihigo* are used across the government as performance contracts and to ensure accountability. All levels of government, from the local district level to ministries and embassies, are required to develop and have their *Imihigo* evaluated. Members of the public service also sign *Imihigo* with their managers or head of institution.

While *Imihigo* are now widely used across government, it first began at the district level. When developing its *Imihigo*, each local government administrative unit determines its own objectives (with measurable indicators) taking into account national priorities as highlighted in the national as well as international strategy and policy documents such as the MDGs, Vision 2020, EDPRS, District Development Plans (DDPs) and Sector Development Plans (SDPs). The *Imihigo*, at both planning and reporting phases, are presented to the public for the purpose of accountability and transparency. The mayors and province governors also sign the *Imihigo* or performance contracts with Rwanda's President committing themselves to achieving set objectives. The Imihigo process ensures the full participation and ownership of citizens because priorities are developed at the grassroots level.

Between 2006 and 2009 a limited evaluation process took place whereby the best ten performing districts from across the nation were reviewed (two from each province and the City of Kigali). Each province and the City of Kigali would rank the performance of their districts with the top two then communicated to the national evaluation team. This team then conducted their own review and ranked them from 1-10. This approach suffered from significant limitations including the fact that it was not possible to objectively compare the performance of all districts because while one province may have had better performing districts than another, this system did not allow that to be discovered.

Due to these shortcomings, a nation-wide district *Imihigo* evaluation exercise was conducted in 2010 for all the thirty districts. A national evaluation committee with technical expertise and experience conducts this process.

President Paul Kagame with high achieving districts' Mayors for Imihigo performance 2009- 2010 on July 7, 2010.

Undertaken by a multi-sector team of experts from government, the private sector and civil society institutions, the first *Imihigo* evaluation was launched on May 11, 2010 and completed on June 17, 2010. The evaluation exercise was significant because it was the first time that the Government of Rwanda had thoroughly assessed the degree to which district priorities and targets were realised against their *Imihigo*. The exercise acknowledged key achievements and challenges in the areas of planning, implementation, reporting and communication.

c. Principles and objectives of Imihigo

Imihigo are guided by the following principles:

Local: Each district decides what goes into its Imihigo. However, alignment with national priorities is required.

Ambitious: Pledges are made to achieve only what has not already been gained or achieved.

Excellence: Imihigo is about outstanding performance.

Imihigo aims at:

- Speeding up implementation of the local and national development agenda.
- Promoting accountability and transparency;
- Promoting result-oriented performance.
- Instilling innovation and encourage competitiveness.
- Engaging stakeholders (citizens, civil society, donors, private sector, etc) in policy formulation and evaluation.
- Promoting zeal and determination to achieve set goals.
- Instilling the culture of regular performance evaluation.

d. Imihigo preparation process

Imihigo and action plans are used by the Government of Rwanda to define goals, targets and objectives. While different in their purpose, the two tools are interlinked. The action plan is a set of activities to be achieved within a set time period, usually a period of one year. Imihigo are a subset of the action plan showing priority activities to be used as a performance measure. The action plan may contain any number of activities of a routine nature such as payment of salaries whereas *Imihigo* define targets that have a significant impact on economic development, poverty reduction, good governance and social welfare.

When *Imihigo* are developed, the Rwandan Government leaders are advised to ask some key questions before including activities in *Imihigo*. Activities that answer positively to the questions outlined below are given priority consideration.

1. Will the activity impact positively on the welfare of the local population (water access, transport, energy access, schools, etc.)?
2. Does it create jobs for the local population?
3. Does it create income generating opportunities for the population /local government?
4. Does it have an impact on poverty reduction?
5. Is it a priority for the residents in the area?
6. Does the activity have synergy with development of other areas (an activity may have potential to impact development in neighbouring areas)?
7. Is the activity sustainable or are the results sustainable?

8. Is there ownership from the local population for the activity?

9. Does it help to achieve the national targets and is it linked to the national and international priorities, programs or policies (MDGs, EDPRS, Vision 2020)?

10. Can the activity produce quality results/outputs with minimum resources?

11. Can it improve the way services are delivered or reduce costs?

12. Does the activity promote social cohesion (unity and reconciliation)?

13. Does the activity reduce social disturbances (insecurity, drug abuse, prostitution, environmental degradation, conflicts, corruption, etc.)?

14. Does it address key cross cutting issues (gender, HIV/AIDS, environment, social inclusion and youth)?

15. Has the source of funds for implementation been determined?

16. Is it realistic and can it be achieved?

Imihigo is the result of a participatory process of identifying and implementing priorities from the grassroots to the national level. In the process of identifying priorities, each level demonstrates its contribution to the achievement of the development goals. The table below describes who prepares *Imihigo* from the individual to provincial level.

Step 1: Identification of national priorities by the central government

Each ministry identifies national priorities to be implemented at local levels for which they have earmarked resources that they will transfer to local governments.

Consultation on the following policies and programs occurs:

Vision 2020.

Economic Development and Poverty Reduction Strategy (EDPRS).

Government of Rwanda programs and policies.

National Leadership Retreat and National Dialogue resolutions.

Cabinet resolutions.

Three Year Medium-Term Expenditure Framework (MTEF).

Five Year District Development Plan (DDP).

Millennium Development Goals (MDGs).

Seven Year Government Program.

Where they do not have earmarked resources, line ministries identify how the resources, whether financial or non-financial, can be mobilised (both national and local).The central government consolidates the priorities paying special attention to areas of quick wins and synergy while avoiding duplication.

Step 2: *Communication of national priorities to the local government*

The list of central government priorities is communicated and discussed with local government leaders at a forum of central and local government leaders.

Step 3: *Identification of local priorities*

District leaders consult their District Development Plans (DDPs). Consultative meetings with different stakeholders are held at province/Kigali City, districts, sector, cell and village levels to discuss and consolidate the emerging priorities.

Step 4: *Preparation and approval*

Firstly, districts consult their respective DDPs and national priorities as communicated in the forum/meeting between central and local governments. Secondly, local and national priorities at district level are consolidated. Thirdly, the draft (for district and province/City of Kigali) is discussed with Quality Assurance Technical Team (from the Ministry of Local Government and Ministry of Finance and Economic Planning). Fourth, priorities are presented to stakeholders. Finally, priorities are approved.

The Quality Assurance Technical Team was set up to assist the districts and provinces/Kigali City in preparing tangible Imihigo that respond to national targets. The Quality Assurance Technical Team is composed of members of the Imihigo evaluation team, the Office of the Prime Minister (PMO), the Ministry of Local Government (MINALOC) and Ministry of Finance and Economic Planning (MINECOFIN) as well as all sector ministries that are part of decentralization including:

- Ministry of Health
- Ministry of Education
- Ministry of Agriculture

- Ministry of Infrastructure
- Ministry of Trade and Industry

The team gives regular feedback to district planners during the process of preparing Imihigo. District leaders across Rwanda are asked to prepare plans that are realistic, take into account the cost of delivering services as well as the available resources. To make sure that proper monitoring and evaluation can be conducted, indicators, targets and outputs must be clearly identified in the planning process.

e. Monitoring and evaluation

A full evaluation of *Imihigo* takes place once a year. Evaluation teams are established to carry out the process in all districts (each province and the City of Kigali). The terms of reference for the team are distributed to all team members beforehand to ensure proper understanding of the exercise.

The evaluation team is made up of people with skills in planning, monitoring and evaluation (this might include a director general, coordinators and experts). Objectivity is also assessed to make sure that any person with potential bias is excluded from the team.

The methodology for the evaluation (including scoring) is developed and communicated to local government in advance of the evaluation exercise. The evaluation used is a standard template developed against the Imihigo of each district.

After analysing the *Imihigo* reports received from the districts, the evaluation team conducts field visits to specific activities for verification and assessment purposes.

After the field visits and verification of selected activities, the team scores/ assesses performance against *Imihigo* targets and provides a written report.

Level	Imihigo preparation	Monitoring	Evaluation
Village	Village Executive Committee	Executive Committee of Village	Executive Council of Village and Executive Secretary of the Cell

Cell	Cell Executive secretariat	Cell Executive Secretariat	Cell council and sector Executive secretary
Sector	Community Development Committee (CDC) and Sector Executive Secretary agreed with the Sector Joint Action Development Forum (JADF)	Community Development Committee (CDC) and Sector Executive Secretary agreed with the Sector Joint Action Development Forum (JADF)	Sector council and District executive Committee

District	Community Development Committee (CDC) and District Executive Committee agreed with District Joint Action Development Forum (JADF)	Community Development Committee (CDC) and District Executive Committee agreed with District Joint Action Development Forum (JADF) Governor of Province or Mayor of KC	On a semester basis, the National Evaluation Team consists of: Representative from Ministry of Local Government (MINALOC) Representative from Prime Minister's office (PRIMATURE) Representative from Ministry of Finance and Economic Planning (MINECOFIN) Representative from RALGA (association of districts) Representative from Province/Kigali City (executive Secretary or in charge of imihigo) Representative from National Decentralisation Implementation Secretariat (NDIS)
Province/ Kigali City	Province Executive Secretary	Ministry of Local Government	PRIMATURE MINALOC MINECOFIN

Assessment and evaluation of *Imihigo* at local levels below the sector level is managed by the district including setting up the planning, reporting, evaluation guidelines and timelines consistent with the higher level framework.

f. Reporting

Districts report their *Imihigo* progress to the provincial level on a monthly basis. Reporting to the national level is completed quarterly (in line with the timelines of the EDPRS). An assessment of the progress in implementing Imihigo is done after six months, while a full evaluation is done at the end of each fiscal year. The assessment and evaluation of *Imihigo* is conducted by the National Evaluation Team whose composition is shown in the table above.

6.1.6 *Itorero* - Civic education
a. Introduction

Itorero was an educational institution where Rwandans would learn Language, Patriotism, Social Studies, Sports, Creative Arts, Martial Arts, good governance, the spirit of courage, integrity, and synergy while dealing with challenges because Intore would never give way to defeat so that should be the very legacy we hand over to our posterity. This program was reintroduced in 2007 as an appropriate tool of achieving the goals of all Visions and enhance sustainable development through Rwandan culture values. Participants were encouraged to critically discuss, explore and analyse Rwandan cultural values with the aim of instilling its values, which would in turn give them the lifelong foundation in the way they mirror their social environment, shape their conduct, tune their mind-set, their way of doing things, and mound their social interaction.

b. Traditional Itorero program

As a traditional school, itorero trainers planned daily activities according to different priorities. The common belief was that *intore* were different from the rest of the community members, especially in matters of thoughts, expression and behaviour they were expected to be a role model in social relations, quick thinkers and knowledgeable. Each *Itorero* included participants of various age groups and had its own unique name. The best performer (Indashyikirwa) would receive cows or land as award.

The tradition of Itorero provided formative training for future leaders. These community leaders and fighters were selected from intore (a person trained through Itorero. *Itorero* was found at three levels of traditional governance: **the family, the chief, and the king's court**. At the family level, both girls and boys would be educated on how to fulfil their responsibilities as defined by the expectations of their communities. For example, the man was expected to protect his family and the country, while the woman was expected to provide a good home and environment for her family. Adults were also asked to treat every child as their own in order to promote good behaviour among children.

At the chief level, a teenage boy was selected by either his father or head of the extended family to be introduced to the chief so that he could join his *Itorero.* Selection was based on good behaviour among the rest of his family and his community.

At the king's court level, the person selected to join this highest level of Itorero could either be the son of a man who went through the king's *Itorero* or a young man who distinguished himself while in the chief's *Itorero*. The king could also select the young man who would join his *Itorero* based on his own observations of the candidate in action.

Both the chief and king's *itorero* trainings lasted for long periods of time to test the perseverance of the participants. Those who performed well would be rewarded with cows, allowed to return home and get married, or were nominated to various national duties. Intore who lead/represent others were called *Intore zo ku mukondo*, which translates as the 'frontline Intore'.

From 1924 to 1994, Itorero was banned by the colonial rule and further by the post-independence regimes. Itorero lost its significance which resulted in distortions of the Rwandan culture and breakdown of Rwandan social fabric, mutual support and selfless service to the nation. The Itorero during and after the colonial period were different in the sense that they focused on singing and dancing only. These distortions are indubitably among the main causes of the 1994 Genocide against the Tutsi which devastated the Rwandan society.

c. Contemporary National Itorero program

In the aftermath of the Genocide against the Tutsi, the Government of Rwanda reintroduced Itorero in view of societal transformation. This HGS translated as Civic Education Program, was adopted following the top leadership retreat in February 2007.

The Government of Rwanda established the National *Itorero* Commission (Reference: Law N0 41/2013 of 26/06/2013) as public Institution with the objective of build a patriotic Rwandan who has values and taboos of the Rwandan culture and who has Ubutore culture. The commission was entrusted with developing a **program** that allowed all Rwandans from diverse backgrounds to undertake personal development and contribute to the wellbeing of the communities where they live or that they serve. The *Itorero* program provides opportunities for participants to enhance positive values, build a sense of responsibility through patriotism and gain professional knowledge.

Itorero operates on the following structure namely "Ingamba" in Kinyarwanda

1. Children of 0-5 years old called Ibirezi/Nursery,

2. Children of 6-12 years old (Imbuto)/Primary level,

3. Children of 13-18 years old (Indirira)/Secondary level

Those groups be trained through Itorero at Village and school level with intention to help them grow up and become responsible citizens.

- Compulsory National Service (*Urugerero*) is designed for those between the ages of **18** and **35 (Indahangarwa)/University & Professionals levels** who have completed secondary education.

- **Other years** old **Ingobokarugamba/Professionals**

- **From 56 years** old and above **(Inararibonye/Experts)**

Those groups are given the opportunity to do so according to their professional backgrounds.

- Rwandan citizens living abroad also join Itorero program and a number of young Rwandans living abroad participate in Itorero indangamirwa course in Rwanda-

- Non-nationals desiring to participate and provide service to the country can also do so.

- University graduates and retired people who participated in *Urugerero* before and wish to do so again are also given the opportunity to join *Itorero*.

Curriculum/content/Program

The curriculum content for Itorero ry'igihugu is unique to Rwanda since it is based on principles of intore and values peculiar to the Rwandan culture while Urugerero (National Service) on the other hand, has much in common with what takes place in other countries. Different curricula have been developed to suit the program's varied participants.

The values at the core of contemporary *Itorero* are unity, patriotism, selflessness, integrity, responsibility, volunteerism and humility.

1. **Unity**: The state of being joined together to form one unit. A genuine vehicle of "the same wisdom, the same vision of the world, and the perception of political life".

2. **Patriotism:** Love and allegiance to the nation and the government of the Republic of Rwanda

3. **Selflessness:** the renunciation of one's own interests in favour of the interests of others. The spirit of not putting one's self first but being willing to give one's time and resources for the benefit of others.

4. **Integrity**: the act of consistency of actions, values, methods, measures, principles, expectations and outcome.

5. **Responsibility:** the obligation and authority to take the necessary actions to ensure success. The obligation for the proper custody, care, and safekeeping of resources entrusted to the possession or supervision of an individual.

6. **Volunteerism:** Volunteering is the practice of people working for a particular cause without payment for their time and services. It is the desire to undertake by choice and free will a task or work for the benefit of the wider community beyond the volunteer's immediate family and friends

7. **Humility:** defined as a disposition to be humble; a lack of false pride. This attribute increases one's willingness to listen to others.

Contemporary Itorero includes 5 major activities in each Itorero session:

Physical exercises

Source: National Itorero Council   archives

Basic military training content (Drill) and Martial arts

Source: *National Itorero Council   archives*

Martial arts training

Source: *National Itorero Council   archives*

Practical exercices (imikorongiro).

Source: National Itorero Council archives

Participants performing practical exercise (Umukorongiro) simulating the exercises of moving people from a certain living condition to another one.

Civic or political component of the training included an Introduction to the Legacy of Rwanda in general and a history of the liberation struggle in particular, National strategy for transformation and African development

HE Paul Kagame, President of Republic of Rwanda give closing remarks to Indangamirwa 12 intake 2019 at Gabiro Military Training Center.

Source: *National Itorero Council archives*

Traditional culture (intambwe y'intore).

Source: *National Itorero Council   archives*

Participants

Participating in Itorero is the right of every Rwandan, regardless of status and social group.

Training is adapted for the group participating in *Itorero* relevant to their profession, age and category*.* For example, Local leaders, Student within Country and living abroad, journalists, veterinary and agronomist, drivers, electriciticians, teachers, education professionals, health workers... have been trained on activities, service delivery, good governance and so on.

Itorero for Rwanda Energy Group (REG) Staff 2019
Source: *National Itorero Council   archives*

Operating strategies

Taken by National Itorero Commission to fulfill their objectives:

Program	Service delivery
Itorero at village level (Itorero ry'Umudugudu)	— Reinforce Rwandan culture and values as a foundation for peace and unity (NST1 art 79) among Rwandans families. — Mentor adult Rwandans to bring up their children, teaching them Rwandan cultural values through their small groups (ingamba) above mentioned.
Itorero at schools Level (Nursery, primary, secondary, University and high Institutions of learning).	— Undertake Civic training on Rwandan cultural Values and the legacy of Rwanda through the small groups namely Ingamba above mentioned.
Itorero in public & private working institutions.	— Undertake Civic training on Rwandan cultural Values and the legacy of Rwanda. — Reinforce the culture of ubutore in public and private servants.
National service (Urugerero) & Residential National Service	Increase citizens' participation, engagement and partnerships in Development by promoting the culture of self-reliance, teamwork spirit, integrity, solidarity and patriotism among Rwandans and develop home-Grown Solutions to problems encountered by different categories of our society and strengthening the voluntary service.
Volunteerism (Ubwitange)	Increase citizens' participation by a Self-motivated action, performed by an individual or a group of individuals who contribute their time, skills, advice, talents and passion to the provision of services for the benefit of the larger community, without expecting a salary. Example: Umuganda, Ubudehe, Umusanzu (Communal self-help activities based on solidarity), Abunzi, local government councils (Njyanama), Gacaca judges, electoral commission agents, community health workers (abajyanama b'ubuzima),
Ubutore development Centre at all levels.	Build and search a centre where Trainers for different area will be trained to foster a mindset that accelerates development and national self-reliance.

6.1.7. *Ubudehe* – Social categorisation for collective action and mutual support

Ubudehe refers to the long-standing Rwandan practice and culture of collective action and mutual support to solve problems within a community. It is one of Rwanda's best known Home Grown Solution because of its participatory development approach to poverty reduction. In 2008, the program won the United Nations Public Service Award for excellence in service delivery. Today *Ubudehe* is one of the country's core development programs.

a. Traditional Ubudehe

The origin of the word *Ubudehe* comes from the practice of preparing fields before the rainy season and finishing the task in time for planting. A community would cultivate clear the fields together to make sure everyone was ready for the planting season. Once a community had completed *Ubudehe* for everyone involved, they would assist those who had not been able to take part, such as the very poor. After planting the partakers gathered and shared beer. Therefore, the focus of traditional *Ubudehe* was mostly on cultivation. It is not known exactly when *Ubudehe* was first practiced, but it is thought to date back more than a century.

People working and sharing together during Ubudehe

Ubudehe was an inclusive cultural practice involving men, women and members of different social groups. As almost all members of the community took part, the practice often led to increased solidarity, social cohesion, mutual respect and trust.

Colonisation and the introduction of a cash-based economy weakened the practice of Ubudehe as some members of the community were able to recruit some people to perform agricultural works for payment. While this trend occurred across the country, in some places Ubudehe was still practiced until the 1980s.

b. Contemporary Ubudehe

Contemporary *Ubudehe* is a poverty reduction initiative by the Government of Rwanda which provides communities with the skills and support necessary to engage in problem solving and decision making for their development. This programme was conceived through a set of meetings of political, social, legal and religious leaders between 1998 and 1999 known as the Urugwiro Debates. These gathering discussed the most pressing issues concerning national reconstruction after the 1994 Genocide against the Tutsi. The Urugwiro Debates prioritised policies and programs that promoted collective action and that upheld the principles of decentralisation.

After Urugwiro Debates, *Ubudehe* was reintroduced into Rwandan life in 2001 as a way to better involve communities in their development by setting up participatory problem solving mechanisms. The program helps citizens to use local institutions to achieve goals set by the community.

The program was seen as a way to strengthen democratic processes and good governance through greater community involvement in decision making process. In this regard, *Ubudehe* creates opportunities for people at all levels of the society, especially the village level, to interact with one another, share ideas, create institutions and make decisions for their collective development.

Ubudehe has its roots in the Participatory Poverty Assessment (PPA) whereby citizens would self identify as poor or otherwise according to a set of criteria. The objective of the PPA was to help community groups and some poor households to create their own problem solving strategies.

c. Evolution of Ubudehe

The programme was reinstituted and launched in a pilot phase in Butare prefecture (known today as Huye) by the Ministry of Finance and Economic Planning and the Ministry of Local Government in 2001. The pilot covered

all 769 cellules in the prefecture. The pilot was carried out as a way for the government to test the methodology of *Ubudehe* as well as to demonstrate its potential for nationwide adoption. After a positive assessment at the end of the two year pilot, *Ubudehe* was rolled out nationally.

The national roll out of *Ubudehe* took place between 2004 and 2006 as the programme was officially adopted as a national policy overseen by the Ministry of Local Government.

Ubudehe took place between 2007 and 2012. This was at the same time as an administrative restructure which saw the creation of 14,837 villages (Umudugudu) as the lowest level of government organisation. In 2011-12, *Ubudehe* was conducted in ten districts and in 2012-13 *Ubudehe* was conducted in 15 districts.

The Government of Rwanda planned to carry out *Ubudehe* in the 20 districts by 2014.

How Ubudehe works
a. Identifying and analysing the problems facing the community and determine a priority problem to be addressed. Planning the activities and resources needed for addressing the prioritized problem through a collective action plan (Ubudehe).
b. Putting in place a system to manage the identified collective action.
c. Assisting people to classify the level and type of poverty that exists in their community and reach a common understanding of this classification.
d. Drawing up the social map of the cell showing the names of household heads, their social category (different categories are again decided by the people themselves) and development infrastructure.
e. Helping communities define their development priorities by bringing communities together to discuss and decide upon the most effective and efficient ways to achieve poverty reduction and their development priorities.
f. Helping communities establish ways of funding their development plans, at a group and individual level.

To achieve these aims, participating villages across Rwanda come together over a period of four to seven days (at times convenient to the community such as after farming activities) to complete the *Ubudehe* process. This process takes place at the beginning of the financial year.

A community coming together to build their Ubudehe project.

Source: http://www.rwandapedia.rw/sites/default/files/IMG_8251-s.jpg

Meetings are chaired by the President of the local *Ubudehe* Committee and the village leader. They usually last for three hours each day. *Ubudehe* takes place at both the umudugudu (village) and household level through similar processes.

The management committee, elected by the community, local technicians, local authorities and other stakeholders approve the execution of the collective action and engage to safeguard and respect the principles of collective action. After this process, funds are made available to support the identified *Ubudehe* collective action.

Residents of Western Province showing to their members of parliament that citizens, especially the rural poor are placed in wrong Ubudehe categories

At the household level, one household is chosen to undergo the *Ubudehe* process to assist it in overcoming poverty. The purpose of singling out one household is to provide the community with a model that can be followed. The household's coping strategies are analysed before the following process is undertaken with the assistance of trained *Ubudehe* facilitators. A compatibility test is then carried out by people of integrity in the community (*inyangamugayo*) to make sure that the retained strategy is appropriate and will be of good use to the household. The household members finally accept and sign for the funds that are accorded to them. They agree that the funds supporting the execution of their strategy will have a rotating character.

A key part of Ubudehe is the residents of a community defining the levels of poverty that exist in their village. This process takes place every two years and the information is used to decide development priorities as well as who should benefit from other social security programs and Home Grown Solutions such as *Umuganda* and Girinka.

Traditionally, at the end of a successful harvest, the community would come together to celebrate at an event known as Umuganura. Everyone would bring something from his/her own harvest for the celebrations. This event would often take place once the community's sorghum beer production was completed.

6.1.8 *Umuganda* – Community work

In simple terms, the word *Umuganda* means community work. In traditional Rwandan culture, members of the community would call upon their family, friends and neighbours to help them complete a difficult task.

Umuganda can be considered as a communal act of assistance and a sign of solidarity.

In the period immediately after independence in 1962, *Umuganda* was only organised under special circumstances and was considered as an individual contribution to nation building. During this time, *Umuganda* was often referred to as umubyizi, meaning 'a day set aside by friends and family to help each other'.

On February 2, 1974, *Umuganda* became an official government programme and was organised on a more regular basis – usually once a week was in charge of overseeing the program. Local leaders at the district and village level were responsible for organising *Umuganda* and citizens had little say in this process. Because penalties were imposed for non-participation, *Umuganda* was initially considered as forced labour.

While *Umuganda* was not well received initially, the programme recorded significant achievements in erosion control and infrastructure improvement especially building primary schools, administrative offices of the sectors and villages and health centres.

After the Genocide, *Umuganda* was reintroduced to Rwandan life in 1998 as part of efforts to rebuild the country. The programme was implemented nationwide though there was little institutional structure surrounding the programme. It was not until November 17, 2007 with the passing of Organic Law Number 53/2007 Governing Community Works and later on August 24, 2009 with Prime Ministerial Order Number 58/03 (determining the attributions, organisation, and functioning of community work supervising committees and their relations with other organs) that *Umuganda* was institutionalised in Rwanda.

Today, *Umuganda* takes place on the last Saturday of each month before noon. For *Umuganda* activities to contribute to the overall national development, supervising committees have been established from the village level to the national level. These committees are responsible for organising what work is undertaken as well as supervising, evaluating and reporting what is done.

Rwandans between 18 and 65 are obliged to participate in *Umuganda*. Those over 65 are welcome to participate if they are willing and able. Expatriates living in Rwanda are also encouraged to take part. Those who participate in *Umuganda* cannot be compensated for their work – either in cash or in kind.

Today close to 80% of the Rwandans take part in monthly community work. Successful projects have been developed for example the building of schools, medical centres and hydro-electric plants as well as rehabilitating wetlands and creating highly productive agricultural plots.

Participants in Umuganda 2019 Program in Gakenke District
Source: http://www.rwandapedia.rw/sites/default/files/Masaka%20Umuganda%20November%20 22%202012.jpg.

While the main purpose of *Umuganda* is to undertake community work, it also serves as a forum for leaders at each level of government (from the village up to the national level) to inform citizens about important news and announcements. Community members are also able to discuss any problems they or the community are facing and to propose solutions together. This time is also used for evaluating what they have achieved and for planning activities for the next *Umuganda* a month later.

6.1.9 *Umwiherero* – National leadership retreat

Umwiherero, translated as retreat, refers to a tradition in Rwandan culture where leaders convene in an isolated place in order to reflect on issues affecting their communities. Upon return from these retreats, the objective is to have identified solutions. On a smaller scale, this term also refers to the action of moving to a quieter place to discuss issues with a small group of people.

(The first National Leadership Retreat was held from 10th to 17th January 2004at Akagera Game Lodge in Kayonza District. It gathered Senior Officials such as ministers, permanent secretaries, provincial governors, Mayor of City of Kigali as well as representatives from the private sector)

Now, the Government of Rwanda is drawing on this tradition to reflect on, and address the challenges the country faces on an annual basis.

Umwiherero is annuary organised by the Office of the Prime Minister in parterniship with the Office of the President. The President chairs *Umwiherero* during which presentations and discussions centre on a broad range of development challenges, including economics, politics, justice, infrastructure, health, education and others. Contemporary *Umwiherero* was intended for senior public officials but has evolved to include leaders from the private sector as well as civil society.

Since its inception, organisers of *Umwiherero* have adopted numerous initiatives to improve the implementation of resolutions agreed upon at each retreat. By 2011, these efforts resulted into noticeable improvements in planning, coordination, and accountability leading to clear and more concise priorities. In 2011, six priorities were identified, down from 174 in 2009, allowing for more effective delivery and implementation of *Umwiherero* resolutions.

Senior leaders in 15ᵗʰ National Leadership Retreat.

Source: http://www.rwandapedia.rw/sites/default/files/13062988465_7e76c492ef_b_0.jpg.

6.1.10 Community Policing

When **Rwanda National Police (RNP)** was established in 2000, it adopted the community policing strategy to build ties and work closely with members of the community to fight crime. Since then, the department for Community Policing has reduced crime throughout the country. The department is run on a philosophy that promotes proactive partnerships with the public to address public safety issues such as social disorder and insecurity.

Traditionally, the police respond to crime after it occurs. On top of that, the police cannot always be everywhere and, therefore, relies on routine patrols, rapid response to calls for service, arrests and follow-up investigations.

Community Policing, therefore, was adopted to encourage citizens to participate in crime-solving. It is focused on the prevention of crime and disorder, by partnering with the public to increase police visibility in all communities so as to solve, prevent and reduce crime.

Community Policing enables the police to engage citizens in reporting incidents or to use volunteers to provide timely reports that help in anti-crime operations.

This strategy has improved police response to crime, because many reports are now provided by community members. This shows that they trust the police. The police now serve the citizens professionally and ensure that they have a say in the security of their communities.

Source: http://www.rwandapedia.rw/sites/default/files/13062988465_7e76c492ef_b_0.jpg

Application Activity 6.1

1. Use your own words to explain the following concepts of home-grown solutions: umuganda, imihigo and ubudehe.

2. Compare the traditional umuganda and contemporary umuganda.

3. Discuss the reason why Rwanda adopted home-grown solutions to social and economic development.

4. Basing on the concepts of home-grown initiative, identify and explain other examples of home-grown initiatives found in Rwanda not stated in the section 6.1.

6.2 Contribution of home-grown solutions towards good governance, self-reliance and dignity

Learning Activity 6.2

"*Akimuhana kaza imvura ihise*" [in English: help from neighbors never comes in the rain it comes after]. Discuss this Kinyarwanda proverb in reference to the concepts of home-grown solutions.

The culturally based policies have contributed a lot in helping getting some socio-economic solutions that were not possible to get otherwise.

6.2.1 Contribution of Abunzi

As the *abunzi* system gained more recognition as a successful method to resolve conflicts and deliver justice, the importance of providing more structure and formality to their work increased.

During the fiscal year ending June 2017 for example, mediation committees received 51,016 cases. They were composed of 45,503 civil cases representing 89.1% and 5,513 penal cases received before the amendment of the law determining organization, jurisdiction, and competence and functioning of mediation committees. A total of 49,138 cases equivalent to 96.3% were handled at both sector and cell levels. 38,777 (76.0%) cases received by mediation committees were handled at cell level, 10,361 (20.3%) cases were mediated at sector level whereas only 3.6% were undergoing at the end of the year. The number of cases received by mediation committees increased at the rate of 30.9% over the past three years.

The Rwanda Governance Board (RGB) conducted an investigation into public perceptions of some of the benefits of *Abunzi* in comparison to ordinary courts. Those surveyed highlighted the following positive attributes:

- The reduction of time spent to settle cases (86.7%).
- Reduction of economic costs of cases (84.2%);
- The ability to mitigate conflicts between litigants (80.1%).
- The participation of citizens in the mediation process (67.3%) and freedom to choose a judge by the complainant and defendant (56.7%).

The best practices from mediation committees are as follows:

Pre-hearing counselling: Before cases are heard, mediators call on both complainant and defendant to emphasize the importance of social cohesion and conflict resolution through community mediation. In some instances, both parties may opt to withdraw the case at this point and come instead to a mutual agreement. In other cases, litigants are more inclined to accept, rather than appeal, the mediation decision as a result of the counseling.

Reduced social distance between parties and mediators: Since mediators are members of the same community from which disputants come, the latter feel less intimidated and more comfortable expressing themselves during those sessions, whether in public or in camera.

Integrity over legal literacy: Most of the participants insisted that the question of integrity, which determine the selection of mediators, confer more "trust and confidence" in the committees and fostered an environment in which justice prevailed.

- *Parties' freedom to choose mediators*: This was another factor highlighted by participants who felt that the freedom to choose mediators helped ensure equal treatment during mediation and reduced the likelihood of corruption.
- *Win-Win approach*: During mediation, *Abunzi* avoid referring to either party as "winner" or "loser" as these words could create resentment and further contribute to the atmosphere of conflict. The goal of these mediations is to find lasting solutions through reconciliation, hence the avoidance of such words.

6.2.2 Contribution of *Gacaca* courts

Gacaca courts officially finished their work on June 18, 2012 and by that time a total of **1,958,634** genocide related cases were tried throughout the country.

As earlier mentioned *Gacaca* is credited with laying the foundation for peace, reconciliation and unity in Rwanda.

Number of trials judged by Gacaca per category

Category	Numner of cases	Guilty				Acquitted	%
		Total	%	Confessions	%		
One	60.552	53,426	88.3	22,137	41.4	7,126	11.7
Two	577,528	361,590	62.6	108,821	30	215,938	37.4

Tree	1,320,554	1,266,632	96	94,054	7.4	54,002	4
Total	**1,958,634**	**1,681,648**	**86**	**225,012**	**13.3**	**277,066**	**14**

6.2.3 Impact of Girinka

Girinka has led to a number of significant changes in the lives of the poorest Rwandans. The impact of the program can be divided into five categories including: (1) *agricultural production, (2) food security, (3) livestock ownership, (4) health outcomes, (5) unity and reconciliation.*

Agricultural production

Girinka has contributed to an increase in agricultural production in Rwanda, especially *milk products*. Milk production has risen due to an increase in the number of cows in the country and because beneficiaries have received cross breeds with better productive capacity than local cattle species. Between 2000 and 2011, milk production increased seven fold allowing the Government of Rwanda to start the One Cup of Milk per Child program in schools. Between 2009 and 2011, national milk production increased by *11.3%*, rising to 372.6 million liters from 334.7 million liters. Over the same period, *meat production* increased by 9.9%, according to the Government of Rwanda Annual Report 2010-2011. The construction of milk collection centres has also increased and by February 2013, there were more than 61 centres operational nationwide with 25 more due to be completed by the end of 2013.

Most of the beneficiaries produce enough milk to sell some at market, providing additional income generation. The manure produced by the cows increases crop productivity, allowing beneficiaries to plant crops offering sustenance and employment as well as a stable income. Girinka has also allowed beneficiaries to diversify and increase crop production, leading to greater food security.

Food Security

According to the *Comprehensive Food Security and Vulnerability Analysis and Nutrition Survey (CFSVA)* conducted in March/April 2012, almost four in five (79%) or about 1,717,000 households had acceptable food consumption and could be considered food secure. Others either had poor food consumption (82,000 households, representing 4% of all the households) or borderline food consumption patterns (378,000 households, 17%), adding up to a total of 21% of food insecure households in Rwanda. These figures show a 7% decrease in food insecure households since 2006 at which time the figure was 28% according to the CFSVA report of 2006.

Livestock ownership

The Third Integrated Household Living Conditions Survey (EICV III) of 2012 indicated that 4% of all Rwandan households received a cow under the One-Cow per Poor family policy. The highest rate was seen in the Eastern Province (7%). Animal production and the integration of livestock into smallholder farming is a key contributor to food security. Animal products are a good source of proteins and lipids and, in times of crisis, livestock functions as a shock absorber, contributing to the resilience of poor households.

According to the CFSVA and Nutrition Survey 2012, 70% of all households in Rwanda own some type of livestock. Results of the EICV III of 2012 showed that in comparison to 2005/2006, higher proportions of households are now able to afford cattle at 47% nationally (up from 34%). The survey also showed that the percentage of livestock-owning households owning cattle increased to 47.3% in 2012, up from 34.4% in 2005/2006.

Health outcomes

While *Girinka* cannot be credited with single-handedly for improving the health outcomes across Rwanda, the program has certainly played a part in reducing the level of malnutrition across the population, among children under five years. According to the Demographic Health Survey of 2010, the percentage of stunted children fell from 51% in 2005, to 44% in 2010, and the percentage of underweight children fell from 18% to 11%.

Unity and Reconciliation

Girinka has played a significant role in post genocide reconstruction in Rwanda. During the colonial period, the cow was used to divide Rwandans along ethnic lines and cattle became a symbol of elitism and a commodity reserved only for a portion of the country's people.

Girinka has changed what it means to own cattle in Rwanda. While the symbolism of prosperity is still attached to the cow, by giving cattle to the poorest in society, the program has helped to end the divisive perception surrounding owning cattle. The 'pass on' component of *Girinka*, whereby a recipient gifts the first born calf to a neighbour, has helped to rebuild social relationships which had been destroyed during the 1994 Genocide against the Tutsi. This is because the giving of a cow to someone or "*Gutanga Inka*" translated as "sealing a bond of friendship" remains a cultural practice owned, understood and valued by Rwandans.

6.2.4 Contribution of *Imihigo*

Since its introduction, *Imihigo* has been credited with improving accountability and quickening the pace of citizen centred development in Rwanda. The practice of Imihigo has now been extended to the ministries, embassies and public service staff.

Once the compilation of the report on *Imihigo* implementation has been completed, the local government entity presents it to stakeholders including citizens, civil society, donors and others. After reviewing the results, stakeholders are often asked to jointly develop a way forward and this can be done by utilising the Joint Action Development Forums (JADF).

The H.E Paul Kagame with the best winners in 2015-2016 performance contracts.

Source: https://rwandaguide.info/post-details/imihigo

Since the inception of *Imihigo* in 2006, the following results and best practices were observed:

 SACCOs (Savings and Credit Cooperatives) and payment of teachers' salaries and arrears: Good progress was made in mobilising citizens to join SACCOs and reasonable funds were mobilised. Although most of the SACCOs obtained provisional licenses from the National Bank of Rwanda to operate as savings

and credit cooperatives, they needed to mobilise more member subscriptions in order to realise the minimum amount required to obtain full licenses. Most of all SACCO at the sector level needed adequate offices. In addition great efforts were made to ensure that teachers were paid their monthly salaries on time.

Nine Years Basic Education (9YBE): All districts evaluated made substantial progress in classroom construction, made possible by the willingness of the community to play a role in the districts' development programmes, particularly *Imihigo*. This was as a result of awareness raising campaigns and mobilisation efforts to encourage citizens to own their development activities.

Vision 2020 Umurenge Programme (VUP): Programmes implemented under VUP substantially improved the welfare of citizens and facilitated the implementation of government policies such as SACCO, terracing and road construction.

Community assemblies (Inteko z'Abaturage): The function of Community Assemblies was reasonably understood, taking place once a month to resolve various community problems. This was evidenced by the fact that very few unresolved problems reached the district level.

Citizen participation and ownership of government programmes: Most of the citizens contacted during the field visits were aware of, and actively participated in government programs especially the health insurance scheme, SACCOs, 12YBEs, *Girinka* and adult literacy. Citizen participation in the Imihigo process was especially visible in rural areas.

Health statistics such as those of maternal and child mortality, accessibility of maternal and child care, and accessibility to health insurance (*Mutuelle de Santé*) revealed improved levels of health care for Rwandans.

Land use consolidation: Through programs such as *Umuganda*, TIG (*Travail d'Intérêt Général*, meaning community service done by prisoners) and the one village one product program, selected crops such as wheat, Irish potatoes, coffee, tea, and beans were cultivated extensively.

Improvement of agricultural production: Significant efforts were made by the districts in mobilizing and advising farmers on how to improve farming, notably among which was land use consolidation (maize, rice, coffee, tea, cassava, potatoes, banana and beans) which helps to guarantee national food security.

Infrastructure development: A significant number of infrastructure projects

were completed including roads and bridges, hospitals and health centres, classrooms and toilet facilities, houses for vulnerable people, modern markets, selling points, drying grounds, street lighting and housing development in urban areas, trading centres and administrative offices. There was great improvement in distribution of electricity and water in both urban and rural areas. In addition, there was evidence in most districts of small scale factories being started, especially those involved in agro-based products being initiating.

Greening and beautification: Reasonable effort was made to plant grass and flowers at most public buildings such as district, sectors and cell offices, schools, health and trading centres. In other places, especially at district level, pavements were laid.

Rural settlement (imidugudu): There was a general improvement in mobilizing citizens to build in areas set aside for communal villages. This was accelerated by setting up basic infrastructure like roads, water supply and power. The eradication of grass thatched houses and the construction of houses for vulnerable people was also a contributing factor to this success.

6.2.5 Contribution of Itorero

The contribution of Itorero as a home-grown solution towards good governance, self-reliance and dignity is observed through *Itorero* activities described above.

Ubutore culture, self reliance and dignity among Rwandans instiled and promoted structures of Intore were elected from villages up to sector levels in 2009. Later on in 2012, *Itorero ry'Igihugu* was officially launched in primary and secondary schools. From November 2007 up to the middle of September of 2017, National Itorero Commission had a total of **2.502.000** trained *Intore* nationwide. Those mentored are the ones who go down to mentor in villages, schools, and at various Itorero for specific groups.

Impact of Itorero at village level to resolve social, economic and financial challenges through "amasibo" groups.

Impact of induction week by welcoming new students into their respective High Institutions of Learning in order to continue familiarizing those students with Rwandan culture values as way to enhancing civic education; namely patriotism, integrity, self-reliance and hardworking just to mention few.

Instilling the culture of unity, truth and hard work among Rwandans: in 2009, *Itorero ry'Igihugu* was launched in all districts of the country. Each district's regiment presented their performance contracts at that colourful

ceremony marked by cultural festivals. Each district's *Intore* regiment publically announced its identification name. At the national level, all the 30 district *Intore* regiments comprised one national Itorero, but each district regiment has its identification name. Each district regiment can have an affiliate sub-division which can, in turn, also have a different identification name. There is also *Itorero* for Rwandans in Diaspora that has the authority to develop its affiliated sub-division.

In order to enable each *Intore* to benefit and experience change of mindset, each group chooses its identification name and sets objectives it must achieve. Those projected objectives must be achieved during or after training, and this is confirmed by the performance contracts that necessarily must be accomplished. With this obligation in mind, everyone also sets personal objective that in turn contributes to the success of the corporate objectives.

Instill among youth, fraternity, patriotism and participation in National programmes through National Service/Urugerero program: Plans to implement *Urugerero* (National Service) started towards the end of 2012 and the actual implementation started in 2013. Despite this short time, however, *Urugerero* program has started to yield impressive results. Students who completed Secondary School since 2012 went through Itorero mentorship. Upon the completion of the prescribed course, participants were given the certificates, but later on they had to undergo practical exercise of *Urugerero non residential and Residential National service since 2017 and organized* through various activities designed to promote social cohesion and community wellness in particular and boost national development in general.

Intore contributed to activities related to the Volunteer Services in National Development Programmes. In the Rwandan culture, "volunteerism" means rendering a sacrificial and selfless service out of love either to a national cause or to a needy neighbour. According to the policy of *Itorero ry' Igihugu*, volunteerism refers to any unpaid communal work, voluntarily undertaken in the service of the nation.

Volunteerism is reflected in various community works such as: *Umuganda, Ubudehe* and *contributions to a common cause*. Other voluntary activities include those of *community mediators, various councils, community health workers, Community Policing Committees/CPCs, Red Cross volunteers*, etc.

6.2.6 The contribution of *Ubudehe*

Ubudehe has been recognised internationally as a highly successful

development program. In 2008, *Ubudehe* was awarded the United Nations "Better Management: Better Public Service" Award.

One of the most significant impacts of *Ubudehe* is the way in which it has transformed citizens' engagement with their own development. Much of the twentieth century in Rwanda was characterised by centralised planning and delivery of services with little or no involvement from local communities. *Ubudehe* has changed this and, coupled with decentralisation efforts, has changed the way Rwandans participate in decision making processes that affect their lives. *Ubudehe* has achieved almost nationwide coverage and communities across Rwanda are now actively involved in developing their own social maps, visual representations and collection of data to the extent of poverty in their village.

This information is used to determine national development objectives against which the national government and its ministries are held accountable.

The way through which *Ubudehe* has brought communities together for collective action based on their own priorities is also considered a major achievement of the programme. The provision of a bank account to each community has enabled thousands of communities to lead actions such as purchasing livestock, undertaking agriculture activities, building clean water facilities, classrooms, terraces, health centres as well as silos for storing produce. In 2006-2007, 9,000 communities undertook different projects through *Ubudehe* and in 2007-2008 that number rose to 15,000. 2010 saw over 55,000 collective actions by communities with the assistance of 30,000 Ubudehe facilitators.

At least 1.4 million people, around 20% of the population, have been direct beneficiaries of *Ubudehe*. Between 2005 and 2008, around 50,000 people were trained on *Ubudehe* concepts and procedures. This has resulted in a greater level of skills available to the community at the local level helping *Ubudehe* to be more effective.

6.2.7 Contribution of *Umuganda*

Umuganda is credited with contributing to Rwanda's development, particularly in the areas of infrastructure development and environmental protection. Common infrastructure projects include roads (especially those connecting sectors), bridges, heath centres, classroom construction (to support the nine and twelve12) Years of Basic Education programs), housing construction for poor and vulnerable Rwandans (often to replace grass-thatched housing) and the construction of local government offices and savings and credit cooperative buildings.

President Kagame participates in monthly community service (Umuganda) with residents of Kicukiro, in Kigali, June 2015.

Source: http://www.newsofrwanda.com/wp-ontent/uploads/2015/10/m_116.jpg.

Environmental protection projects undertaken include tree planting and terracing to fight erosion, wetland rehabilitation, renewable energy construction and crop planting.

From 2007 to 2010/11, the activities valuated at 26,397,939,119 Rwf consisted mainly of the construction of houses for vulnerable people, roads, classrooms for the Nine Year Basic Education Programme (9YBE), health centres, public offices, tree planting, terracing and other infrastructures to protect against erosion.

To measure the impact of *Umuganda* and encourage greater participation, the Government of Rwanda introduced the National *Umuganda* Competition in 2009. The aim of the competition is to create awareness of the best projects carried out, award communities that have completed good initiatives and to encourage communities to plan properly and maintain what they have achieved.

The competition includes all levels of Rwandan society from the village up to the national level. The best activity in each district is awarded with a certificate and funding for future projects, and the best three projects in each province are awarded prizes. The best three projects from across Rwanda are awarded

a cash prize of between US $1,500 (1,200,000 RWF) and $2,300 (1,840,000 RWF).

Umuganda is also credited with assisting in reconciliation and peace building in Rwanda. This is because neighbours are brought together to build their community and can discuss problems and solve them collectively.

6.2.8 Impact of Umwiherero

For a few days every year, leaders from all arms of Government come under one roof to collectively look at the general trajectory the country is taking and seek remedies to outstanding problems. Initially, *Umwiherero* had been designed exclusively for senior public officials but it has evolved to include leaders from the private sector as well as civil society. Provided under the constitution, *Umwiherero* is chaired by the Head of State and during this time, presentations and discussions centre on a broad range of development challenges including but not limited to the economy, governance, justice, infrastructure, health and education.

Since its inception, organizers of *Umwiherero* have adopted numerous innovative initiatives to expedite the implementation of resolutions agreed upon at each retreat. Since then, the results are quantifiable. These efforts have resulted in noticeable improvements in planning, coordination, and accountability leading to clearer and more concise priorities.

As discussions go deep in exposing matters affecting the wellbeing of the people of Rwanda, poor performers are reprimanded and those who delivered on their mandate are recognized.

The 15th National Leaders Retreat took place from February 26, 2018 to March 1, 2018.

Umwiherero provides a platform for candid talk among senior officials. For example, an official raises a hand to mention his/her superior who is obstructing a shared development agenda. The said superior is then given a chance to explain to the meeting how he/she intends to resolve this deadlock. The retreat sets a scene for every leader to be held accountable. Ultimately, this provides an opportunity for leaders to forge a better future for Rwanda. The organization, implementation and outcomes of *Umwiherero* have vastly improved and significant achievements recorded.

The focus has been to make number of key priorities that makes it easier for meaningful discussions and effective implementation. The retreats are also credited with significantly improving coordination and cooperation between government ministries and agencies. This time round, priorities might not be just small in number, but much more challenging and tougher.

6.2.10 Contribution of Community Policing

The Rwanda Governance Scorecard produced by the Rwanda Governance Board in 2016, presented results from a nationwide survey, which indicated that 92

per cent of the citizens trust the Police. This is an indicator of professional services, discipline and partnership. It is when the community and the police work together for their common good that citizens will trust the police.

Once the citizens trust the officers, they will provide them with information to help prevent or solve crimes and to arrest criminals.

This has enabled the police to serve communities better and to fulfill its mission of making the people living in Rwanda feel safe and secure.

Application Activity 6.2

1. Analyse the impact of abunzi as a home-grown initiative.
2. Discuss the contribution of home-grown initiatives to social and economic development of Rwanda.
3. Analyse the contribution of home-grown initiatives to unity and reconciliation of Rwandans.
4. Evaluate the role of umuganda as a home-grown solution.

6.3 Challenges encountered during the implementation of home - grown solutions

Activity 6.3

Discuss in not more than 500 words challenges encountered in Girinka programme and how they can be handled.

6.3.1 Challenges of Abunzi

Some of the challenges encountered during the implementation of *Abunzi* are:

Inadequate legal knowledge: While most mediators acknowledged that they received training session on laws, they expressed a desire to receive additional training on a more regular basis to enhance their knowledge of relevant laws.

Insufficient mediation skills: Mediators also expressed a desire to receive

additional training in professional mediation techniques in order to improve the quality and effectiveness of their work.

Lack of permanent offices: In some areas, mediation committees do not always have workspace reserved for them and must share space with the staff from cells and/or sectors offices; this sharing can sometimes result in the loss or mix-up of case files.

Incentives: A number of mediators complained that the incentive promised to them and their families in the form of "*mutuelle de santé*" (health insurance) was not always forthcoming.

Transportation for field visits: Mediators complained about not always being able to afford transportation to perform site visits when reviewing cases. While each chairperson at the appeal level received a bicycle, it has been recognised that field visits for all mediators have been very difficult in some cases. This can result in delays in the mediation process.

Communication facilities: To perform their duties, mediators must communicate among themselves or with other institutions, but they are not given a communication allowance. This proves problematic at times and can lead to financial stress for some when they are obliged to use their own money to contact for instance litigants and institutions.

6.3.2 Challenges of Gacaca courts

Below are challenges faced during implementation of Gacaca.

At the beginning of the data collection phase at the national level, 46,000 *Inyangamugayo* representing 27.1% of the total number of judges, were accused of genocide.
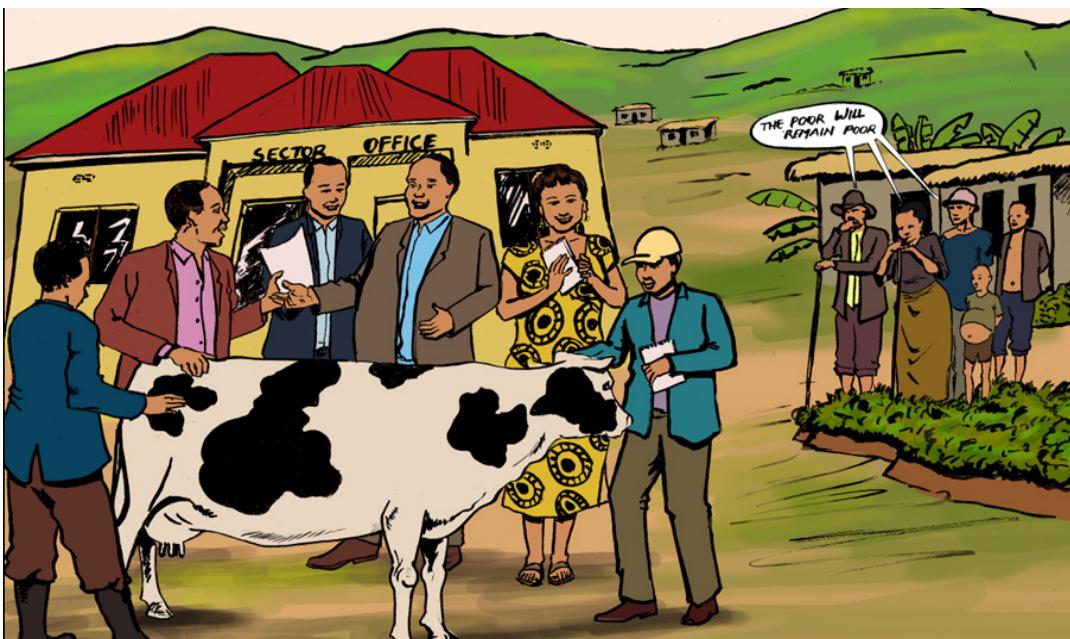
This led to their dismissal from *Gacaca* courts. Leaders, especially in the local government, were accused of participating in genocide constituting a serious obstacle to the smooth running of *Gacaca.* In some cases, there was violence against genocide survivors, witnesses and *Inyangamugayo*.

Serious trauma among survivors and witnesses manifested during *Gacaca* proceedings. In some cases, there was a problem of suspects fleeing their communities and claiming that they were threatened because of *Gacaca*. In some cases there was corruption and favouritism in decision making.

6.3.3 Challenges of Girinka

The following are the major challenges faced by the Girinka programme:

In some cases, the distribution of cows has not been transparent and people with the financial capacity to buy cows themselves were among the beneficiaries. This issue was raised at the National Dialogue Council. (*Umushyikirano*) in 2009 and eventually resolved through the cow recovery programme. This program resulted in 20,123 cows given to unqualified beneficiaries (out of a total of 20,532 wrongly given) redistributed to poor families.

Distribution of cows

Source: *Illustrator Chris RUTAYISIRE*

A lack of feed factories in the country has hindered efforts to properly feed some of the cattle affecting their health and productivity. The Ministry of Agriculture worked with investors who have shown interest in building feed factories in Nyagatare, Kayonza and Kicukiro. In some instances, the cost of management inputs has been high and, in some districts, there has been a delay in utilisation of earmarked fund.

Decentralisation of the programme has helped address this. Provision of additional services (especially veterinary services and artificial insemination) has been limited in some cases due a shortage of skilled staff with relevant training. This has affected the cows' milk production and the 'pass on' system.

With regards to bank loans, some farmers received cows that were overpriced. As a resolution, farmers who were overcharged are required to pay the bank the actual cost of the cow only through a new contract with the difference paid by those who were responsible for over costing.

Poor management by inexperienced farmers has increased the mortality for some cows. A shortage of land requires an intensification program in cattle management practices which can sometimes have adverse impacts on the cows such as increase in disease prevalence. To address this, beneficiaries now receive training about modern farming practices prior to receiving their cow.

6.3.4 Challenges of Imihigo

While *Imihigo* have provided the Government of Rwanda and citizens with a way to hold leaders to account, some challenges listed below have been identified from the 2010-2011 evaluation report:

There is a planning gap especially on setting and maintaining logic and consistency: objectives, baseline, output/targets and indicators.

Setting unrealistic and over-ambitious targets by districts was common. Some targets were not easily achievable in 12 months. For example, construction of a 30 km road when no feasibility study had been conducted or reducing crime by 100%.

In some districts low targets were established that would require little effort to implement. The practice of consistent tracking of implementation progress, reporting and filing is generally still weak. Some targets were not achieved because of district partners who did not fulfil their commitments in disbursing funds - especially the central government institutions and development partners. There is a weakness of not setting targets based on uniqueness of rural and urban settings.

Setting targets that are beyond districts' full control was observed: For example, construction of stadiums and development of master plans whose implementation is fully managed by the central government. There was general lack of communication and reporting of challenges faced that hindered implementation of the committed targets.

6.3.5 Challenges of *Itorero*

During its implementation, *Itorero* faced a series of challenges including:
   a. Insufficient budget compared to workload.

b. Small number of personnel;

c. Staff compensation low compared to workload;

d. National service program not reflected in Districts plan;

e. Training sites at districts and provincial level still missing;

f. Some partners not owning Itorero activities (not yet included activities relating to the promotion of Ubutore culture in their planning).

g. Low understanding of the role of Itorero especially at the village level.

6.3.6 Challenges of *Ubudehe*

The major challenges of *Ubudehe* can be divided into categorisation and project implementation:

Categorisation

In some cases, village members have preferred to be classified into lower poverty levels as a way to receive support from social security programs such as health insurance and Girinka. To overcome this, household poverty level categorisation takes place publically with all heads of households and must be validated by the village itself.

If community members dispute the decision made by their village, they are entitled to lodge a complaint and appeal in the first instance to the sector level. The Ubudehe Committee at the sector level conducts a visit to the household and either upholds or issues a new decision. If community members remain unhappy with the decision, they can appeal in the second instance to the district level. The final level of appeal is to the Office of the Ombudsman at the central government level.

Project implementation

The major challenges of project implementation are with the community choosing a project and then completing the project.

Communities sometimes have difficulty to define the problems affecting their development and struggle to know how best to prioritise the projects and select the most crucial project to execute. Challenges also sometimes arise when communities are required to choose one household to act as a model for the village. This can be a point of contention because that household receives significant resources to carrying out its Ubudehe development plan.

To overcome these challenges, the programme has increased training provided

to communities on how to select and prioritise projects. In deciding which household will be the model for the village, the community is required to vote which helps members support the decision.

At the household level it has been observed that some beneficiaries have struggled to manage the funds or resources they received. In some cases, households spent the money on things other than their project or sold the livestock they received. To overcome this challenge, the Ubudehe Committee at the village level has been tasked to provide regular follow up and support.

6.3.7 Challenges of Umuganda

The challenges faced by *Umuganda* fall into two broad categories: planning and participation. In some areas of the country, poor planning has led to unrealistic targets and projects that would be difficult to achieve without additional financing.

To address this challenge, the team responsible for *Umuganda* at the Ministry of Local Government has run trainings for the committees that oversee *Umuganda* at the local level. These trainings include lessons on monitoring and evaluation, how to report achievements, the laws, orders and guidelines governing *Umuganda* as well as responsibilities of the committee.

In urban areas, participation in *Umuganda* has been lower than in rural areas.

So in order to overcome the issues of low participation rates in some areas of the country, especially in urban areas, an awareness raising campaign is conducted through documentaries, TV and radio shows to inform Rwandans about the role *Umuganda* plays in society and its importance.

A mobilisation strategy is also currently being devised which includes ideas about how to streamline the laws and policies governing *Umuganda* so that they are more easily understood. This is also to ensure that they are in line with the National Community and Local Development Strategy. The City of Kigali is also embarking on a process to find the best ways to encourage those living in urban areas to take part in *Umuganda*.

The Ministry of Local Government has begun a partnership with South Korea to learn from the community work practice there known as Saemual Undong. This is part of attempts to learn from the best practices all over the world as well as share Rwanda's experience with other countries.

6.3.8 Challenges of Umwiherero

The first four years of *Umwiherero* saw questionable results. The organisation of the retreat was often rushed, objectives were poorly defined, and few tangible results could be measured.

This led the establishment of the Strategy and Policy Unit in the Office of the President and the Coordination Unit in the Office of the Prime Minister. At the same time, the Ministry of Cabinet Affairs was set up to improve the functioning of the Cabinet. These two newly formed units were tasked with working together to implement *Umwiherero*. While the first retreat organised by the two new teams suffered from similar problems to previous retreats, improvement was noticeable.

Following *Umwiherero* in 2009, Minister of Cabinet Affairs served as head of the newly formed steering committee tasked with overseeing the retreat. The steering committee was comprised of 14 team members. Alongside the steering committee, working groups were set up to define the priorities to be included on the retreat agenda. This process was overseen by the Strategy and Policy Unit who developed a concept paper with eleven priority areas to be approved by the Prime Minister and the President.

Since that time the organisation, implementation and outcomes of Umwiherero have vastly improved and significant achievements have been recorded.

The focus on a small number of key priorities has made it easier for meaningful discussions to be had and for effective implementation to take place. For example, the number of national priorities agreed upon by participants fell from 174 in 2009 to 11 in 2010 and to six in 2011. The retreats are also credited with significantly improving coordination and cooperation between government ministries and agencies.

6.3.9 *Challenges of Community policing*

While the Community policing is helping the police to address security related problems, every district faces its unique challenges, but in general common challenges are:

   a. Increase of drug abuse and gender based violence;
   b. The issue of human trafficking in Rwanda;
   c. The persistence of home assaults and prostitution becoming a threat to security everywhere.

1. Analyze challenges encountered in the implementation of Gacaca courts.

2. Using internet, reports, media and your own observation discuss the challenges met by abunzi.

3. Discuss the key challenges in the Imihigo planning process and implementation.

Skills lab

Use a combination of knowledge, skills, attitudes and values you have acquired about Abunzi and role play the contribution of it in the conflict solving. Present your role play in the plenary.

End unit Assessment

1. Assess the achievements and challenges of Umuganda in social and economic sector and propose what can be done to improve it.

2. Explain the contribution and challenges of Umwiherero on economic development and good governance and what can be done to improve it.

3. Discuss the contribution of Ubudehe to dignity and self-reliance.

4. Analyse the contribution of Girinka to poverty reduction.

5. Discuss the social impact of Abunzi and its contribution to unity and reconciliation.

Unit summary

This unit focuses basically to home grown solutions initiatives. It intends to contribute to instill various innovations taken by the country in order to improve and speed economic progress. These are all related to historical background and Rwanda society genuine and impactfull issues. Among them we can state ubudehe, umuganda, girinka munyarwanda, kwigira, community policing etc…
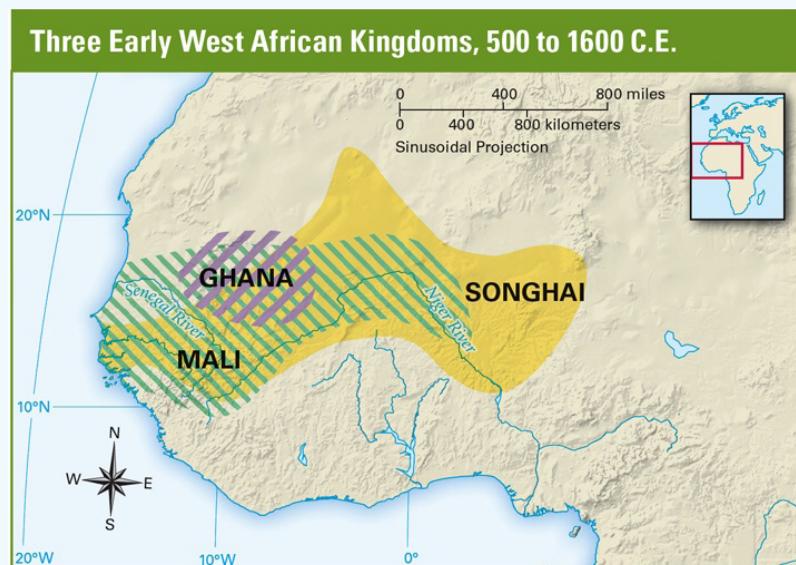
UNIT
7
ORIGIN, RISE AND DECLINE OF WEST AFRICAN EMPIRES

Key unit competency: The student –teacher should be able to describe the origin, rise and the decline of the West African empires.

Introductory activity

The grassland region located in the part of South of the Sahara and North of the forest zone in Africa was known to the Arabs as *Bilad as-Sudan* or the land of the blacks. It witnessed in medieval times the emergence of four notable empires – Ghana, Mali, Songhai and Kanem – Bornu – in the west and central parts of it. Using textbooks or internet:

Three Early West African Kingdoms, 500 to 1600 C.E.

Source: https://www.tes.com/lessons/BKc-bgTjQGps8w/west-african-empires-webquest

1. Identify and locate those empires on a map of Africa

2. Discuss on the main characteristics of those empires

3. Map the gradual growth up and break up of Western African empires

7.1 Ghana empire

Learning Activity 7.1

1. Draw a sketch map of the West Africa and indicate the position of Ghana and its expansion.

2. Discuss the origin and expansion of Ghana Empire and suggest reasons why it was the first empire to rise in West Africa. Write your essay and present it to your classmates

3. Analyse the political, social and economic organization of Ghana Empire. Prepare your essay to present to the whole class.

4. Examine the factors which led to the downfall of the ancient empire of Ghana by 13th century. Prepare a written document to present to the class to share your findings.

Ghana was the first kingdom to emerge as an empire in the Western Sudan. Apart from metropolitan Ghana, the empire included several important provincial territories. Chief among these was Awkar, a name by which Ghana was, for some time, better known in the Islamic world. At its height, the territories governed or influenced by Old Ghana covered a considerable area in the source-region of the Rivers Niger and Senegal.

Ghana, Mali and Songhai empires

Source: https://upload.wikimedia.org/wikipedia/commons/5/57/Ghana_successor_map_1200. png

7.1.1 Origin

The earliest known Negro Empire of Western Sudan recorded in history is Ghana Empire. The Kingdom was founded by the **Soninke** who were a branch of the Mande speaking people in about 300 AD. It started as the small independent kingdom of *Wagadu*, which later came to be named Ghana with its capital at *Kumbi-Saleh*. The first King was named *Kaya Magha Cisse*.

By the 10th and 11th centuries, the Empire of Ghana had reached its highest peak of glory and power. By this period it stretched from Timbiktu on the Niger to central Senegal then to the north into Sahara and to the south up to Balile River.

7.1.2 Factors that led to the rise and growth of Old Ghana

These were the reasons for the rise of Old Ghana:

Control of trade routes. The empire occupied the savannah land between the rich gold-fields of Wangara and the most important of the trans-Sahara trade routes. In this middle-man position, the ruler of Ghana could control and tax both the trading goods taken from North Africa to the Western Sudan (e.g. salt and horses) and those taken from the Western Sudan to North Africa (e.g. gold, ivory, kola). From this trade came wealth and with this wealth the rulers of Ghana were able to establish and maintain a reasonably efficient administration and army.

The use of iron. The Soninke were apparently the first group of people in that part of the Western Sudan to discover the use of iron. The ability to make weapons of iron was important and assisted in Ghana's military strength and growth.

Use of horses. Soninke are considered the first people to secure a sufficiently large number of horses from North Africa to build up a powerful cavalry.

Effective administration. The Soninke built up a fairly effective large-scale government, which enabled them to rule a large area and to maintain law and order.

Unity in the empire. The fact that the rulers of Ghana were considered semidivine must also have helped the rise of the empire by maintaining unity and limiting the incidence of rebellion.

7.1.3 Organization of Ghana Empire

Political organization

At the head of the empire was the king, operating from the headquarters at Kumbi Saleh. The king was assisted by able administrators. These men served also as secretaries. In the capital city, there was a governor. He was in charge of the civic administration of metropolitan Ghana. In the conquered (or vassal states) two types of provincial government seem to have operated: In some provinces, the administration was entrusted to governors appointed directly by the emperor. These were places where either hostile subjects were constantly plotting to rebel where there was no centralized native provincial ruler. In other places the local rulers were allowed a great measure of independence. All that was required of these provincial native rulers was loyalty to metropolitan Ghana, and regular payment of tax to the emperor.

Vassal kings sent up their sons to the emperor's palace. This practice was maintained for two reasons. Firstly, as long as the sons of the vassal kings were at the emperor's palace or court, it was not wise for their fathers to rebel against the imperial authority. Secondly, these pages learnt a great deal of the arts of government from the imperial court. The experience thus gained stood them in good stead when later they returned home to assume the reins of government in their own land, in succession to their fathers.

The supreme judicial power in the empire was vested in the emperor, assisted by a hierarchy of subordinate officials. The king did not maintain a standing army. Men were recruited or called up when the king needed them for a campaign or to defend the empire from external attack.

Ghana Empire

Source: https://en.wikipedia.org/wiki/Ghana_Empire

Economic Organisation

The sources of economic prosperity of Ghana came from the gold mines were a source of revenue. The king held a monopoly of all the gold mines in the empire. This policy helped to maintain the high value of this precious metal. It also accounts for the great wealth which the kings enjoyed. Ghana's middleman position helped it to benefit immensely from the trans-Saharan trade. Taxation on trade goods gave the emperor good revenue. The import and export taxes yielded much revenue for the king's treasury. The people of Ghana used their skills in iron-working in good farming and adequate production of food. The people were successful fishermen from the many rivers.

Social Organisation

The king of Ghana made use of Muslims in his government, but his people still followed the traditional religion. The king of Old Ghana was regarded as semi-divine. As the chief priest, the king conducted special ceremonies and rituals, and was the link between the living and gods. The people believed in life after death. This was seen in the burial rites that were performed when the king died. After his death, the king's body was placed in a special building on a bed decorated with fine cloths. His clothes, weapons and other personal belongings were placed near him. When all this had been done, some of the closest servants entered the tomb, which was then sealed. The people threw earth over the tomb until a small burial mound had been created. The people of Old Ghana lived in thatched houses that were built of wood. The king wore special robes and ornaments during official ceremonies. People approached the king on their knees as a sign of respect.

7.1.4 Decline of old Ghana

By the end of the 11 century, Old Ghana had begun to decline. A number of reasons caused this:

Generally speaking, the inherent structural weaknesses common to most Sudanese states caused the decline. In this case it was particularly due to the disruptive activities of the Almoravids, who, either because of a genuine desire to purify and spread Islam, or because of the prospects of booty, descended on and sacked Ghana in AD 1076.

The Almoravid attacks had opened the way for internal revolts and incursions from hostile neighbours which Ghana could not control.

Ghana's great wealth, which had been an asset in its heydays, was now a disadvantage as its envious neighbours began to make increasingly menacing attempts to seize it;

Towards the end of the 12 century, the Soninke dynasty, established by Kaya Magan about 770 AD, was overthrown by a soldier called Diara Kante who was succeeded in turn by Sumanguru Kante (1200-35).

From the small vassal state of Kaniaga, Sumanguru Kante took advantage of his suzerain's weakness and conquered Ghana in 1203. The resultant confusion and insecurity caused the merchants and scholars in the capital of Old Ghana to move out and settle in Walata. Sundiata, the only surviving son of the ruler of the state of Kangaba which was sacked by Sumanguru in 1224, captured and killed Sumanguru at the Battle of Kirina in AD 1235.

Application Activity 7.1

1. Analyse the political, social and economic organization of Ghana Empire. Prepare your essay to present to the whole class.

2. Examine the factors which led to the downfall of the ancient empire of Ghana by 13th century. Prepare a written document to present to the class to share your findings.

7.2 Mali Empire

Learning Activity 7.2

1. Describe the portraits of Sundiata Keita and Mansa Musa

2. Draw a sketch map of the Western Sudan and indicate the position of Mali and its expansion.

3. Debate on the origin of Mali empire. Write an essay and present it to your classmates.

From the ruins of the Old Ghana Empire, there rose the Mandingo Empire of Mali. Two important personalities dominated the history of this empire, Sundiata (1230-1255) and Mansa Musa (1312-37). Under Sundiata, Mali became the dominant trading empire of the Western Sudan. It therefore took the place

of Ghana and although there are differences, it imitated the previous empire very closely. One essential difference is that everything that Mali did was on a grander scale; there was more trade, a larger army and a larger empire.

7.2.1 Origins

Mali was not given the name by which it is known until after Sundiata started to build the empire. Its original name was Kangaba. The people of Kangaba were the Mandinka, or in other words, the southern Mande. Thus, Mali developed from the coming together of a number of Mandinka chieftaincies to form the small state of Kangaba. However, the neighbouring Old Ghana ruler Sumanguru Kante viewed this up-and-coming state with grave concern; and in about 1224 he descended on Kangaba and conquered it, killing, according to some traditions, all but one of its ruler's twelve sons, Sundiata, who went into exile.

Kangaba was left in a desperate situation, but eventually Sundiata returned from exile and became the king. He was sent help by many of Sumanguru's enemies, such as the king of Bobo who sent 1,500 archers to help Kangaba. Thus, Sundiata was able to assemble a large army to face his foe at a place called Kirina. His greatest obstacle to victory was the fear that Sumanguru inspired in the Mandinka.

They believed incredible stories about Sumanguru; for example, that he possessed eight heads. It was very important for Sundiata to lead the way in battle and to demonstrate that the Susu king was human and indeed mortal, which he did. The Susu were defeated and Sundiata went on to capture the old kingdom of Ghana.

Between 1235 and his death in 1255, Sundiata created the empire of Mali. Mali is a name given to the empire by Arab travellers and its meaning is the 'place where the king lives'. The title which the Mali people gave to their king was *mansa*; so by 1235 the once crippled Sundiata was Mansa Sundiata of Mali.

By 1337, Mali controlled an area in West Africa that included most of what are now Gambia, Guinea, Senegal, and Mali and parts of present-day Burkina Faso, Mauritania and Niger.

Mali Empire map

Source: http://int.search.myway.com/search/GGmain.jhtml?ct=ARS&n=781bda6f&p2

7.2.2 Rise and expansion of Mali Kingdom

A number of factors led to the rise and expansion of Mali:

Strategic geographical position: Mali's position, away from the southern movement of the Sahara Desert, and near the centre of the savannah lands, gave it a good geographical advantage. Thus, with good farming land Mali could be sure of adequate food, a large population and a powerful army.

Unity in Islam: The empire was not a target of the jihads because Mali, unlike Ghana, had long been a Muslim state. Not all the people of Mali, including Sundiata, were strict Muslims, but most kings seem to have been. This fact was beneficial to smooth running of Mali government.

Expansion of trade: Sundiata extended the empire's trading activities resulting in the expansion of the empire. By concentrating trade in positions on the Niger, he could be sure of keeping in contact with Gao and copper-producing area of Takedda and Taghaza from where the salt came.

Military conquests and annexations: Sundiata extended Mali kingdom through a series of conquests and annexations. Following the defeat of Sumanguru, Sundiata annexed the kingdom of Kaniaga and all her vassal states, including Ghana which he conquered in 1240.

Good administration: Sundiata organized an effective administrative system. He united many petty states, including the newly-annexed ones under one centralised system of administration. He himself took control of the metropolitan administration.

The contributions of Mansa Musa: He made contributions in the expansion of Mali by for instance devoting to Islam and expanding trade.

7.2.3 Organisation of Mali Kingdom

Political organisation

The Mali Empire covered a larger area for a longer period of time than any other West African state before or since. This in part can be explained by its political organisation:

Decentralisation of administration: The farther the territory was from Niani, the more decentralized the *mansa's* power became. Nevertheless, the *mansa* managed to keep tax money and nominal control over the area without agitating his subjects into revolt. The Empire reached the limit of its expansion in the reign of Mansa Musa.

Skilful leaders: Sundiata was an able ruler. Mansa Musa even surpassed him. This great ruler of Mali, who possessed considerable administrative skills, did much to organize Mali's machinery of government.

Administration: Mali was divided up into two main administrative units; the metropolitan area which comprised the state of Mali itself and a collection of provincial states annexed through conquest. Sundiata divided the empire into a number of provinces. Mansa Musa re-organised the provinces in the south into fourteen administrative units. The government of these provinces was entrusted to able governors.

Motivation of officials: To encourage faithful and effective local administration, provincial officials were all well paid, not only in gold, but often in kind with horses and leases of land. In addition, Mansa Musa instituted special honours to reward outstanding leaders.

Administration of justice: The administration of justice was keenly promoted by the kings of Mali, notably Mansa Musa. The king made sure that no-one received preferential treatment in the law courts, whether the case involved a governor against an ordinary citizen, or a native against an alien.

Loyalty and respect for authority: Loyalty and respect for authority were other characteristics of the people of Mali, which resulted from good administration.

Economic organization

Mostly, the Mali Empire flourished because of trade of gold and salt. All gold was immediately handed over to the imperial treasury in return for an equal value of gold dust. Gold dust had been weighed and bagged for use at least since the reign of the Ghana Empire.

Salt was as almost if not equally valuable to gold in Sub-Saharan Africa. It was cut into pieces and spent on goods with close to equal buying power throughout the empire. Also Copper, traded in bars, was mined from Takedda in the north and traded in the south for gold.

Social organisation

Social organization of Mali covered a number of areas such as:

Islamisation of state: Mansa Musa's major achievement was that he made Mali a much more devoutly Muslim country.
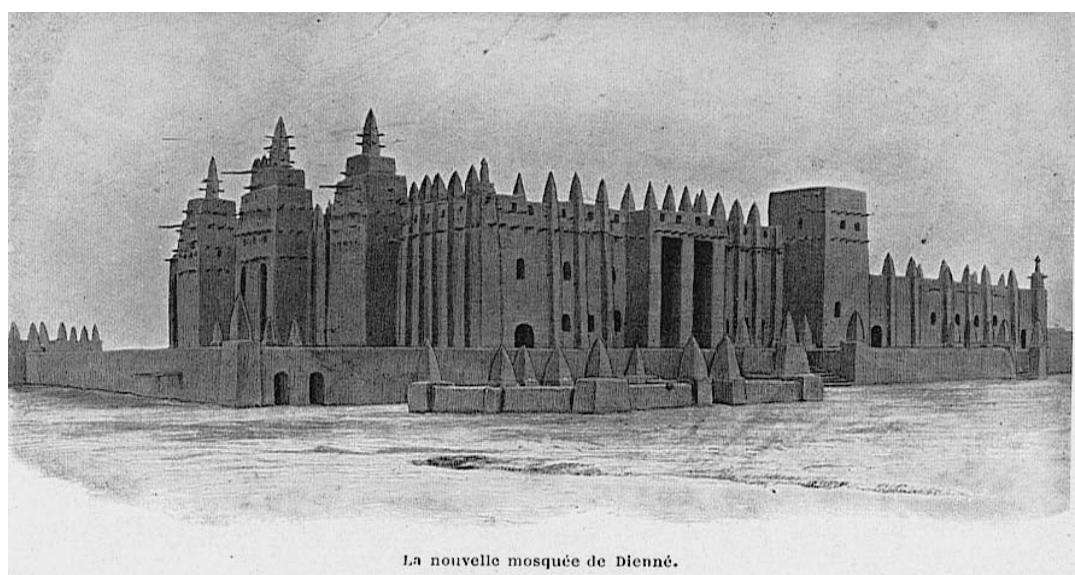
Education: Mansa Musa encouraged the establishment of Islamic schools. These increased the prestige of both Mali and professors in the schools and colleges in the empire.

Architecture: Returning from the pilgrimage, Mansa Musa brought with him a group of renowned Muslim architects and scholars. Chief among these men was As-Sahili the celebrated architect and poet. Among his great constructional works were the famous burnt brick mosques in Gao and Timbuktu as well as the burnt brick palace at Timbuktu. Through the influence of As-Sahili the knowledge of the use of burnt bricks for houses spread throughout the empire.

Mansa Musa's pilgrimage to Mecca: In the years 1324-5, Mansa Musa went on a pilgrimage to Mecca, passing through Muslim centres like Walata, Tuat and Cairo.

The important effects of his pilgrimage to Mecca may be summarised as follows:
- Mansa Musa's own faith and zeal increased remarkably;
- He based about purifying the religion in his empire and, as noted earlier, insisted on the strictest observance of the faith and practice of Islam;
- He promoted Islamic learning;
- Mansa Musa's example and his devout insistence on the faithful observance of the rules of Islam must have increased his prestige greatly among the Muslims of Western Sudan.

The Great Mosque's signature trio of minarets overlooks the central market of Djenné

Source: https://upload.wikimedia.org/wikipedia/commons/8/8c/Djenne_Mosque_Dubois_1911. jpg

7.2.4. Decline of Mali Kingdom

Mali's greatness and renown continued up to the end of Mansa Sulayman's reign. It was then that the empire began to decline. By the end of the 15 century it had lost much of its power to Songhai. The disintegration of the empire of Mali took place because of internal and external reasons:

Internal causes

Internal causes of Mali's decline included the following:

Weak and incompetent leaders. The death of Sulayman began a period of forty years of constant civil war and changes of kingship. There were immediately two men ready to rule over Mali: Sulayman's son Kamba and the grandson of Mansa Musa, Mari Jata II. The army was split in civil war and the royal clan was divided. Temporary peace was restored when Mari Jata became king (1360-1374). A greedy despot, he hardly reflected the greatness of his grandfather. The attempts made by Mansa Musa II (1374-87) to revive the strength of the army, trade and government failed. Constant internal dissension resulted in the assassination of Mansa Maghan II (1387-9), after a short reign.

Rebellion by vassal states. At the height of its glory the Mali empire was very

extensive, comprising many provinces which were inhabited by different ethnic groups. Each of these was waiting for signs that the central authority was weakening; for them to seize an opportunity to become independent of imperial control. Some of these attempts were successful. The first to do this was Gao (Songhai).

On his way from pilgrimage, Mansa Musa had stopped at his vassal city of Gao and taken with him to Mali two princes of Gao, Ali Kolen and Sulayman Nar, as hostages to ensure the continued loyalty of the people to his authority. Not long afterwards, the two princes escaped from Mali and went back home to Gao. They organized a successful rebellion and drove out the military forces stationed there by Mansa Musa. The people of Tekrur in the west followed the example of Gao.

External causes

The empire suffered a number of attacks by her jealous neighbours:

Attack from Mossi: In the reign of the great Mansa Musa, in 1333, the Mossi in the south had attacked Timbuktu. They were Later repulsed. About 1400 they made another destructive attack on the empire.

Tuareg attack: Mali's northern neighbours, the Tuareg, under their able leader Aki lag Malwal, took Walata and Timbuktu in 1433-4.

Songhai attack: In 1468, Sunni Ali of Songhai started raids on Mali. By the end of the 15th century, Mali had been completely annexed by Songhai.

French colonisation: Mali as an ancient kingdom disappeared from the maps from about 1670 onwards. About a century and a half later, this former great West African territory fell into the hands of the French. Great patriots like Samori Toure made courageous attempts to recover Mali's lost heritage. But it was not until 1960 that this French colony regained her independence. The founders of this new nation renamed their country Mali, to recall the past glory of the medieval Sudanese empire of that name, to which their ancestors belonged.

Application Activity 7.2

1. Suggest the factors which encouraged Mali Empire to rise and expand in West Africa. Afterwards, present your findings to the whole class.

2. Evaluate the role of Sundiata Keita in rise and expansion of Mali Empire from 1234 up to 1255. Thereafter, prepare an essay to present to the whole class.

3. Make a debate on the career of Mansa Kankan Musa in expansion and consolidation of Mali Empire from 1307 up to 1337. Then prepare a written document to present to the whole class.

4. By the second half of the 14th century, the Mali Empire started to decline while it was so strong quite before. What do you think about this collapse?

7.3 Songhai Empire

Learning Activity 7.3

Source: https://courses.lumenlearning.com/boundless-worldhistory/chapter/west-african-empires/

1. Locate Songhai Empire on the map of West Africa.

2. Describe the different stages that led to the formation of Songhai Empire.

7.3.1 Origin

What became the nucleus of Songhai began with the coming together of two mutually unfriendly groups of oborigines: the Sorko, who were mostly fishermen, and made their living on the river Niger; and the Gabibi, who were agriculturalists, and lived in different parts of the countryside. Depending mainly on fishing, the lives of the Sorko were dominated by the river.

By the 7th century, they had organized themselves into a fairly strong kingdom, with Kukia as their capital. With time, the Sorko dominated the Gabibi. The two people's merged into one kingdom, which the Arabic records refer to as Al-Kawkaw. About the beginning of the 8th century, the Berber Lemta tribe from the north of Gao, under their leader Za Alieamen, conquered the kingdom.

Thus, began a long line of Za rulers in Al-Kawkaw. Al-Kawkaw grew into a prosperous and powerful kingdom through fishing, cattle-rearing and trade. The growing prosperity attracted Muslim merchants from the north. In about 1010 the ruler, Za Kossoi, was converted to Islam. We have seen that Sundiata moved the capital of Kaniaga from Jeriba to Niani (Mali) to be nearer the centre of trade. The leaders of Al-Kawkaw transferred their capital from Kukia to Gao for the same reasons. Al-Kawkaw grew in importance alongside both the Ghana and Mali empires. But as the two empires developed, more and more of the Sudanese trade shifted westwards, and Al-Kawkaw declined gradually in importance. Indeed, she lost her independence for a time to Mali.

7.3.2 Factors that led to the growth of Songhai

A number of factors led to the growth of Songhai:

Trade: Songhai's rich and fertile land and other resources attracted traders. Three principal trade routes converged at the capital, Gao.

Influences of Islam: Trans-Saharan trade brought into the kingdom Muslim influences which helped the development of the kingdom. These influences became more pronounced from the beginning of the 11th century, following the conversion of the king, Za Kossoi, to Islam. Furthermore, as happened elsewhere, the Muslims became advisers in the royal court, and influenced not only the administration, but also the social, economic, and political life of the kingdom.

Gao's resistance to Mali domination: In the 14th century, the kingdom of Gao came under the control of Mali in the reign of Mansa Musa. In due course, Gao threw off Mali's domination, in a rebellion initiated by the two Gaoan princes,

Ali Kolen and Sulayman Nar whom Mansa Musa had taken away to Mali as hostages. These princes escaped and Sulayman Nar drove out the army of Mali stationed at Gao. However, some time elapsed before Gao, now developing into an empire, was able to gain its independence of Mali completely.

The work of Sunni Ali (1464-92): Just as Sundiata was the founder of the Mali Empire, so was Sunni Ali's role in the history of the Songhai empire.

The work of Askia Muhammad (1493-152): When Sunni Ali died in 1492, he was succeeded by his son, Abu Bakr (also known as Sunni Baru). He reigned for only a little over a year. After a long a period of succession disputes Askia Muhammad took over. Askia Muhammad took measures to improve the social and economic life of the empire.

7.3.3 Organization of Songhai Empire

Songhai reached its peak in political, economic and social organizations under Askia Muhammad (1493-1528).

Political organization

Under him the empire reached its greatest extent stretching from Walata in the west to Kano in the east it included a number of important trading centres in the Sahara.

Territorial expansion: Askia followed the example of Sunni Ali and made further territorial gains through conquests and treaties. He renewed Songhai's attack on the Mossi but, like his predecessor, Sunni Ali, he failed to subjugate these strong southern neighbours. After a long campaign he then conquered what was left of the Mali kingdom. His next move was against the Hausa states of Gobir, Kano, Katsina, and Zamfara, all of which he annexed. At the height of Askia's reign the Songhai empire stretched from the Atlantic to Lake Chad.

Administration: Askia set about consolidating the territorial gains made by his predecessor, Sunni Ali, by an elaborate administrative system. He extended this administrative system to the new lands he added to the empire. He redivided the empire into four regions, and at the head of each he placed a vice-roy or governor. The regions were Kurmina Masina, Bambara; Dendi Bala, to and Bangu Each region was headed by a governor, called fari, farma or koy. Local rulers still had authority but they were responsible to the regional governors. In metropolitan Songhai itself, the king held direct control of the machinery of government. He appointed a council of ministers who assisted him in ruling not only the metropolitan area but the entire empire.

Military organization: Askia Muhammad also organised the army effectively. The soldiers kept Tuareg bandits out of the empire and maintained a peaceful atmosphere in which commerce could flourish.

Social organization

Religion: Like Mansa Musa, Askia Muhammad was a devout Muslim. He used Islam as a unifying force and adopted Islamic principles as guidelines for the conduct of his people. Askia appointed judges in each important town of the empire. These judges followed the Koranic law and the *Sharia*. As a devout Muslim, Askia Muhammad made a pilgrimage to Mecca in 1497. Though not as fabulous as Mansa Musa's, Askia's pilgrimage had important effects on the development of his empire.

Education: Askia Muhammad encouraged the spread of education. It was recorded, for example, that during Askia's reign, there were as many as 150 Koranic schools in Timbuctu alone. The standard of learning at centres like the Sankore Mosque in Timbuktu, in Jenne and in Gao reached a very advanced level. Scholars from all over the Islamic world came to these centres for further studies.

Economic organization

Under Askia Muhammad the economy was reformed and put the economy of Songhai on a firm basis. He encouraged regional specialisation according to the natural distribution of the Empire's economic resources. Thus, some areas specialised in the cultivation of food crops, some in fishing, others in the production of building materials, in smith work and in the mining of gold, salt and copper.

He regularised the system of weights and measures and made salt, in addition to cowries, the imperial currency. His reforms increased the yield of state revenue from slave-worked in royal estates, regular contributions from the provinces, tributes from vassal states and proceeds from state-controlled commerce, particularly the trans-Saharan trade. The prosperity helped, among other things, in the establishment of a standing professional army vital to the strength and stability of Songhai.

The economy was principally based on:

Weights and measures: Askia established a unified system of weights and measures throughout the empire, allowing, where necessary, a degree of local variation... He legislated against cheating in trade, and appointed inspectors to control weights and measures and prices.

Collection of imperial revenue: The imperial treasury derived its revenue from farming and industry, court fines and from a variety of taxes. The income from these sources and the huge sums of money gained from commerce helped the kings to maintain an effective administration, to build up a strong army and navy, and to develop flourishing cities like Gao, Timbuctu and Jenne.

Farming: Much wealth was derived from farming and fishing. Throughout the empire, the government established vast estates which were worked by slaves. Each estate was under a *fanfa*, or estate manager. The revenue from these state farms went into the imperial treasury.

Crafts: Teams of slaves were also organised for the production of boats, spears and arrows. Some of these products went to equip the imperial army and navy. Some were sold to replenish the imperial treasury.

Tributes: Other sources of imperial revenue were tributes collected from vassal states.

Taxes*:* Taxes were collected from farmers by the regional governors and were sent regularly to the capital.

Tolls and duties: In addition, much revenue was collected in form of tolls and customs duties.

Court fines: These were another source of imperial revenue.

- **Reign of Sunni Al Ber Kolon (1464 – 1492)**

Sunni Ali Ber also known as Ali Kolon was one of the most powerful performing king of Songhai. He claimed power in 1464 and ruled up to 16491 when he drowned in Niger River when he was returning from a military expedition against the Fulani. During his reign, he laid a foundation for the rise and growth of the empire to the greatest standards in western Sudan. His reign had been characterized by the following facts:

He was a founder and liberator: He founded the greatest Empire of Songhai when he liberated his people from the tyranny of the Tuaregs and the Berbers, raids and transformed the small State of Gao into a large, powerful and a peaceful Empire of Songhai.

He expanded the Empire: He expanded the empire through his conquests of the neighbors. In 1468 he conquered Timbuktu, 1472 he captured Jenne, Haussa state of Kebbi, remaining parts of Mali etc and added them to make a large Empire of Songhai.

He built a strong army: He consolidated himself in Gao and improved the army by establishing cavalry, infantry and naval fleets which he used for a vigorous conquest policy, defending the empire and maintaining law and order that brought peace and stability.

He promoted good governance and administration. He also established a good and efficient system of governance by dividing his conquered into provinces. He appointed new governors and areas where there was submission he left them with their rulers. Special governors were appointed to the state, resisted his rule and commanders in chief who were loyal to him.

He eliminated enemies of the empire: In his duty to build his empire, he used excessive hostility on his enemies but generous to those who submitted to his authority. It' said that he hated and killed the Fulani and the Moslems clerics and scholars of Timbuktu because they resisted his administration.

He promoted trade: Sunni Ali promoted trade and commerce by capturing the commercial centers like Timbuktu, controlling the trade routes, encouraging his people to participate in the T.S.T with foreign countries and by creating the stability and security in his empire.

He promoted agriculture: He encouraged his people to get engaged in agriculture and fishing activities in order to meet food and commercial requirements in the selling of the surplus.

He did not tolerate Islam: Though, he was a Moslem, he was not in practice. In fact he did not promote Islam as a religion and he remained indifferent and he could kill his fellow Moslems as long as they did not obey him.

He never employed and integrated his enemies in the government: He excluded people he considered as enemies in his government and judiciary. He was also too harsh to Moslems and Fulani who refused his authority and killed them.

He failed to annex Mossi: However, Sunni Ali Ber is said to have failed to defeat and annex the Mossi of Yatega as a tributary State. He murdered his enemies whether man or women or innocent or not, brands him a murderous despot who destroyed his empire other than building it.

However, his efforts are greatly appreciated for founding the empire of Songhai by laying a foundation on which his successors began from. Within a period of 28 years, Sunni Ali had converted the title State of Gao into a huge empire of Songhai. It is no wonder that he was clever politician, a brave soldier and an able administrator.

• Reign of Askia Muhammad, the Great (1493 – 1529)

After the death of Sunni Ali, **Askia Muhammad** originally called *Muhammad Toure Ibn Baker* replaced him. He was one of Sunni's general and Prime minister. Since he did not belong to the royal family, he had to grab power through a coup d'état by deposing his former master's son **Abu Bakr Dao** (Bari) in April 1493 who was the legitimate claimant of the throne.

After gaining power, Askia Muhammad killed and expelled all members of the previous ruling family and established his own dynasty known as "*Askia dynasty".* Because of his great achievements in Songhai, he was given a title of "*the Khalifa of Blacks*", and his achievements can be seen as follow:

He eliminated enemies of the Empire: He introduced "Askia Dynasty" in Songhai by eliminating members of the previous ruling dynasties so as to eliminate opposition who would cause political revelries. He either killed or expelled them from the empire i.e. the "Za' and "Sunni" dynasties.

He promoted Islamic unity: He consolidating himself by promoting as s unifying factor although he and his master had previously persecuted it. He appointed Moslems as his advisers, went on a pilgrimage to Mecca in 1497 and built many mosques.

He expanded Songhai: He consolidated Sunni Ali's conquest and also expanded the empire by conquering the remains of Mali, Agadez, Kano, Katsina and Zamfara etc.

He established efficient administration: He introduced an excellent administration by dividing the empire into four regions each under a Regional Commissioner. He further divided each region into provinces each under Provincial Governor. He also appointed a Council of Ministers like Commander in Chief of the army known as Balama, Chief Tax Collector called Farimudya, Minister in charge of Rivers, Lakes and fisheries and Minister of Foreign Affairs.

He formed a strong administration over Vassal States: He forced kings in the provincial states to marry from the royal family, placed permanent official to oversee the payment of annual tributes but left them under their rule.

He established good flow of income: Muhammad established good source of income to maintain his administration and army namely, royal estates which produced rice, corn, spears arrows etc. by use of slaves, fish, tributes from provincial states, taxes from peasants, farmers and custom duties.

He promoted local factory: He established local factories such as smelting from where he got spears and arrows, cotton and lien weaving, salt mining etc., which improved the defense and standards of living of people.

He promoted agriculture: He strengthened the agricultural sector as a strong foundation of the economy by establishing royal estates which produced specific commodities (food) by use of slaves.

He promoted diplomatic relations: Askia Muhammad had compassion for foreigners by promoting diplomatic and commercial relationships with outside countries. His regime saw many foreign traders, scholars etc who contributed to the development of trade, Islam and education.

He promoted Islamic education: Askia Muhammad is a distinguished ruler of Songhai for developing education. He introduced higher education, attracted scholars and professors and made Timbuktu a popular centre of education. He built many Koranic schools and University education was provided in the mosque of Sankole.

By 1529 Askia Muhammad became ripe, old and blind and his son Musa seized the throne on 15th, August 1529 and in 1537 he was deposed from Gao to Kankaka Island on the Niger. But only returned by his good-Son Askia Ismail to Gao where he died peacefully in 1538.

7.3.4 Decline and collapse of Songhai Empire

In 1590 the great Empire of Songhai built by Sunni Ali and strengthened by Askia Muhammad collapsed due to the following reasons:

Internal conflicts: The Empire had been characterized by internal disorders created by succession disputes. After the death of Askia Muhammad, struggle for power between his sons Askia Muhammad Bani and Sadiq with official weakened Songhai Empire.

Weak leaders: The cruelty of Askia Musa and Askia Bankouri who oppressed the subjects discredited the rule of Askia dynasty among their subjects and the foreigners. They became too weak to maintain the defense of the large empire and the captured States took advantage of such weak leadership to break away.

Weakness of the army: This was mainly a result of numerous civil wars that took place after the reign of Askia Muhammad the great and probably the political incompetence of the new leaders. So, the army was so weak so that they could no longer defend and protect the Empire.

Decline of Trans-Sahara Trade.: due to political instabilities in Songhai and insecurity in desert, the T.S.T declined which means that guns, gifts and revenue were no longer got and the army that was used to defend the Empire became weak.

Disunity in Songhai: The Songhai Empire declined probably because of disunity among the people e.g. non-Moslems and Moslems, the Sunni dynasty and Askia dynasty; that paved way for the weakness and fall of Songhai.

Neglect of agriculture: By political instabilities, agriculture was neglected which led to famine, the army and population were not supplied with food and the army was incapable defending Empire.

Rise of nationalism among captured States: Many people in the captured States wished to regain their independence which they had lost. They rose and revolted demanding for self-rule and they took advantage of Songhai being ruled by weak leaders.

Expensive nature of Songhai: At the greatest peak of power, Songhai had widely expanded and it became difficult to control and to administrate it effectively especially after the death of able and strong leaders.

Attacks of the Fulani and Tuaregs: These were constant attacks from the war-like people who eventually attacked Songhai, taking away the salt mine of Taghaza which weakened the economy of Songhai.

Moroccan invasion of 1590: This was the last blow to the life of Songhai. The Moroccan invaders wanted to control trade and Songhai resources. Morocco had a stronger army with superior weapons while the Songhai army was weak.

In 1590, Ali Musa, the Sultan of Morocco sent his force, the Moors, who were 4 000, but only 1 500 were Moroccans the rest were mercenaries from Spain and Portugal. They attacked and defeated the soldiers of Songhai at the battle of Tondibi, (nearest of Gao). This led to the final of Songhai and it became a part of Moroccan Empire.

7.4 Kanem-Bornu Empire

7.4.1 Origins

The origins of the Kanuri Empire are very unclear. Much of what we know about it is purely legendary. According to the so-called Kisra legend, Kanem was founded by a prince called Kisra and his followers who migrated to the east of Lake Chad from eastern Africa. It is believed that the westward movement of Kisra and his people took place as a consequence of the destruction of the city of Meroe (in the present day republic of the Sudan) by the people of Axum (in Ethiopia) in about AD 350.

Archaeologists have unearthed several historical remains in Kanem, which seem to point to the influence of Meroe. Some of the early peoples of the Kanem area were the So, who were the original inhabitants of the area; the Zaghawa – a nomadic people who were believed to have immigrated from eastern Africa in early times, and to have settled to the east of the lake in about eighth century AD; the Kanuri or Kanembi; and the Bulala.

The major factor that influenced the later history of the state of Kanem was the early penetration of Islam. North African traders, Berbers and Arabs, brought the new religion. Towards 1068, Hummay, a member of the Sefawa establishment, who was already a Muslim, discarded the last Duguwa King Selma from power and thus established the new dynasty of the Sefawa.

Islam offered the Sefawa rulers the advantage of new ideas from Arabia and the Mediterranean world, as well as literacy in administration. But many people resisted the new religion favouring traditional beliefs and practices. When Hummay had assumed power on the basis of his strong Islamic following, for example, it is believed that the Kanembu began some kind of internal opposition. When the ruling dynasty changed, the royal establishment abandoned its capital of Manan and settled in the new capital Njimi further south of Kanem.

By the 13th century, Kanem's rule expanded. At the same time, the Kanembu people drew closer to the new rulers and increased the growing population in the new capital of Njimi. Even though the Kanembu became the main power-base of the Sefawa, Kanem's rulers continued to travel frequently throughout the kingdom and especially towards Bornu, west of Lake Chad. Herders and farmers alike recognized the government's power and acknowledged their allegiance by paying tribute.

7.4.2 Factors for the rise and growth of Karem-Bornu

The power and growth of Kanem-Bornu, unlike that of most other Sudanese states, fluctuated over the years, but the state never really completely broke down. One reason for this was the remarkable longevity of the Sefawa dynasty whose rulers were able to sustain the state through crises of disintegration. Their profiles below show how this happened:

a. Mai Dugu

The first known *Mai* (or ruler) who ruled these early settlers as a united people was Dugu. He founded the Sefawa dynasty in about AD 774. His capital was Njimi, situated to the north-east of Lake Chad.

b. Mai Umme Jilmi (1085-97)

It was in the reign of Mai Jilmi that Islam was introduced to Kanem-Bornu. He is said to have died while on pilgrimage. Between 1085 and 1240 Islam gained ground in Kanem Bornu, especially among the ruling class. Islam tended to make a positive contribution to scholarship and administration.

c. Mai Dunama 1 (1097-1150)

Dunama had a long reign. He was powerful and pious. He strengthened the hold of the Kanembu on their subjects and went on pilgrimages several times.

d. Mai Selma (1194-1221)

Mai Selma is notable as the first Kanembu king of Kanem-Bornu, his predecessors in office having been the Zagha was who founded the state. He continued to strengthen the state by maintaining a firm control over his more troublesome peoples, particularly the nomadic tribes, and by controlling the trans-Saharan trade as far as Fezzan. Njimi became well-established as the capital of the growing empire in Selma's time.

e. Mai Dunama Dabalemi ibn Selma (1221-59)

He was also known as Dunama II. His reign was full of wars, and with an army 30,000-40,000 strong men, he made extensive conquests. Dunama II maintained good relations with the powerful Hafsid rulers of North Africa. He is said to have exchanged rich presents with them, including a giraffe which he sent to Al-Mustansir. The first phase of the empire (ie from its foundation to the time when it moved westwards to Bornu) reached its height under Mai Dunama II.

f. Mai Ali Ghaji (Ghazi) (1472-15-4

He came to the throne after a period of civil wars which threatened the continued existence of Kanem-Bornu. On his accession, he began to move the headquarters from Njimi to Ngazargamu, completing this in 1484. He thus laid the foundation for the second phase of the Kanem-Bornu Empire. He ended the disruptive civil wars, ands reformed the administration and the army. But he is best remembered for his remarkable career of conquest which earned him the title 'El Ghazi' or the Warrior. Ali Ghaji patronized Islam and is said to have enforced Islamic practices with the help of his Chief Imam.

g. Mai Idris Katakarmabi and Mohammed (1504-45)

This was Ali Ghaji's son and successor, who completed his father's conquests. He checked the Bulala threat, and strengthened the link with North Africa by sending an embassy to Tripoli about 1512. Idris Katakarmabi was followed by Mai Mohammed (1526-45). Mohammed more or less ended the continued Bulala menace by a ruthless military action in which the Bornu 'rebels' were beaten and their king killed.

After Mohammed, succession disputes flared up again and there followed a brief interregnum when the Magira Aicha ruled, preparing the way for the most famous Mai of Kanem-Bornu.

h. Mai Idris Aluma (1571-1603)

Kanem-Bornu peaked during the reign of the outstanding statesman Mai Idris Aluma (1571-1603). Idris Aluma's reign was well-documented by his chief Imam, Ahmed Ibn Fartua. Aluma (also spelled Alooma). He is remembered for his military skills, administrative reforms, and Islamic piety. His main adversaries were the Hausa to the west, the Tuareg and Toubou to the north, and the Bulala to the east. Mai Aluma's reign can be remembered for a number of innovations and achievements:

Military innovations. His innovations included the employment of fixed military camps (with walls); permanent sieges and 'scorched earth' tactics, where soldiers burned everything in their path; armoured horses and riders; and the use of Berber camelry, Kotoko boatmen, and iron-helmeted musketeers trained by Turkish military advisers. (ii) *Good diplomatic relations*. His active diplomacy featured relations with Tripoli, Egypt, and the Ottoman Empire, which sent a 200-member ambassadorial party across the desert to Aluma's court at Ngazargamu. Aluma also signed what was probably the first written treaty or cease-fire in Chadian history.

Legal and administrative reforms. Aluma introduced a number of legal and administrative reforms based on his religious beliefs and Islamic law (*sharia*).

Islamisation. Idris Aluma was a great patron of Islam and used his great power to boost the process of Islamisation within his sphere of influence. Previously only the clerical families and the ruling class had adopted Islam; but in Idris Aluma's time all the notables, and a good many others, according to Ibn Fartua, became Muslims. He began the process of substituting the *Sharia* for customary law in certain spheres. He sponsored the construction of numerous mosques and made a pilgrimage to Mecca, where he arranged for the establishment of a hostel to be used by pilgrims from his empire.

Political alliances: As with other dynamic politicians, Aluma's reformist goals led him to seek loyal and competent advisers and allies. He frequently relied on slaves who had been educated in noble homes. Aluma regularly sought advice from a council composed of heads of the most important clans. He commanded the loyalty and support of the Kanuri who came to identify themselves with the Bornu empire, and he went a long way towards the political unification of the various groups within it. He used a combination of Islam, dynastic marriages

and a careful definition of Bornu's sphere of influence, to achieve this. He required major political figures to live at the court. He reinforced political alliances through marriages.

Economic organization: Kanem-Bornu under Aluma was strong and wealthy. Government revenue came from tributes, sales of slaves, and duties on participation in trans-Saharan trade. The Chadian region did not have gold. Still, it was central to one of the most convenient trans-Saharan routes. Between Lake Chad and Fezzan lay a sequence of well-spaced wells and oases. From Fezzan there were easy connections to North Africa and the Mediterranean Sea. Many products were sent north, including natron (sodium carbonate), cotton, kola nuts, ivory, ostrich feathers, perfume, wax, and hides. But the most important of all were slaves. Imports included salt, horses, silks, glass, muskets, and copper.

Mai Idris Aluma's achievement for the second Kanem-Bornu empire is comparable to that of Mansa Musa of Mali and Askia Muhammad Ture for Songhai. He died in 1603 when returning from an expedition. He died, he had expanded the empire to its widest extent; he had Islamised all aspects of life in the empire; he had made his empire widely known and respected throughout the Muslim world in Africa, Asia and Turkey; he left the empire at the peak of its power and prosperity. His reign coincided with the decline of the Songhai empire. His fame did not end with his death but persisted down to the 19th century.

7.4.3. Organisation of the empire - Social and political organization

The empire lasted for over a thousand years. During this long period institutions of government underwent changes. However, the following may be regarded as an outline of how the vast empire was organized, when at the peak of its power.

At the head of the central government was the king (Mai). He was regarded as sacred and was more or less worshipped. For this reason, he did not show himself in public, except on two annual festivals. Otherwise he remained always hidden behind a curtain, even when receiving guests. Next in importance was the queen mother *Magira*. Some of these Magira became so powerful that they had great influence over and sometimes vetoed the decisions of the *Mai*. Another influential person was the first or 'eldest' wife of the king Gumsu. The *Mai* in effect ruled indirectly through a hierarchy of officials, including the Supreme Council of State. Each of the twelve councilors exercised authority over a feudal like territory, sometimes in addition to other administrative assignments in the capital.

The most important Councillors were the *Yerima* First War Lord and Warden of the South, the Warden of the North, the Warden of the East and keeper of the *Mai's* household and the (*Galadima*) Warden of the West. In time these titles became honorific, as circumstances changed, and their holders settled down to a life of cultured leisure in the capital. They appointed officers called *Chimagana* to administer their fiefs.

The change of dynasty, from Seifawa to Shehu, in the 19th century also saw the shifting of effective political power from these old dignitaries to a new class of administrators called '*Kokenawa'*.

Other important officials of Kanem-Bornu included the *Mainin Kanendi* (Chie Judge), who was the second most important citizen after the Mai. He and twelve other judges formed the High Court which dispensed justice; a Registrar (Talba) kept records of its proceedings. There were also courts in the main towns from which appeals could be put before the High Court. Eventually, as Islamic practices took root in Kanem-Bornu, Muslim Qadis and local judges (*Malamai*) joined the judiciary.

Royal personages like the Queen Mother the *Mai's* official elder sister (*Magara*), and his consort or official wife (*Gumsu*), enjoyed certain privileges and took part in the administration. In particular, the Queen Mother wielded considerable political influence, if not direct power. For instance, one Mai, Biri Ibn Dunama (1151-74), was said to have been imprisoned by the *Magira* of his time. Another Queen Mother, Aicha, successfully fought and won the throne for her son, Idris Aluma, who was to become the greatest *Mai* of Kanem-Bornu.

Economic organization

Kanem-Bornu got its revenue from poll tax (*binemram*) which was levied through each fief-holder and the *sadaa*, a special harvest tithe. The proceeds went direct to the royal coffers. Tribute was collected from vassal states, and officials of royal origin were generally entrusted with this.

Trade was the greatest source of income, despite the absence of large and important commercial centres as in the Western Sudan. Grain from the empire was exchanged for salt at Bilma, and natron or potash from the Lake Chad region was sent to Kano from where it was distributed over wide areas of the Sudan. Kanuri middlemen handled the copper trade between Darfur and Nupe. Kola from the forest belt came through Kano and was exported, along with slaves from the southern part of the empire, to Tunis, Tripoli and Cairo. Cowries and rolls of cloth were the standard currency.

7.4.4. Decline of Kanem-Bornu Empire

The administrative reforms and military brilliance of Aluma sustained the empire until the mid-1600s, when its power began to fade. By the late 1700s, Bornu rule extended only westward, into the land of the Hausa. Around that time, Fulani people, invading from the west, were able to make major inroads into Bornu.

By the early 19 century, Kanem-Bornu was clearly an empire in decline. In 1808, Fulani warriors conquered Ngazargamu. Usman dan Fodio led the Fulani thrust and proclaimed a jihad (holy war) on the irreligious Muslims of the area. His campaign eventually affected Kanem-Bornu and inspired a trend toward Islamic doctrines. But Muhammad al-Amin al-Kanemi contested the Fulani advance.

Kanem was a Muslim scholar and non-Sefawa warlord who had put together an alliance of Shuwa Arabs, Kanembu, and other semi-nomadic peoples. He eventually built a capital at Kukawa (in present-day Nigeria). Sefawa *mais* remained titular monarchs until 1846. In that year, the last *mai*, in league with Wadai (Ouadai) tribesmen, precipitated a civil war. It was at that point that Kanem's son, Umar, became king, thus ending one of the longest dynastic reigns in regional history. Although the dynasty ended, the kingdom of Kanem-Bornu survived. Umar, who eschewed the title *mai* for the simpler designation *shehu,* (from the Arabic"shaykh") could not match his father's energy.

He gradually allowed the kingdom to be ruled by advisers (*wazirs*). Bornu began to decline, as a result of administrative disorganization and attacks by the militant Wadai Empire to the east. The decline continued under Umar's sons. In 1893 Rabih Fadlallah, leading an invading army from eastern Sudan, conquered Bornu. He was defeated by French soldiers in 1900.

1. Analyse the factors which encouraged the rise and growth of Kanem Bornu Empire. By the end of the lesson, write an essay and present it to the whole class.

2. Discuss the career of Mai Dunama II Dalabani in the foundation and expansion of the first Kanem Bornu Empire. Afterwards, present to the whole class your findings in an essay form.

3. Make a debate on the contributions of Idriss Alooma in the foundation and consolidation of the second Kanem Bornu.

4. Describe the political, social and economic organization of Kanem Bornu Empire. Thereafter, prepare an essay to present to the whole class.

5. Examine the factors which led to the decline and fall of the empire of Kanem Bornu by the 19th century. Then, prepare a written document to present to the whole class.

6. Trace where the early West African kingdom of Kanem-Bornu were located on the historical map. Study the modern map of West Africa to see the modern areas where this kingdom was found. Identify the today countries where the empire was located approximatively.

Skills lab

Use the slogan of African ancient kings "*The nation rises by the force of her military force not the words of mouth*" to compose a song for warriors.

✂ End unit Assessment

1. Explain the factors that helped in the growth of the kingdom of Ghana.

2. Identify and explain at least five factors that led to the decline of the empire of old Ghana.

3. How did Mansa Musa contribute to the social and economic development of the Mali Empire?

4. (a) Explain the ways in which Askia Mohammed contributed to the growth of Islam in the Kingdom of Songhai.

   (b) Describe the results of the conquest of the Songhai Kingdom? .

5. Discuss the religious and educational developments of Songhai Empire under the leadership of Askia the Great.

Unit Summary

The unit considers the raise of great and powerful empires West Africa such as Songhai, Mali, Kanem Bornu etc…. It focuses to their raise, their organization and their decline. In general, many of them were muslim believers and geographically vaste. Their dimemnsion is one of the cause of their decline. Trade seems to be the major income activity, even the use of horses in battle and commerce to travel long distances.

UNIT 8

ORIGIN OF ISLAM AND ITS IMPACT IN WEST AFRICA

Key unit competence : The student-teacher should able to explain the origin of Islam, its impact/causes and consequences of the Jihad movements

Introductory activity

Through your documentation at school, *"Assess the role of Islam in the expansion of West African empires and evaluate the causes and consequences of jihad movements in West Africa."*

8.1 Origin of Islam

Learning Activity 8.1

Read a range of textbooks, use internet to get information about the origin of Islam:

1. Locate on a map the two main cities of Medina and Mecca

2. Write an essay of not more 10 lines about the origin of Islam

The religion of Islam arose in Middle East (Saud Arabia in Asia) about 622 AD. The word "Islam" means "the act of submitting, or giving oneself over to God Allah, the followers of Islam are called "Muslims" which means "believers". This religion was founded by Muhammad Ibn Abdulah. He became to be known as the prophet of Allah or God

Muhammad and Islam

The name Muhammad means "a name praiseworthy". Abdoul KASSIM known as Muhammad was born around 570 AD and died on June 8th 632 in Mecca, his

birthplace. His parents were ABDALLAH and AMIN. As a child, at the age of six, he became orphan and raised by relatives (at his uncle's ABOU TALIB who also died shortly after). He had a hard life. He first became" a shepherd and then his employer (Khadija) caravans' leader.

As Muhammad grew older, his employer (who was a wealthy widow) Khadija's respect and love for him grew likewise. At 25 years old, Khadija married Muhammad and they had four children. But all these children died except his daughter FATIMA by whom all Muhammad's descendants are recognized.

However, this marriage brought him economic security and social prestige. It also gave him leisure time, which he spent in mediation and prayer.

When Muhammad was about 40, he began to have visions in which God and the Angel Gabriel were speaking to him in 610 AD. Muhammad became convinced that he was the appointed prophet or messenger of the one true God, called Allah (in Arabic language).

Muhammad Receiving a Revelation

Source: http://factsanddetails.com/ world/cat55/3sub2/entry-5824.html

According to Islam the prophet Muhammad received many divine revelations during his life. These revelations were written down and together make up the Qur'an, the holy book of Islam. In this painting from an 18th-century manuscript, Muhammad (shown at the right without facial features) is receiving a revelation during a battle. Muhammad's face is never depicted in Islamic art.

He believed that God had called him to turn Arabs away from idolatry, the only true God of Abraham, Moses, Jesus, and now himself. In 620 AD, he began preaching his new religion. But most of Mecca wealthy merchants became hostile and opposed him and few followers.

Mecca, Saudi Arabia

Source: https://fr.foursquare. com/user/7986294/list/makkah-saudi-arabia

The al-Haram Mosque in Mecca, Saudi Arabia, holds the holiest shrine of Islam, the Kaaba. As the birthplace of Islam's founder, the Prophet Muhammad, Mecca is considered a holy city. It is a pilgrimage point for Muslims worldwide, who are expected to visit the city at least once if they can do so.

In 622 AD, Muhammad fled Mecca for a more promising field for his missionary work, the city of Medina. His departure, called **Hijra,** is so important to Muslims that it marks the beginning of the Muslim Calendar, just as the birth of Jesus marks the first year of the Chritian calendar. Muhammad soon became Medina's political and religious leader.

Medina, Saudi Arabia

https://www.dreamstime.com/photos-images/medina-saudi-arabia.html

Medina, in western Saudi Arabia, is a sacred city that only Muslims are permitted to enter. The Prophet Muhammad took refuge in Medina after fleeing Mecca in 622 ad, and the city's numerous mosques remain a destination for large numbers of Muslims on their annual pilgrimage. The income derived from visiting pilgrims forms the basis of Medina's economy.

In 630 AD, he returned to Mecca in triumph. By Muhammad's death two year later, Islam had spread to most of Arabia. But before his death, he had recommended his followers of setting down his teachings and sayings in one

and unique sacred book called Koran (the Muslim holy book) containing Muslim laws on personal behavior and dogma.

8.2 Islamic doctrine (Koran and Pillars of Islam)

Islam is based on two basic truths in what is called the Islamic creed. The creed of Islam is a simple statement in two parts.

1. The first part is *"La ilaha ilalah wa muhammadur rasuk al-lah,"* meaning there is no God but Allah the almighty.

2. The second part of the creed is that Muhammad is the messenger of God.

Muslims accept these two basic statements in the heart, that there really is one God, supreme and unique, and that the revelation given through Prophet

Muhammad by Allah is genuine, final and complete, and supersedes all revelations that came before it.

The teachings of Islam are based on the revelations Prophet Muhammad received from God. They were first memorized by the prophet before they were written in the Quran. Muslims believe that the original books from where these revelations were got are in heaven with God. To Muslims, God will not reveal anything else beyond the Quran. They regard Muhammad as the medium through which God's revelations reach humanity.
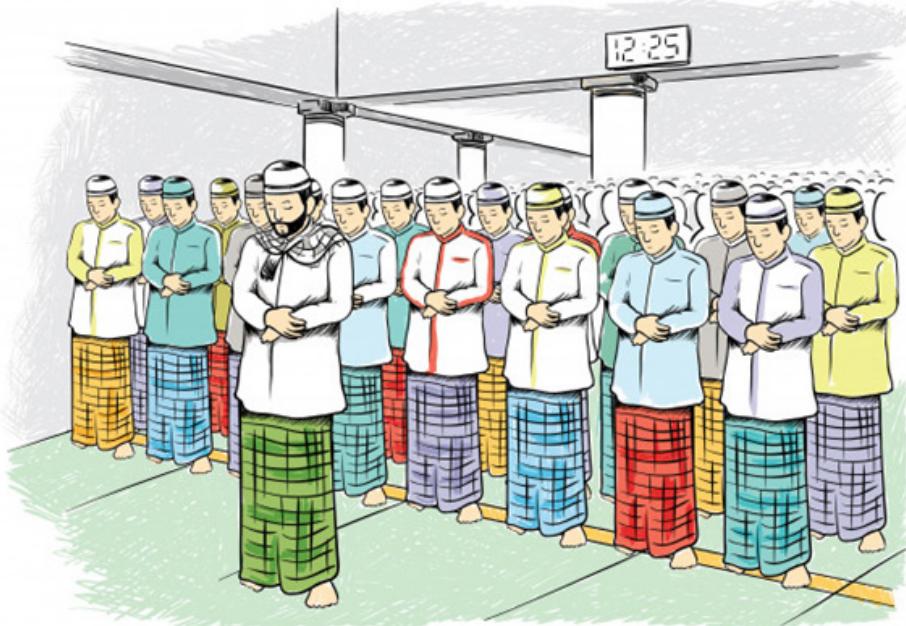
Muslims believe that the Quran is the direct word of God. It contains 114 chapters, or *suras*. The chapters are divided into verses called *Ayat*. Adherents of Islam have five principal duties which they are obliged to fulfill as part of the faith. These are usually termed the five pillars. They constitute the main teachings of the Quran.

The five pillars are discussed below:

Profession of faith (*Shahada*): All Muslims are expected to utter the following statement: "*There is no god but Allah and Muhammad is the messenger of the God.*" This statement is to be uttered by new converts and is also the principal means by which an individual asserts his or her adherence to Islam. It stresses that for Muslims, there is only one God and the belief in one God (monotheism) is central to the Islamic faith.

Giving of alms (*Zakat*): *Zakat* is regarded as a requirement in Islam. It does not stop Muslims from giving money or goods to charity at any time. The alms usually consist of giving two and a half percent of one's income, and perhaps other assets to charity or deserving causes. There are however, variations in the income and goods which form its basis, how it should be donated and how it should be collected. Communities may differ on who is required to give the alms. The *zakat* collected is often used not only to support those in financial need, but also to help with passing the message of Islam onto others.

Ritual prayer: It requires that Muslims – who may pray to God at any time of the day – to pray five times a day, using certain words while facing Mecca. The prayers are also accompanied by certain forms of kneeling and bowing (prostrations). This form of prayer is known as *Salat* and should be preceded by ritual washing to create a sense of spiritual cleanliness prior to prayers in what is known as *wudu*. Where there is no mosque, a clean and peaceful place is used, and a prayer mat is placed on the ground as a symbol of spiritual cleanliness.

Muslims praying in a mosque

Source: https://www.freepik.com/premium-vector/muslims-praying-mosque-illustration_2671427.htm

The ritual prayers take place on five occasions during the day: at daybreak, midday, the middle of the afternoon, at sunset and during the evening. The main prayer time of the week is at noon on Fridays. These prayers are said by the Imam, who also gives a sermon based on a few verses from the Quran.

Fasting during the holy month of Ramadhan: Ramadhan is usually marked in the ninth month of the Islamic calendar. The fast is observed from sunrise to sunset for a total of 30 days. All Muslim adults are prohibited from taking food or drink during the day. This occasion is a period which Muslims demonstrate great discipline, both in a physical sense and in a spiritual sense.

They also contemplate God and the religious life. At sunset each day during Ramadhan, Muslims eat a light meal to break the fast. Later in the evening, there is a much more substantial meal taken together with family members. People visit the mosque in the evening for prayers and to take part in the special events marked during the holy month. After a night's sleep, people wake up early to take a light meal which they will survive on up to evening.

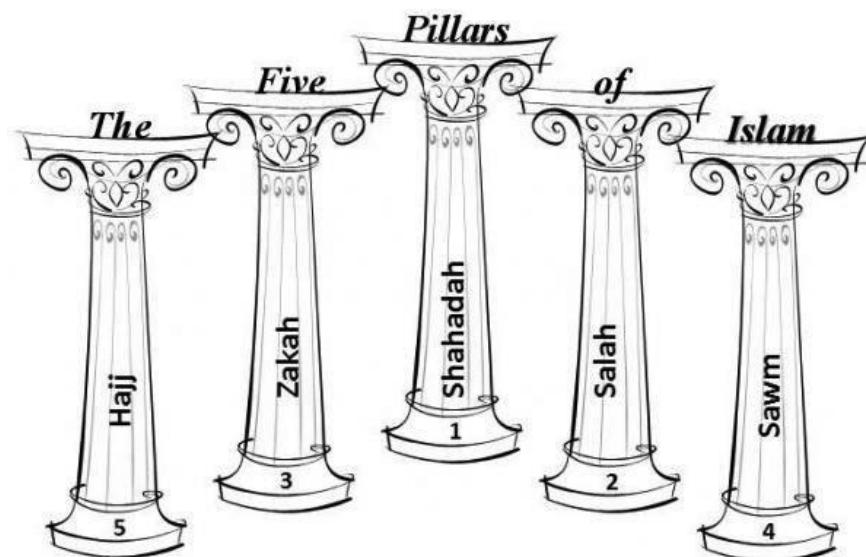Towards the end of Ramadhan there are special celebrations. One important

celebration is celebration symbolizes the first night during which Prophet Muhammad received revelation from God. The conclusion of the fast of Ramadhan is usually graced by great celebration, when family members gather and offer each other presents. This festival is known as *Eid-Ul-Fitr.*

Making of pilgrimage to Mecca: This is also known as *hajj*. A Muslim is expected, where possible, to make the pilgrimage at least once during one's lifetime. The event is held every year at approximately the same time. This date is usually between certain specific days on the 12th month of the Islamic calendar.

Prophet Muhammad made a *hajj* in AD 632. Most of the tradition and celebratory features of the *hajj* are based on this visit. During the pilgrimage, people visit Mecca, the neighbouring towns and sites of religious significance in the history of Islam. There is a particular dress code for men and women. The first place to be visited is the Kaaba (a large cube-shaped building covered in black cloth at the time of the *Hajj*).

In one corner of it, there is a black stone which was said to have been given to Ibrahim (Abraham) by Angel Jibril (Gabriel). The Kaaba is situated in the grand mosque in Mecca. Pilgrims walk around it seven times, moving in an anti-clockwise direction.

All Muslims are expected to "fight" to further the faith and to defend it against any acts that might seek to undermine Islam. Jihad may at times involve a physical struggle.

Five pillars of Islam

Source: Drawn by the author

1. How far the West African Muslim communities are different with the rest of Muslims? Use available documentation including internet at your school?

2. Explain the role played by the trade in the process of Islamisation of the Western Africa?

3. Identify and explain the pillars of Islam.

8.3 Spread of Islamic civilization and its effects

Assess the Islamic civilization and its impact. Thereafter, make presentation!

The Islamic civilization comprises the politico-administrative, economic, social and religious organisations and science and art of Muslims. In terms of the politico-administrative organization, the Umma (Muslim Community) was under Allah's authority and led by a theocratic chief called "caliph", a successor to Muhammad. Caliphs were both political and religious leader helped by the Visir (or Prime Minister) and sheiks in the provinces. Regarding economic organization, throughout Muslim world, the economy was/is based on agriculture and trade while for the social organization, Islam is based on egalitarian system but yet the caliphs living standards is a rich aristocracy. The Muslim faithfuls were fanatics and so the submission made them progress because they could only respect the Koran teachings. The men are family bosses.

In Muslim society, the infanticide is prohibited. Arab women could own and inherit property and also have rights on education. The polygamy is tolerated but not compulsory because Muhammad's teachings limited men to four wives. And in addition, men can unilaterally repudiate their wives if necessary.

In the field of *religious* organization, very often Muslims follow the Koran teachings and hadiths (traditions collection of the living time references of Muhammad once ruling Medina) and the respect for the five pillars is required.

In *science and art* of Muslims, most of the scientific and artistic activities developed in leading big cities where some of the caliphs encouraged scholars

and hence promoted scientific knowledge. The Arabic language and Islam religion promoted the spread of Islam civilization. This is how the Muslim world produced writers, philosophers and famous scientists. In this regard, were known as philosophers such as **Avienna** and **Averroès.**

In *mathematics*, Muslims invented algebra, the numeral zero, Arabic numerals improved from Indians, analytical geometry and trigonometry. In geography, they made several maps with a wealthy information provided by an Arab traveler Ibn Batuta.

In *medicine and chemistry*, they performed alcohol distillation, delicate surgery, the urine tests and the treatment of eye diseases.

In *literature,* the Arabs promoted poetry due to the presence of a library and a museum at cordova in Moorish Spain and also due to presence of paper. In art, Arab art was very significant in architecture. Arabs did build Mosques as the churches of Islam and palaces for their Caliphs. It is why some people say that Arab art was civil or religious art. For decoration and painting, they did not make human and animal representations.

From Saudi Arabia, Mecca in the 7th century, after the death of Muhammad, Islam as well as its civilization spread fast over the world due to the Holy wars (Jihads), economic gains and religious fanatism and many other factors such as uniting religion, zeal of fighting against infidels, etc. Thus, Muslims conquered, dominated a great number of people and ended up establishing a vast Muslim empire in the world. However, Muslims did not gain all of these conquests in one day. It took them several stages and time.

Effects of the spread of Islamic civilization in the world

Islam like Christianity had both positive and negative consequences in Europe and the rest of the world. Some of these consequences were identical while others were unique to Islam. The main ones were as follows:

Liberation of women: In Arabia women had rights not enjoyed in all the other lands. They could legally inherit property, divorce husbands, and engage in business ventures.

No veil   Hijab   Full-face veil

Muslim woman wearing a veil

https://onlinelibrary.wiley.com/cms/asset/33caff55-974d-42f2-a3a4-977bc5d50ce5/ jasp12278-fig-0001-m.jpg

Covered in stigma? The impact of differing levels of Islamic head-covering on explicit and implicit biases toward Muslim women

Division of Muslims: At first Islam had uniform adherents. But due to interpretation of the faith vis-à-vis leadership, divisions occurred. This led to the emergence of the Sunni and Shi'a. Each has interpreted the teachings of the prophet differently.

Formation of dynastic rule: Islam was responsible for the emergence of various dynasties in areas controlled by the religion. Both the Umayyad and Abbasid dynasties came and emerged as strong dynasties after the death of Prophet Muhammad. The two dynasties brought centralization of authority in areas where they exercised control.

Urbanisation: Muslims equally contributed to emergence of urban centres in areas under their control. Populations increased at the same time with business opportunities. This directly led to emergence of urban centres. Old centres were also expanded e.g. Bagdad during the Abbasid dynasty was a symbol of authority, wealth and power. The Abbasid rulers in the city, adopted traditional, ancient style of Persian court with a high degree of luxury.

Belief in monotheism: Muslims believed in only one God – Allah and his prophet was (is) Muhamad. People reached Allah through prayers. Islam also brought to an end paganism in areas it controlled.

Loss of life and destruction of property: This issued from the Jihads. It involved

waging a physical struggle against non-believers who threatened Islam. The wars led to massive loss of lives and destruction of property.

Change in dietary habit: Islam brought some dietary regulations on its adherents. Acceptable foods were (and are) called 'Halal' while forbidden ones are called "Haraam". Muslims have since stuck to these dietary regulations.

Application Activity 8.3

Identify more and explain the factors which made the Arabs successful in spreading their religion in some parts of Europe.

8.4 Means used in the spread of Islamic civilization in West Africa

Learning Activity 8.4

1. Discuss the ways Islamic religion spread throughout West Africa?
2. Show the role played by that religion in the region development.

In Africa, the Islamic civilization first spread in North Africa between 750 AD and 1250 AD. By 1850, it had spread into most parts of West Africa during the early trade contact between the Arabs and the Berbers and the people of western Africa during the Turkish occupation of North and West Africa.

There were two principal ways through which Islamic civilization spread in West Africa in the 19th century; through peaceful means and force (jihads) as follows:

The commercial activities: Between the States of North Africa and West Africa because the trade involved the Berbers who were Moslems and converted the West Africans to Islam. This Trade is the Trans Saharan Trade. Even, the name of Sahara has been given referring to as the Dar-Al- Islam meaning the country of Islam.

Migration: Some communities of North and Sahara region due to hot climate migrated and settled in Western Sudan and forest region of West Africa which had good climate e.g. the Berbers, the Wolof, the Serere and the Fulani who were mostly Moslems. They integrated with the people of West Africa who also joined Islam.

Moslem missionaries. Moslem fanatics came in West Africa to win many people to Islamic through preaching and building mosques, for example, a Creole well known missionary Muhammad Shita converted many people and built mosques in Freetown, Furah Bay and Lagos.

Education. Many Moslem schools were built in West Africa and many Arab scholars arrived to teach Islamic principles to the children of West Africa who eventually converted to the faith.

Conversion of the West African leaders: Some African kings and chiefs who joined Islam encouraged their subjects to join Islam too, especially who got interested in leadership joined Islam as a symbol of loyalty.

Jihads: Moslem fanatics by force declared a holy war in order to purify or reform Islam faith which was declining in the region by conquest e.g. the Fulani jihad in Hausaland, Macina, Tukolar, and the Mandika Empire etc.

Prestige: Those who made pilgrimages to Mecca came back with wealth, new ideas etc. They were considered heroes in their communities; therefore, others were inspired to join in order to enjoy such status.

Moslem solidarity: Islam was based on simple theology of brotherhood which was an admiration of other non-Muslims who joined in order to be integrated in society by sharing the brotherhood in problems and happiness.

Similarity with African culture: Islam tolerated some African culture in case of similarity. It accepted polygamy, discourage immorality and it also tolerated traditional African religion.

Oppression from African leaders: People from the Hausa States faced a lot of oppression and brutality from their leaders. They therefore decided to join Jihad's movement hence they voluntarily accepted Islam faith.

Application Activity 8.4

1. Analyze the means used by Muslims to spread their religion in West Africa

2. Describe the effects of the spread of Islamic civilization in the world

8.5 Effects of the spread of Islamic civilization in West Africa

Learning Activity 8.5

The West Africa used to be influenced by Islam in such a manner that many people of this part of the world behave like Muslims. Argument this statement by showing how far Islamic civilization affected them!

The spread of Islamic civilization in West Africa had brought the following effects:

The rulers who undertook pilgrimages to Mecca brought with them technology and scholars from the Moslems world. These influenced and charged the political, economic and social situations in West Africa.

Islam was a new religion, for many people were diverted from their traditional practices and adopted those of Islam such as attending Juma prayers, fasting and pilgrimages to Mecca.

Islam introduced literacy as well as Moslem education for example Arabic language and writing was taught. This made the cities of the Niger to become great centres of learning such as Timbuktu University.

Islam helped to unite empires that were made up of people with different tribes, culture, language and customs. In other words, Islam brought about different ethnic groups to be one in religion.

The leaders employed educated Moslems such as secretaries, administrators and judges. These were conversant with Arabic writing and reading.

The coming of Islam increased and made stronger trading links between West and North Africa to the Arab World and Europe.

Islam gave rise to the growth of small states into large empires which used the Moslem system of government and laws.

The Sharia law was introduced in governments of some West African states as the constitution of Moslem states.

It discouraged slave trade among Moslems in West African states though in Western Sudan it encouraged slavery.

It affected African culture by eroding African traditional cultural practices like taking alcohol, taming dogs, etc. So many Africans abandoned their traditional ways.

> ## Application Activity 8.5
>
> 1. Evaluate the effects brought by the spread of Islam in West Africa.
> 2. Explain the role played by the trade in the process of Islamisation of the Western Africa

8.6 Causes of Jihad movements in West Africa

> ## Learning Activity 8.6
>
> Carry out research on how Purification of Islam, Tribal sentiments, Widespread belief of the Mahdi and overthrow of pagan governments constituted the causes of the jihad movements in West Africa.
>
> Present the results of your research to the class.

8.6.1 Concept of Jihad

A *Jihad* is an Islamic religious movement or a holy war that is fought by fanatic Moslems against those who do not believe in their faith aiming at spreading, purifying and strengthening Islam.

The 19th Century saw a wave of Jihad or Islamic movements in northern Sudan. The causes of these jihads were extremely complicated. Although, they were religious movements, they had a mixture of political, economic and intellectual causes.

The first jihads in West Africa were recorded in Guinea in Futa Jallon in 1720s led by **Ibrahim Musa.** In 1770s, there was yet another jihad in Senegal in Futa Toro led by **Sulayman BAL**. In 1808, **Uthman Dan Fadio** began holy wars in the Hausa States (Daura, Kano, Katsina, Zaria, Rano, Gobir and Hiram). Other West African Jihadists were Seku Ahmadu of Macina, Al Hajj Umar of Tukolor and Ahmed Bello.

8.6.2 Causes of Jihads in West Africa

They included:

Purification of Islam. It argued that after the decline of Mali and Songhai, there was a decline in Islamic faith in Western Sudan. Islam was mixed with paganism for example. Therefore, there was a need for retrieving Islam. To stop unfair judgments in courts of law: These courts were infected with rampant corruption and bribery which were against the teaching of Islam.

Tribal sentiments: The Fulani who were leaders of the Jihads aimed at overthrowing the government of the Hausa people and to establish a government that was favourable to their people. This act was so because the Fulani were discriminated.

Wide spread belief of the Mahdi (Savior). According to the Moslems, he was supposed to come during the 13th century of the Islamic calendar. This started from 1785 to 1882.

Overthrow of pagan governments. The Jihadists wanted to establish governments on Islamic rule, strict Muslims in West Africa could not tolerate being ruled by pagans. To make matters worse, Moslems were forced to go to war against fellow Moslems contrary to Islamic practice.

Spreading Islam. This was aimed at the people who had resisted to be converted in Islam. Thus, they would be forced to join Islam.

Desire to spread Islamic education. By removing the pagans who were against Islamic education, the Jihadists hoped to an ideal Islamic society through education. This was an intellectual cause.

Over taxation. Governments in Western Sudan imposed heavy taxes on the town Fulani merchants while the Fulani pastoralists or nomads were opposed to the heavy taxation.

Unfair methods for tax collection: These methods were ruthless because the tax collectors were harsh. They wiped and imprisoned the people if they failed to pay. Even then some of the property was confiscated. Reason why the people up rose and welcome Islam.

Defense of African independence: The West African joined jihad in order to save their independence and against slave trade allowed in West Africa. This because according to Sharia law, no Muslim is supposed to enslave or sell another Muslim.

Therefore, with the above, causes, time was right for a revolution that needed only as part. This was provided by the arrival of men filled with religious zeal and reformist ideas with the ability to lead and organize for example Uthman Dan Fodio, Al Hajji Umar, Seku Ahmadu among others.

Application Activity 8.6

Examine the causes of the jihad movements in West Africa

8.7 Example of a Jihad leader in West Africa: Uthman Dan Fodio in Hausaland

Learning Activity 8.7

Study the map below and try to indicate the countries where the Hausaland may be located on current map of Africa!

Shehu Usman Dan Fodio (1754-1817) and his Caliphate

https://awcungeneva.files.wordpress.com/2015/02/sokotocaliphate-map.jpg

The Sokoto Caliphate, which spanned much of the northern halves of today's nations of Nigeria and Cameroon

The first jihad in western Sudan took place in Hausaland in 1804. This jihad was led by Uthman Dan Fodio. He was a Fulani and a scholar. He was born in

1754 at Martha in Gobir.

He received Islamic education from various teachers but finally he ended up in Agades under the famous Islamic teacher Jibril Ibn Umar. At the age of 20, he started his career as a writer and teacher in Senegal. From here, he started missionary tours in Hausaland, especially Zamfara, Kebbi and Daura. In his preaching and writing, he attacked all unreligious tendencies. He condemned corrupt and unjust governments, and illegal taxation. He insisted on complete acceptance of the spiritual and moral values of Islam.

He soon mobilised a large number of followers. Most of these believed that he was the Mahdi or the saviour. His fame attracted the administration of Sultan Bawa, the leader of Gobir. He was employed as the **tutor** of the Sultan's son. All these increased Fodio's influence. Because of this influence, he successfully negotiated with Sultan Bawa of Gobir to release all Muslim prisoners. He also requested the king to grant freedom of worship and also exempt Muslims from un-Islamic taxes.

Unfortunately, Bawa was succeeded by Sultan Nafata and later Yunfa who did not support Uthman Dan Fodio. Because of Uthman's growing influence, Yunfa arranged the assassination of Fodio but he managed to escape. Along with his brother Abdullah and son Mohammed Bello, Fodio escaped to Gudu outside Gobir.

At Gudu, many Fulani tribesmen joined him and he was elected commander of the faithful, Amir Al Munimin. He then, declared a jihad on the non-believers in 1804 and confronted Yunfa's army. After a prolonged fight, Yunfa's army was defeated and he was killed at Akolawa. Serious resistance against Fodio's army collapsed in 1809. Immediately, Fodio declared the Sokoto Caliphate and he became the undisputed caliph.

Once the conquest period was over, Fodio returned to his work of writing books since he was basically an Islamic scholar. He divided the empire between his son and his brother. Mohammed Bello his son was in charge of the eastern region and Abdullah his brother the western region. Fodio died in 1817 and his son Mohammed Bello was recognised as the caliph of the Sokoto Caliphate.

Application Activity 8.7

Describe the role of Uthman Dan Fodio as a jihad leader in West Africa.

8.8 Example Jihad leader in West Africa: Al Hajj Umar in Tukolor Empire

Learning Activity 8.8

Study the map below and try to indicate the countries where the Tukolor may be located on current map of Africa!

Al Hadj Umar TALL (1797-1864) and Tukolor Empire (Tidjaniyya Caliphate: 1848-1893)

The greatest extent of the Toucoulor Empire *at the time of Omar Tall's death in 1864*

https://upload.wikimedia.org/wikipedia/commons/thumb/8/8a/Umars_jihad_state_map_general_c1864.png/250px-Umars_jihad_state_map_general_c1864.png

Al Hajj Umar was born in 1794 in Futa Toro. His father was a Tukolor scholar. Umar belonged to the Tijaniyya brotherhood and his first teacher was Abd Al Karim. Umar was also a disciple of Uthman Dan Fodio.

In 1825, he made a pilgrimage to Mecca. The Tijani authorities were impressed with the works of Umar and he was appointed the Khalifa or religious leader of the Tijaniyya in western Sudan in 1831. He was charged with the duty of reviving and spreading Islam in the region.

While away, he was impressed by the reformist ideas of the day. He witnessed Mohammed Ali's revolution in Egypt. He also spent sometimes in Bornu, Sokoto.

In Sokoto, he was impressed by the leadership possibilities opened by jihad. He married the daughters of both Alkanem of Bornu and Mohammed of Sokoto.

He witnessed the expansion and spread of Islam through a jihad. He was also convinced that the revival and purification and spread of Islam would be possible through embracing Tijaniyya ideas.

In 1838, he returned home with even greater inspiration and determination to purify and spread Islam. He settled at a place called Fouta Djalon. From here he made extensive tours, teaching, preaching and converting.

In his book "Rinah", he attacked evil and illegal tendencies. He condemned mixed Islam. He appealed to the masses, assuring them of favoured treatment on the day of judgement as members of the Tijaniyya. His teachings were well received by the ordinary persons. These had been alienated by the Quadiriyya. His fame as a scholar and teacher attracted a large following. He was regarded as the Mujahidin (soldiers fighting in support of their strong Muslim beliefs). His growing fame and influence alarmed the Quadiriyya scholars and Fouta Djalon political authorities. In 1851, he fled to Dinguiray.

Here, he established an armed camp with his faithful disciples as well as students attracted from West Africa. These were mainly from the lower classes.

He equipped the army with European weapons bought from the coastal towns of West Africa. He even established a workshop of gun smiths who could repair guns. At a later stage, Al Hajj Umar was able to manufacture some of these arms, thus supplying his army.

In 1852, Umar declared a holy war on infidels in the Sudan. In 1854, he conquered the Wangara states. By 1857, he was ready to attack the Bambara of Segu. Nevertheless, this brought him into conflict with the Muslim state of Massina. After this, Umar diverted his attention against French imperialists. This was a mistake that he would regret later. By 1863, the Tukolor Empire extended from Futa Djalon to Timbuktu.

In February 1863, Al Hajj Umar was killed in the famous Massina uprising. This was spear-headed by the Quadiriyya leaders who were opposed to his Tijaniyya principles. But the empire under his eldest son and successor Ahmadi Bin Sheikh, survived till it was over-run by the French in 1893.

Umar strengthened Islam expanded the borders of the Tukolar Empire, and promoted Islamic literacy. For example, he set up new centres of Islamic education in western Sudan. Lastly, in his efforts he made the Tijaniyya sect

more popular than the Quadiriyya. Today, the Tijaniyya is more dominant in West Africa.

We note that some of these jihad movements succeeded while others failed. So, the jihad leaders succeeded in their holy wars due to the following factors like:

- Disunity among non-Islamic states in West Africa against fanatic Muslims;

- Jihad movement in West Africa enjoyed good leadership;

- These jihads were led by elites who had very convincing rhetoric or persuasive speech that won then big numbers of followers;

- The possession of fire arms by the jihadists;

- The hope to gain economic achievements. The non-Muslims who were poor supported the jihads with hope of raiding for wealth.

Application Activity 8.8

Describe the role of Al Hajj Umar as a jihad leader in West Africa.

8.9 Consequences of Jihads in West Africa

Learning Activity 8.9

Boko Haram movement operating in Northern Nigeria today is said to be one of the long persisting effects of early jihad movements in West Africa.

Using different channels of information, try to make an essay agreeing or disagreeing the statement above!

They included:

The Jihads led to the closer contacts with the outside World. This was much so with Saudi Arabia and the Middle East. In fact, a pilgrimage made by Al Hajji Umar to Mecca in 1825 further exposed the Sudan to the outside world.

They led to the spread and revival of Islam culture for example the way of

dressing with items such as the veil, the turban and others like the daily prayers and the Hijja.

They led to the employment of literate Moslem officials by Kings and Emperors as clerks, secretaries, judges, auditors, inspectors and teachers were parts of this Islamic change.

The large and powerful political states were formed as Islamic States under Moslem rulers like Uthman Dan Fodio of the Sokoto, Muhammad Bello of the Sokoto, Seku Ahmad of the Macina, Al Hajji Umar of Tokolar and Al Kanemi of Dinguiray.

They created clashes and conflicts between the traditional pagans and the Moslems for example there was **enslavement** of non-Moslems as permitted by the Koran. This led to tribal wars and **antagonism**.

The formation of States enough to resist European infiltration because Jihads united the masses behind their leaders; against the French for example.

The creation of a new order of administration known as a centralized system of administration and the rule in accordance to the requirement of Koran.

The stabilization and efficient management of the economy in the Islamic states because they started abolishing the unlawful taxes and levied taxes that were stipulated in the holy Koran.

They led to the decline of the African traditional religions because the leaders of the religion and people that refused to change to Islam were executed.

By the Jihads, there was a control of the spread of Christianity in West Africa because the European Christian Missionaries were deterred from entering the Muslim lands.

Application Activity 8.9

Discuss the consequences of the jihads movements in West Africa

End unit Assessment

1. Describe the birth and spread of Islam
2. Account for the means used in spread of Islam in West Africa
3. Analyze the factors for the success of jihadists in West Africa
4. Examine the causes of the outbreak of the jihad movement in West Africa.
5. Evaluate the achievements of the jihad leaders: Uthman Dan Fodio and El Hajj Umar

Unit Summary

The unit examines the raise of Islamic as a religion and civilization. Mainly it focuses to how coquests were done from north Africa and how different caliphates were consequently organized. Important cities comprising even universities were created like Timbuktu one and up today, this part of Africa shows deep Islamic beliefs that expose the region to terrorism and blood conflicts. Among so called jihad movements leading such events are Boko Haram, AQMI (AL-Qaeda in Maghred Islamic) to mention but few.

UNIT

9

ROLE OF COLONIAL AGENTS IN THE CONQUEST OF AFRICA

Key unit competence: The student-teacher should be able to discuss the role of colonial agents of Africa

Introductory activity

"By the international conference held at Berlin in Germany, the Europeans were determined to colonize Africa after partitioning and discussing how to achieve this goal peacefully. Then, they considered necessary to use their infiltrators in order to gain more information about Africa and if possible convincing African leaders to hand over their power diplomatically".

After reading this passage:

1.   Explain what does colonialism mean?

2.   Look at the map below that lists colonial languages that are spoken in the various nations of Africa. By looking at the languages listed, which European countries do you expect were involved in colonizing Africa?

Source: https://exploringafrica.matrix.msu.edu/wp-content/uploads/2015/06/Colonial-Languages-Map.jpg

9.1 Colonial agents in Africa

Learning Activity 9.1

Identify and classify different agents who took place in the process of colonisation of Africa?

An agent is a person who acts on behalf of another. It can also mean a person who obtains and provides information for the government in a certain area in secret. Europeans who acted as agents to their respective governments in the second half of the 19th Century and early part of the 20th Century came to Africa either individually or in groups such as: traders, hunters, explorers and missionaries among others.

9.1.1. Explorers

Exploration is the act of searching for the purpose of obtaining information or resources. An explorer is a person who travels in search of information about various things and places. European explorers in Africa were seekers of information on geographical features, trade possibilities and agricultural potentials to mention but a few areas.

However, whatever their immediate motivation, the result of their explorations led to European ultimate conquest of Africa. Examples of explorers include Mungo Park, Clapperton, Richard Lander, Speke, Burton, Grant, Henry Morton Stanley, Joseph Thomson

9.1.2. Traders and hunters

During the latter part of the 19th Century, traders penetrated Central Africa using two main approaches: from the east coast, either overland from the central settlements in Tanganyika and Mozambique; or up the Zambezi and the Shire and Luangwa rivers, to the land between the four great lakes of Mweru, Bangweulu, Tanganyika and Malawi.

Many Arab and Swahili traders used the overland routes while Portuguese traders generally used the Zambezi one. The other main approach was from South Africa to Barotseland and the area south of the Zambezi. European hunters and traders went into this area from the south. They went first to Matabeleland and then extended their interests to Mashonaland and Barotseland. Few penetrated further into Zambia which was very inaccessible before 1890.

Most of the visitors travelled along the so-called 'Missionary Road' to Matabeleland, which ran between the borders of the Transvaal and the Kalahari Desert. This area offered good facilities for hunting, as elephants and other game animals were plentiful in the savannah. Traders too were attracted as they were able to bring their goods into the area quite easily by wagon from the south. Examples of traders and hunters included George Philips, George Cobb Westbeech and Frederick Selous.

9.1.3. Missionaries and Christianity in Africa

Missionaries or the 'soldiers of Christ', as they called themselves, provided the first concerted thrust at African institutions and way of life. Although they were preceded by the explorers, the missionaries were men with a mission. They wanted to stay and win Africa into Christianity.

Their activities were to have a serious bearing on the direction of African history in the 19th and 20th Centuries. They usually invited their home countries to come and conquer Africa. In a sense therefore, the pattern of the partition was substantially affected by the earlier settlement of the missionaries.

Secondly, the missionaries purported to know the African better than other Europeans. Thus, many of the policies pursued by the colonizing powers were inspired by the reports of the missionaries. It is important therefore to regard missionary activity in Africa in the 19th Century as the pioneering arm of imperialism.

Examples of missionary organisations included the Church Missionary Society (founded and run by Evangelical Anglicans), the Wesleyan Missionary Society, The Church of England (Anglican Church), The Society for the Propagation of the Gospel (SPG), Church Missionary Society (CMS) and the Roman Catholic Missionaries, The Lutherians The Orthodox Missionaries and The Holy Ghost Fathers.

Application Activity 9.1

Analyse the factors that encourage the missionaries to come in Africa. Present the outcomes of your analysis to the class

9.2 Roles played by colonial agents in the process of colonization of Africa

Learning Activity 9.2

Use internet or available documents in your school library and identify the different cases of genocide in the world you know?

9.2.1. Explorers

They mapped the economic potentials of Africa so that the future colonialists would know where they could establish their colonies. Explorers discovered and drew the maps indicating the location of the strong and hostile African tribes.

They show on maps where located the weak African kingdoms and befriended some Africans and their chiefs. They also indicated the location of African geographical features like navigable lakes and rivers.

They called upon their home government to come and to exploit and dominate Africa, leading to the African colonization by European.

They revealed to colonialists the ways of life of African people i.e. language, culture and all kind of organizations.

They took to Europe African soils sample which enabled the colonialists to identify and occupy fertile part of Africa.

They encouraged the treaty signing with some African leaders, consequently facilitated and accelerated the colonization process.

They established the contacts and relationships between Africans chiefs and European colonialists. For instance, we can mention the visit of Stanley to Kabaka in Buganda and Von Goetzen to Kigeli IV Rwabugili in Rwanda.

9.2.2. Missionaries

Missionaries exaggerated the wealth of Africa. For instance, Livingstone and Rev. Moffat said that the minerals of South Africa were found in all areas from South Africa to Cairo. This attracted the Europeans to come and control these areas in order to exploit Africa's wealth.

Missionaries gave alarming reports about slave trade and human sacrifice which raised deep humanitarian fillings. According to them those could end if the African chiefs are overthrown and replaced by whites in colonial environment.

Missionaries financed bankrupt – chartered companies as a means of enabling them to finish the assigned duties and completed the preliminary work of colonization.

Missionaries played key roles in the signing treaties as long as they were working in fraternity with chartered companies and other colonial agents in

luring Africans to sign treaties.

Missionaries agitated for the coming of many white settlers to come and occupy Africa. According to their plan, the white settlers would in turn seek for protection from their metropolitan countries.

Missionaries with collaboration of chartered companies trained Africans who became army men and later used by the colonialists. They condemned African cultures and customs as backward primitive and barbaric. This weakened the African spirit of resistance and made it easy for Europeans to take over.

Missionaries built schools where they trained Africans that were to receive and work for colonialists. In such schools, missionaries trained Clerks administrators, interpreters and the masses taught the new language that imperialists would when they joined them.

Missionaries established communication facilities which were seen by European powers as favoring factors for their take over. Since they were assured of easy movements into most parts of Africa especially the interior, they did not hesitate to come to Africa to colonize it.

Missionaries did the work of softening the minds and hearts of the Africans. In their constant preaching, they emphasized on "*Love one another as you love yourself*". This meant that the European strangers should not be killed but loved; which neutralized African resistance, but Africans might receive European colonialists in a hospitable behavior.

9.2.3. Traders (Chartered Companies)

Traders ended up being regrouped in Chartered companies. These ones paved way for European colonization by signing treaties with African leaders. To Europeans these treaties meant surrender of the Africans thus such areas for their home government.

They exaggerated the mineral wealth of Africa, which created more appetite to colonize Africa. The British South African Company (BSACo) exaggerated the mineral wealth of South Africa; Leopold's company said that the Diamonds and copper in Congo extend up to the coast of East Africa.

Troubles of slave trade were exaggerated which forced some countries to come on a ticket of humanitarianism. These companies argued that slave trade could only be controlled if the social, economic and political lives of the Africans were firmly governed by Europeans hence leading to colonial conquests.

The Chartered companies created peace, established law and order and courts to promote justice in Africa. When all these were done, their metropolitan countries saw the situation ready for take over from the Chartered companies.

Chartered companies built social facilities like hospitals and schools that helped the colonialists to come to do their work. The fear of diseases was reduced which encouraged the imperialists to come to Africa.

Chartered companies, in collaboration with missionaries, created manpower that was to help the imperialists in colonial administration as they financed some schools that trained clerks, interpreters and administrators as colonial auxiliaries.

Chartered companies trained and equipped African Loyal Army which was used in suppressing African resistance and rebellion. It was used also in the annexation of more land for the Europeans.

Chartered companies drew the maps and boundaries of the areas under their control and their establishment meant that the partition of Africa began when the companies were still operating.

Chartered companies supported religious, internal and external wars in Africa. This was meant to weaken African military, make them become enemies to each other and force one of these seek for European protection.

Chartered companies exploited the interior of Africa, opening it to the colonialists and they drew the map of African interior locating the fishing grounds, fertile soils, forests, mineral locations, mountains and other African economic potentials. All these had to attract the colonial powers to take over Africa.

Application Activity 9.2

1. Outline the positive and negatives effects of missionary activities in Africa. Present your findings in a note book.

2. Assess the outcomes of chartered companies in Africa. Present your assessment to the class.

9.3. Problems faced by colonial agents in Africa

9.3.1. Explorers

None of the explorers really knew where they were going because they were the first European who came in Africa without any previous knowledge to this continent. As results, they faced the following problems:

Explorers had to use big waters like oceans which were by the time inhabited by dragons and some sea monsters. Those animals have hindered the movements of explorers.

Explorers were facing a problem of wild animals like lions, hyenas, leopards, snakes, etc. To some extent, those animals claimed their life especially in the areas where they had to cross the forests.

Explorers face a problem of shortage of food and water and other major supplies as they would go so far interior of Africa and they could not easily adapt African food as their diet.

The problems of diseases like malaria, yellow fever and sleeping sickness which scared them and even some attacked and killed them like Dr David Livingstone.

Due to the previous problems, the number of explorers was limited so that they could not effectively carry out their work in Africa. This became a great problem as long as they would explore a large area in Africa.

Explorers also encountered the problems related to the lack of means of transport and accommodation because the African rivers and lakes were not yet navigable and large area was still covered by the forests and desert.

Explorers were facing the problems of linguistic barriers as long as they used Europeans languages to the local people with the local languages.

9.3.2. Missionaries

Like explorers, missionaries had a few knowledges about Africa. So, they had to face problems on their ways such as:

Lack of means of transport: This was because in Africa there were no roads, railways and water bodies like rivers and lakes were not yet open for navigation.

The small number of their own while their proscribed areas of operation were so wide and with a large population: So, their influence got limited to a few communities.

Poor communication facilities: The Missionaries went into little-known areas with poor communication facilities, and for months, or even years at a time, they had to depend on the haphazard trips of traders and hunters for supplies and letters.

Insecurity: They were faced with constant insecurity, for missions depended on the goodwill of some powerful chief, and at any time succession quarrels, tribal wars or raids could endanger their lives or force them to leave the district.

Hostility of people: Frequently, missionary teachings provoked trouble, for they attacked many existing customs which appeared to them to conflict with the teaching of Christianity.

Slave trade: Missionaries were often sickened by the heartlessness and cruelty they encountered, which included the agonies of victims of slave raids, speared to death if any rescue was attempted.

Lack of medium for communication : Mission work in scattered populations, speaking a variety of languages increased the difficulty of putting new ideas across to the people. To secure understanding and acceptance of the Christian message was a long and arduous task.

Unfavourable climate and disease: Most dangerous of all was the tropical climate, and the fevers that followed. Although quinine was known, the causes of malaria, blackwater fever, and many other diseases had not been discovered. Few of the missionaries were given any training in the use of such medicines as were available, and poor communications often caused a shortage of medical supplies. All suffered continually of illness and there were frequent deaths.

Lack of central government in some areas of Africa: Lack of central government was an obstacle to missionary work; the spread of independent chiefdoms, often rivalling each other, resulted in missionaries getting into unnecessary antagonisms. This was not conducive to consistency and even success of missionary work.

Discrimination of missionaries: In some areas, the missionaries were manifesting racial tendencies, being harsh, cruel and marginalizing the Africans. In West Africa for instance, Bishop Crowther Ajayi was underlooked and denied powers in his diocese hence hampered in his work.

Application Activity 9.3

Identify the problems faced by colonial agents and suggest their effects on the colonial mission in Africa?

9.4. Consequences of colonial agents in Africa

Learning Activity 9.4

Analyze the use of chartered European companies in the colonization of Africa

In general, by paying attention to each group of colonial agents, consequences of colonial agents are summarized as follows:

9.4.1. Effects of explorers in African societies

The introduction of new products in Europe like gold and silver flooded into Europe especially in Spain because it was more involved in explorations.

The exploration led to the improvement of the European economic conditions and the increasing of the population in Europe.

The exploration led to the motion of vast colonial empire to European leaders like French, British, Spanish, Portuguese and Belgians who got colonies in Africa.

It also contributed to the discovery of African rivers and lakes by Europeans like Victoria, Zambezi, Malawi, etc.

The exploration led to the development of industries, commercial routes and banking system.

There was also evolution and spread of the Christianity religion because almost European explorers were Christians and along their paths they had introduced their religion.

The exploration prepared the ground to the slave trade. Slaves were taken from Africa and were brought to America as the workers in different kinds of plantations and mining.

Explorers discovered much economic potential in Africa and this made them call upon their home government to come to occupy the regions in order to exploit which led later to colonization of the African continent.

Explorers exposed the hostile tribes and the tribes who were so welcoming which facilitated the coming of the colonialists.

They also encouraged the treaty signing that consequently facilitated the colonization in non-European territories.

9.4.2. Impacts of the Missionaries on African societies

Missionaries succeeded in spreading Christianity in Africa through evangelization, and then Africans took up new faith abandoning their traditional religion.

Missionaries campaigned against slave trade and succeeded in having it abolished in most part of Africa. They would receive and give protection to people running away from slave raiders.

They built schools where Africans received Western education and taught Africans how to write, read and to calculate. Some languages learnt were English, French, Portuguese and German.

Missionaries established health centers and hospitals which were to basically benefit the Whites and their converts, and they were signs of social development in Africa.

Missionaries undermined and tried to uproot African way of life because they replaced Africans ways of life by their home civilizations and cultures. African Christian converts stopped polygamy, widow inheritance, sharing of wives, human sacrifice and killing of twins.

Missionaries contributed to the spread of European languages through education. However, there are some missionaries who studied and mastered African languages and were able to write and translate African languages. There were like Krapf who translated the New Testament of the Bible into Swahili.

Missionaries improved on agriculture by introducing new crops like coffee, cotton, sweet potatoes, palm oil trees and cacao and new methods of farming.

Missionaries collaborated with traders and established the means of transport and communication lines in Africa.

Missionaries tried to bring peace and security in areas they were operating. However, in other areas they increased and planted seeds of divisionism and conflicts. They also involved themselves in the local politics.

Missionaries paved way for the colonization of Africa as they were the forerunners of the European imperialism. They signed treaties which meant the surrender of territories of the signing chiefs, they called upon their home governments to come and give them protection together with their converts.

9.4.3. Effects of traders (Chartered companies)

They introduced taxation system in order to enable them and their home government to operate and set up some development schemes.

They rounded big spheres of influence for their home government by acquiring territories that they surrendered to their metropolitan countries. Or instance, the BSA Company annexed central and South Africa for the British and German East African Company (GEA Company) got Tanganyika for Germany. This has reduced African resistance to colonial conquest.

They established economic assets that became the base for economic development for the imperialists. They started large plantations, industries, mining centers and farms. This was effective form of exploitation of African resources.

They prepared areas where the imperial settlers would occupy. E.g the Imperial British East Africa Company (IBEA Co.) reserved Kenya highlands for the British, Shire highlands of Nyasa and Shonaland in Zimbabwe annexed by the British South African Company (BSA Co.) and the Niger basin region by the Royal Niger Company (R.N.Co.) also were kept for the British settlers.

They signed treaties with African leaders. These treaties principally meant to make these people co-operate to the white and meant that the African surrender

their land. For instance, Leopold's AIC Co. signed treaties with Chief Makoko of Kongo while the R.N Co signed 237 treaties with the Niger Delta States.

They established the market for their home industries products. They spread European civilization and detribalized Africans, which forced them to need European goods. They even established a monetary environment which made some Africans be able to purchase European manufactured goods.

They established communication facilities like roads and railways that helped in trade, exploitation of the resources and for easing administration.

They trained an African army that assisted them to carry out their duties especially annexing more territory and defeating African resistors. This army was also inherited by the imperialists who came shortly after.

They began social facilities that were a means of "modernizing and civilizing" Africa. Thus, they established schools etc which helped them in training Africans who joined their schools as they learnt how to read and write. These later became the interpreters of Europeans and administrators.

They helped in the abolition of slave trade and used their armies including the local soldiers they had trained in fighting against slave trade.

Application Activity 9.4

1. Discuss the outcomes of the actions carried out by colonial agents in Africa.

2. How have these consequences positively or negatively affected Africa in general?

Skills lab

Use a combination of knowledge, skills, attitudes and values you have acquired about the role of colonial agents in the conquest of Africa debate the role of colonial agents in African conquest of Africa and present it in the plenary.

✖ End unit Assessment

1. Explain the roles played by the missionaries in the African colonization process.

2. Evaluate the impact of the missionary activities in Africa.

3. Discuss the consequences of Chartered companies in Africa

UNIT 10

AFRICAN RESPONSE TO COLONIAL RULE

Key Unit competence: The student- teacher should be able to assess the African reactions towards the European colonization

Introductory activity

Carry out a research on collaboration and resistance. Then discuss the African response to colonial rule?

10.1. Introduction

Learning Activity 10.1

In their penetration of Africa, European had some collaborators. Carry out a research on the forms of collaboration and present the results of your findings to the class.

The scramble for Africa was followed by its partition during the 1884-1885 Berlin Conference. These exercises were soon followed by the imposition of colonial rule that was done through a combination of coercive (forceful) and persuasive means. Some of these means bred African reactions against Europeans as analysed below.

Collaboration

It was adopted by people who realized the great power of the invader (Europeans) and saw the only way of accommodating the new danger and preserving their independence as cooperating with the enemy. They allied with the Europeans to guard against local enemies or signed treaties allegedly to buy time. For instance, the Baganda, the Massai, the Fante and the Barotse (Central Africa) societies collaborated with Europeans. However, those societies (collaborators)

have been described by some Afro-centric as traitors, opportunists or passive resistors.

The collaboration was of two forms:

- *Career collaboration.* This concerned the people who were not traditional political leaders but ordinary men who were more opportunists. They chose to collaborate for political, prestigious and social reasons only. Here, we can give an example of Ekinyajwi of Kenya, Nuwa Mbangula, Appollo Kaggwa, Kakungulu, etc.

- *Mercenary collaboration.* This was the way where legitimate African chiefs used work hand in hand with the foreign infiltrators in their society. They gave the imperialists much of the necessary assistance like military protection, land and food. For example, we can mention Kasagama of Toro, Mwanga and Cwa of Buganda, Merere of Maraangu and chiefs Lewanika and Lenana of Masai.

Indifference

This meant a situation where a society or individuals neither collaborated nor resisted in the practical sense but just looked on as their independence was eroded e.g Rwanda Kingdom under Yuhi V Musinga. The indifference, as an indirect resistance, complicated the work of the imperialists by refusing to take up orders given by the imperialists.

Resistance

It was an armed struggle against the imposition of colonialism as the only way of preserving independence. Examples include Kabalega of Bunyoro, Mwanga of Buganda, Samoure Toure of the Mandika Kwaku Dua III (Prempe I) of Asante and Mkwakwa of the Hehe.

However, in this unit, the attention is paid to methods of collaboration and resistance as they are the ones having happened in most kingdoms of Africa and resulted into significant effects to be analysed.

Application Activity 10.1.

Identify different forms of African collaboration to colonial rule? Give an example for collaboration?

10.1. African Collaboration

10.1.1. Reasons for collaboration to colonial rule

Learning Activity 10.1.1

Carry out a debate on reasons for collaboration of Africans to colonial conquest.   Present your resolutions to the class.

In their penetration of Africa, European got some collaborators. These were Africans who welcome the Whites, embraced their cultures, their ways of administration and gave them much of the need assistance as they tried to establish colonial rule.

They include:

Some Africans collaborated because they believed that invading imperialists were far superior militarily, well-experienced and had better weapons. "*He who makes the gun wins the battle*" commented Gerere, chief of Dahomey.

Some chiefs collaborated because they were seeking protection and defense against their neighboring hostile kingdoms or empires. E.g. The Fante against the Asante, Toro and Buganda against Kabalega of Bunyoro, the Shona were against the Ndebele, the Yao were against the Hehe, etc.

African opportunists collaborated because they saw it as a chance of getting job, prestige, becoming rich and gaining high status in their respective societies.

The societies that were politically segmented collaborated because of lack of coordination to **resistance**. They had no single identified leader who could organize them and they did not have a standing army and no military equipment.

The weaknesses of some African societies caused by the constant and prolonged wars led them to collaborate with the imperialists. These were like the Batoro weakened by the Banyoro, Fante weakened by Asante and the Shona who were weakened by the Ndebele.

The role of the missionaries, who had prepared the Africans to be humbled, softened and made obedient to the people with the white skin. They had been told not to fight foreigners because it was against the will of God.

The chiefs who had lost their throne collaborated in order to get support from

the Europeans so that they could re-ascend it. That was in case of King Lenana of Masai against his brother Sendeyo and Mwanga of Buganda against his brother Kalema supported by the Muslims.

Some societies collaborated because their neighboring societies which had tried to resist had been defeated and with heavy losses. In order to avoid similar suffering and loss of independence, they decided to collaborate with the infiltrators. The Chagga and Nyamwezi witnessed in the Abushiri war.

Some Africans collaborated because they were economically weak, like the Masai, and they could not finance the war for a long time.

Some other African societies collaborated because their ancient enemies had resisted and their collaboration was a means of getting military supplies, assistance and destroying the enemy totally. E.g. Buganda and Toro collaborated because Bunyoro had taken up resistance and the Masai collaborated because the Nandi had resisted.

Application Activity 10.1.1

Analyze the reasons why Africans collaborate with colonizers?

10.1.2. Consequences of collaboration

Learning Activity 10.1.2

Carry out a research on the consequences of collaboration of Africans to colonial conquest. Present your answers in bullet form?

They are among others:

Spread of Christianity. Africans who collaborated with Europeans did not delay embracing Christianity as a new religion introduced by Europeans.

Adoption of European civilization. In order to show their loyalty to their colonial masters, Africans collaborators adopted European civilization such as the way of dressing, food diet, administrative and judicial systems, etc.

- *Failure of African resistances.* Due to the role of collaborators who provided food, offered protection and even military support as they revealed the African defense secrets to the Europeans.

- *Stability of some African States.* Some African leaders who collaborated were given protection and defense against their neighboring hostile kingdoms or empires. E.g. The Fante against the Asante, Toro and Buganda against Kabalega of Bunyoro, the Shona were against the Ndebele, the Yao were against the Hehe, etc.

- *Loss of African culture and the disappearance of African religions.* African collaborators actually lost their religions and they were forced to abandon their culture in favor of those of Europeans. This way, several elements of African cultures disappeared or even mixed those of Europeans through colonial education.

- *Alignment of Africans to European policies.* Most of African collaborators peacefully adopted the European colonial policies such as tax collection, education system, growing cash crops, and forced labor among others.

- *Enrichment of some Africans.* Those who collaborated managed to become rich and gaining high status in their respective societies.

- *Recruitment of some Africans.* Africans who collaborated with European got a chance of getting jobs in European enterprises and in colonial administration.

Application Activity 10.1.2

Do same Africans collaborate with colonizers? If yes, what should be the consequences?

10.2. African resistance to colonial rule

Learning Activity 10.2

Carry out a debate on forms for resistance of Africans to colonial conquest. Thereafter, present your resolutions to the class.

Forms or methods of resistance

Resistors were people who opposed the establishment of European rule in Africa. They were reactionaries to European **imperialism** and annexation of their territories and in general they used primary and secondary forms of resistances defined below.

- **Primary resistance**

  This was direct confrontation by African communities at the invasion of Europeans into their land. They used force to expel the Europeans before they gained access to their land. A number of examples of primary resistance can be cited where African reaction immediately followed the arrival of Europeans.

- **Secondary resistance**

  This was a way used by Africans by initially accepting the imperilists to operate within their territories but later to rise against them after understanding their intentions e.g Mwanga of Buganda and Nandi from North Rift of Kenya.

Application Activity 10.2

Outline the forms of resistance of Africans to colonial conquest. Make a presentation to the class?

10.2.1. Reasons for the resistance

Learning Activity 10.2.1

Carry out a debate on reasons for resistance of Africans to colonial conquest and consecutive consequences. Thereafter, present your resolutions to the class.

Reasons for resistance

They included:

There was need to preserve African independence because some African people had nationalistic and patriotic feeling to their societies. Those who resisted saw it as a means of keeping away foreign intruders and maintaining the independence of their kingdoms. Such people were like Kabalega of Bunyoro, Samori Toure of the Mandika, Menelik and Theodore of Ethiopia, etc.

Some African chiefs and societies resisted because they trusted their military strength and they hoped defeating the Europeans. For instance, Kabalega with his Abarusura army, Mosheshe of Suto, Ngoni, Zulu, Samori Toure, etc.

Some Africans resisted because their traditional enemies had collaborated. Bunyoro resisted because Buganda had collaborated and gave a base to the

British, Samori Toure resisted because Sikaso had collaborated with the French.

Some Africans resisted because they were struggling to keep and guard their trade monopolies as they knew that the coming of Whites would force them out of trade. Some Africans resisted hoping that the Europeans could not withstand some African geographical environment using examples of explorers, traders and missionaries who had died because of the conditions in Africa.

Some Africans resisted in order to safeguarding their traditional religion because they supposed that their ancestors were not happy with the Christianity introduced by the Whites in Africa.

Some Africans resisted because of presence and pressure of Islam because it was known in some areas of Africa before the Christianity, which forced the Africa Moslems to counter the spread of Christianity and the Europeans.

Some African chiefs resisted because they had known that the earlier collaborators had been mistreated, undermined and politically subjected. Some chiefs who had collaborated were later overthrown and replaced by others. So, other chiefs who come to know about this decided to resist.

Some African chiefs resisted because they had a long standing enmity with the Whites. That long enmity was developed by explorers, missionaries and traders. For instance, Kabalega of Bunyoro quarreled with Samuel Baker and Samori Toure with the French.

Some African chiefs and societies resisted because the European colonial administrative and economic policies were so oppressive and exploitative like forced labor, high taxes, land alienation and overthrowing of the traditional political leaders.

Note: Generally, all African resistance cases ended up to a failure. A number of factors contributed much to the occurrence of this phenomenon.

10.2.2. Reasons for the failure of African resistance

At the time of the arrival of the imperialists in Africa, the chiefs and African societies had attempted to resist them, but they failed due to the following reasons or factors:

Africans were militarily weak comparing to the well-trained and well-armed colonial invaders while the Africans were poorly armed with traditional arms.

Disunity among resistors themselves because the African armed resistors did not organize a coordinated and joint struggle against Europeans.

Role played by the missionaries and explorers that had facilitated easy European penetration in Africa by identifying the strong and weak societies and preparing the minds of Africans.

Effects of slave trade because the Europeans had taken the Africans who were strong able to defend their continent and left those who were too old, weak, sick and very young who could not contribute much towards the success of resistance.

The role played by the collaborators who provided food, offered protection and even military support as they revealed the African defense secrets to the Europeans.

Use of diplomacy and treaty signing by the Europeans which meant the surrender and submission of African sovereignty because most African leaders were illiterate and ignorant about the content of the document they signed.

Constant civil wars among the African societies made them vulnerable to European defeat because the Africans had been weakened by those constant wars and no longer to defend their kingdoms or empires.

Africans were economically weak, and they failed to get finances for purchasing modern weapons that would level them with the Europeans and the Europeans imposed arms embargo on Africans.

Lack of patriotic and nationalism spirit because some Africans had no sense of political maturity and love for their territorial integrity.

Europeans were determined to colonize Africa while some Africans seemed relaxed and never sought support from their neighbors while the Europeans used all means to get victory against the Africans.

Geographical factors: the absence natural geographical defensive barriers like mountains, valleys and deserts in many places made it easier for European powers to triumph in their conquest of Africa. In only case that occurred in Africa was Ethiopia which benefited from its mountains to defeat Italians.

10.3. Examples of collaboration and resistance cases

10.3.1.The Maasai collaboration

The Maasai are a Nilotic speaking community. They occupied an area stretching from the Uasin Gishu plateau in the north to the plains around Mount Meru in Tanzania to the south. From AD 1750, they were the dominant group in the Rift Valley. Organised and strong militarily, the Maasai were a constant threat to their neighbours whom they raided for cattle at will. The caravan traders avoided Maasai country for they spared no strangers on their land. When in the late 19th Century the British appeared on the scene, it was expected that the Maasai would put up a stiff resistance against them. But they did not, and instead became one of the best examples of Kenyan collaborators with the invading Europeans.

Laibon Lenana with his British visitors

https://elimufeynman.s3.amazonaws.com/media/resources/Laibon_Lenana.JPG

A photo of Lenana, the Chief Medicine-Man of the Maasai circa 1890. Pt Lenana (4,985m), the third highest peak, on Mount Kenya was named after him by Halford Mackinder. Mackinder made the first ascent of Mount Kenya in 1899. Lenana is sitting next to Sir Arthur Hardinge (the man wearing spectacles). Lenana was the son of Batian who was the previous Chief Medicine-Man. Batian is the name of the highest peak on Mount Kenya.

Reasons for Maasai collaboration

This response can be explained by five main factors:

Effects of the rise of the Nandi: The rise of the Nandi from the 1850s adversely affected Maasai power. They began raiding the same communities for cattle which were traditionally Maasai raiding grounds. The Nandi even successfully raided the Uasin Gishu Maasai. Second, at the time of the British penetration of Kenya the Maasai were economically and politically in a state of decline. The civil wars of the 19th Century had destroyed whole sections of the Maasai including the Uasin Gishu, the Ngurumaini, the Iloogolala and the Losegallai. From 1889 to 1890, cattle diseases spread to Maasailand, especially rinderpest and pleuro-pneumonia.

Drought of 1891: In 1891 there was drought and famine with smallpox and cholera, further reducing both human and animal populations. As a result of these calamities, many Maasai joined up with Kikuyu and Akamba neighbours.

Others sold their women and children to neighbouring peoples. Still others became mercenaries, especially in the armies of Mumia and Akamba. The Maasai were no longer as strong as they used to be.

Succession disputes: In 1890, Mbatiany, the great *Laibon* of the Purko and Rift Valley Maasai, died. Although a laibon by tradition was only a ritual expert and prophet, Mbatiany had also gained political power in the civil wars. Thus, the position of *laibon* was still politically attractive when Mbatiany died, but there was no one of his stature to succeed him, and his two sons, Lenana and Sendeyo both claimed and disputed the position of *laibon* for ten years. Sendeyo was finally driven with his followers to the Loita region of northern Tanzania. But he never gave up and continued raids against the territory of his brother Lenana who remained in the area between Ngong and Naivasha.

Dispute with the Kikuyu: Succession dispute placed the Maasai in an even weaker position in the face of the incoming British. Lenana was also in dispute with the Kikuyu. Following the calamities that befell the Maasai as already outlined, Lenana had arranged for some Maasai women and children to be cared for in Kikuyu villages to avoid certain death. When he later went back for them he learnt that the Kikuyu had sold many of them to the slave traders. He quarrelled with the Kikuyu and prepared to go to war against them. He grew desperate: his enemies threatened to destroy him and his people; he was faced by the problems of raids by Sendeyo; there were frictions with the Kikuyu; famine and disease were afflicting his people and cattle. Lenana sought the support of the IBEACO agent, Francis Hall at Fort Smith. And Hall was only too happy to oblige, and assisted Lenana in his campaigns against Sendeyo and the Kikuyu. The British and the Maasai became allies. Maasai warriors assisted the British against other Kenyan peoples from 1894 to 1908.

The Kedong Valley Massacre: There was the Ewuaso-oo-Ng'indongi Massacre (Kedong Valley Massacre) of November 1895, and the friendship between Lenana and the British was sealed. A caravan of the Kikuyu, Swahili and Arab porters was returning from Eldama Ravine. Resting in the Ng'indongi Valley near Naivasha, members of the caravan attacked the Maasai, stole food and seized some Maasai girls. The Moran attacked the caravan, killing 647 out of 871 men. On getting the news, a Scottish trader, Andrew Dick, who was camped nearby, took the caravan side and set forth with two French travellers to fight the Maasai. He shot dead about 100 Maasai before he himself was killed. But this incident, in which three white men had killed a hundred Maasai warriors in one encounter, so shocked the Maasai that they immediately sought peace. Subsequent investigation into the whole incident by British officials exonerated the Maasai and put the blame for the Massacre upon the porters.

Lenana and his people were greatly impressed both by the military might of the white men and the magnanimity and sincerity of the British officials: From these and earlier contacts, good relations between the Maasai and the British were established, and Lenana and his followers collaborated with the British.

10.3.2. Resistance of Africans to colonial rule

The following table summerises a number of African resistance cases:

Resistor	Area
Bai Bureh (Kabelai)	Temne State of Kassa (Sierra Leone)
King Mutota	Mwenemutapa Kingdom
King Nana	Itsikiri People
Shaka	Zulu People (Ngoni tribe)
Queen Nzinga	Ndongo/Angola
Seyyid Said	Zanzibar
Qeen Ranavalona	Madagascar
Kabalega	Bunyoro Kingdom
Behanzin	Dahomey
El Hadj Omar	Tukolor people
Rabah	Nilothic Sudan
Samore Toure	Malinke people/Mali
Osei Bansou	Ashanti Kingdom
Mirambo	Nyamwezi chiefdoms
Lobengula	Shona-Ndebele people
Prophet Kijinkitile Ngwale	Tanganyika (Maji Maji uprising)

According to the table above, many people in Africa tried their best to resist the European occupation. But some a few cases were chosen so as to apprehended how the reaction took place such as Samoure Toure.

Resistance of Samoure Toure in Mandinka Empire

The Mandika people occupied the area of Western Sudan, bordered on the West by Futa Jalon, on South by forests, in the north by the Tokolor Empire and in the East by the Mossi and Asante's kingdoms. The people of the area were Malinke, part of the great Mande-speaking family.

Samori Toure was born in 1830 to a Malinke peasant of a Dyula clan who practiced African traditional religion, later become Muslims and traders.

Being a Dyula by birth, he later joined Dyula traders to trade in gold from Wassulu and cattle from Futa Jalon. As a trade, he travelled widely to market towns in search of firearms, horses and cattle. He reached Freetown and the Tokolor Empire.

In 1852, he joined and served in the army of Sori Birema Amande chief of Bisandugu in exchange for the release of his imprisoned mother. But he rapidly began to build up an army of his own, centered round a solid nucleus of friends and relatives.

Between 1870 - 1890's, Samori Toure was master of a large empire which included the gold-bearing area of Boure. He established his capital at Bisandugu. His expansion had brought him into conflict with Kankan and Wassulu states which he captured in 1880's.

Reasons for the resistance

The reasons that led to the conflict between Samori Toure and the French were imperial and defensive in nature:

Samouri Toure defended Mandika independence from being colonized by the French.

Defense of Islam since the French colonialists were Christians while the Mandika were Muslims. Consequently, resisting them was a purposeful action to defend Islamic state against infidels.

Samouri Toure defended trade because the French domination would monopolize the trade in the empire by out competing the Mandika merchants.

The French colonial administration was very oppressive and repressive as it was in Algeria and Senegal.

Samouri Toure defended the land from the French settlers because they were looking the fertile soils which were under the ownership of the Malinke people.

Samouri Toure wanted to conclude an alliance with the British because he had shown the willingness to hand over his empire to the British protection other than the French.

Samouri Toure defended Mandika culture which the French were set to destroy and replace it with the French culture through their policy of Assimilation.

The French plan to use Tiebe of Sikasso to attack and when Toure found out he dissolved the treaty he had concluded with Sikasso and attacked them before it was too late. Unfortunately, Samori Toure was defeated.

False foreign support because Samori Toure had been falsely encouraged by the military support had expected from the British, Creoles of Sierra Leone and Tokolor against the French. However, they had betrayed him when they left him alone in the battleground.

Europeans were exploitative in nature; they subjected Africans to forced labor, over taxation and its brutal collection like the hut tax in Sierra Leone. Aware of this nature of Europeans, Samori Toure of Mandika had to resist.

Samori Toure (1830-1900)

https://cdn.face2faceafrica.com/www/wp-content/uploads/2018/03/Samori.jpg

A charismatic and revered leader in his time, Samori Toure was a Guinean Muslim cleric and the founder and leader of the Wassoulou Empire of West Africa. Besides south-eastern Guinea, the Islamic Empire stretched to parts of the Ivory Coast, Sierra Leone and Mali. Samori Touré led an armed resistance against French colonial rule from 1882 until his capture in 1898. He was then exiled to Gabon where he died on June 2, 1900.

Samori Toure's downfall

A number of factors explain Samori Toure's downfall:

He was unsuccessful in winning British support against the French. Britain had decided that the Mandinka area was a French sphere of influence.

There were differences and lack of unity among African ruler. Samori did not get the support of his neighbours, such as Ahmadou Sekou of Tukolor, Tieba of Sikasso.

Samori was faced with local resistance due to his scorched earth policy and ruthless aggression against his neighbours. He thus dissipated his energy fighting the French and fighting wars of conquest in the east at the same time.

Non-Mandinka subjects – largely captives – were cruelly treated and did not give the right level of support against the French. They even tended to welcome the French, whom they saw as their liberators.

French troops were better armed and trained.

Shifting of the empire eastwards weakened him economically. He was cut off from the gold fields of Wangara where he used to obtain his gold.

Amori was also cut off from Freetown where he used to buy firearms. So he had to rely entirely on his military workshops for supplies, which were not adequate.

The new empire was surrounded by the French and the British. The French attacked from the Ivory Coast; the British occupied Asante in 1896; the French had also occupied all the surrounding areas by 1898. Therefore, Samori was stack at his second empire at Dabakala.

His troops suffered heavy losses.

The empire was too large for him to manage effectively.

Samori was tricked into believing that if he surrendered, he would be allowed safe conduct and quiet retirement in his home village. But the French did not keep their promise, and when he surrendered in 1898, he was deported to Gabon, where he died in 1900.

Results of Samori Toure's Resistance

Samori's resistance had the following results:

- Samori lost his independence as the Mandinka Empire was conquered;
- There was a lot of loss of lives and property as a result of the war;
- Samori was sent into exile in Gabon where he died in 1900 at the age of 70.

Application Activity 10.3

Discuss the reasons for Samori Toure's downfall in his resistance against the French occupation of Mandinka.

10.4 Consequences of African response to colonial rule

Learning Activity 10.4

Read different documents or use internet, assess the consequences of African response to colonial rule

10.4.1. Consequences of resistance

Depopulation: caused by the loss of lives due to the fighting because where Africans tried to resist, Europeans reacted by killing them massively. It was also due to displacement of people who were flying from the battle field.

Destruction of property: due to the fighting between Africans and Europeans, there was destruction of properties such as houses, crops and villages, etc.

Famine: because of insecurity and instability, economic activities were disrupted and people could not provide themselves with foods and essential items. In some cases, this famine was also caused by military tactics like "scorched earth policy" used by the Germans in Tanganyika.

Spread of diseases and other epidemics: This was due to the presences unburied bodies and by the fact that people were living in forests because their houses had been destroyed.

Rise of African nationalism: the rebellion provided a lesson to the Africans

because the patriotic and national consciousness was implanted in these people who participated in the revolt and later used as base for future nationalist.

Spread of Christianity: Traditional religion lost its credibility among the Africans because of its defeat after the execution of its leaders. Thus, this opened chance for the spread of Christianity.

African submission to colonial policies: Some native people accepted to go and work for the Whites on their roads, farms and railways construction and other projects.

Increase of European settlements in Africa: after defeating African resistances, Africa was secured and this encouraged other European to come massively to settle in peaceful African regions.

Land alienation: Because of the end of the war of resistance, many Europeans settled in Africa which increased the confiscation of the land of the Africans. For instance, Zimbabwe still has a very large population of Whites.

10.4.2. Consequences of African collaboration

The Maasai collaboration had a number of consequences:

The British helped the Maasai against the Kikuyu and against his rival brother Sendeyo, and later the Maasai *morans* helped the British in their punitive raids against the Nandi in 1905 and other 'unco-operative' communities.

The British were able to build their railway across Maasailand without any trouble.

Lenana increased his prestige because the British rewarded him with cattle and he not only successfully claimed the *laiboniship* but was given the grand title 'Paramount Chief of the Maasai' in recognition of his support for the British. This was a purely political position, which helped to alienate him from many Maasai. He then moved permanently away from his traditional home among the Loita to Ngong, to live among the Kaputiei and Keekonyokie.

However, this happy relationship did not exist for long. Not all British administrators were friends of the Maasai and British Commissioner of the East Africa Protectorate from 1901-04, Sir Charles Eliot openly despised the Maasai, asserting that they should abandon their 'socially and politically abominable' nomadic habits and settle down. Eliot considered that the Maasai

had served their purpose and could no longer pose a threat to the railway or to the administration.

The Anglo-Maasai Agreements, 1904 and 1911: Eliot was succeeded in 1904 by Sir Donald Stewart, who in the same year accomplished what Eliot had been working on earlier - the signing of the first Anglo-Maasai Agreement. While Donald Stewart represented the British, the Maasai were represented by Lenana and his associates such as Masikonte ('Chief' of Laikipia) and Ole Gilisho ('Chief' of Naivasha). But the mass of the Maasai had no say in the matter. The Maasai are said to have agreed to move to two reserves – to the south of Ngong and to the Laikipia plateau. They were promised that the two areas would remain theirs 'so long as the Maasai as a race shall exist'. A half-mile corridor would be created to link the two reserves.

But none of these points was implemented. On the other hand, all the land formerly owned by the Maasai was made available for white settlement. As a matter of fact, the Colonial Government and local settlers in particular were determined to alienate the enviable Maasai land.

By 1911, the settlers were putting pressure on the Government to move the Maasai out of Laikipia so that they could move there themselves. The Laikipia Maasai, through their chief, Legalishu, refused to move. Lenana, on the other hand, is said to have agreed as the 'Paramount Chief'. The second Maasai Agreement of April 1911 settled the matter. This time, the Maasai were literally forced to vacate their lands at great personal inconvenience and loss of property. In fact, their lands in Laikipia were appropriated before adequate arrangements were made for them in the less attractive southern reserve (Ngong) even before the Imperial Government in London had given its approval. It is doubtful whether the Maasai agreed to move from Laikipia.

By April 1913, they had vacated Laikipia and moved to the enlarged, but drier and less attractive southern reserve in Ngong. The Maasai 'as a race' still existed; but they had virtually been forced to vacate Laikipia for white settlers and, as for other communities, their collaboration had not spared them from the ravenous intents of colonialism.

Application Activity 10.4

1. Explain the consequences for resistance of Africans response to colonial conquest?

Use a combination of knowledge, skills, attitudes and values you have acquired about the African response to the colonial rule. Present your role play in the plenary.

End unit Assessment

1. What do you understand by the following terms?

   a. Resistance;

   b. Collaboration

2. Explain the reasons for the collaboration of Masaai with the British?

3. Assess the reasons for resistance and collaboration and the effects. Discuss whether resistance was more important than collaboration.

4. Explain the reasons of the failure of African resistance to the European conquest.

CONTRIBUTION OF THE MAIN ANCIENT CIVILIZATIONS TO THE DEVELOPMENT OF THE MODERN SOCIETY

Key unit competence: The student-teacher should be able to explore the contribution of the main ancient civilisations to the development of the modern Society.

Introductory activity

Source: https://seetheworld.travelforkids.com/the-parthenon-athens-london-ancient-greece/

Explore above picture (Parthenon) and answer the following questions:

1. Identify the form of art Parthenon of Athens represents?

2. Identify its artist, location and period?

3. Discuss its influence today?

11.1 Location, occupation and expansion of Greek Civilization

Human evolution has informed changes in human development. What is civilization? Where did it begin? And how does it explain where humanity finds itself today? These questions have been posed by humanity itself for many years. We will attempt to provide answers to them in this chapter.

The word "civilization" comes from the Latin word '*civis'* which means a city. Therefore, civilization is a way of a group of people that entails their various way of life such as culture, dressing and food. Civilization is life of human beings, in cities and towns. Urban dwellers had to have rules or laws to live by, someone to govern them, someone to make them or see them work together, urban dwellers must also exchange goods.

The earliest civilizations began along the banks of great rivers in warm countries where the soil was fertile. Examples of such rivers were the Nile in Egypt (which gave us the Egyptian Civilization), the Tigris and Euphrates in Mesopotamia (Mesopotamia) and the Indus river (which gave us the Indus Valley civilization). In these valleys, a variety of crops grew hence keeping hunger at bay. This enabled people to have time to study the things on earth and heavenly bodies in the sky.

Two civilisations developed in Europe at different times but immediately one after the other. The Greek Civilisation preceded the Roman one. The development of these civilizations happened from around 1750 B.C to AD 500. Each of these civilisations brought high levels of development and organisation to the human society at the time. Their ideas were to be later useful to humanity hence forming the background to its development today.

Map of Ancient Greece

Source: https://i.pinimg.com/
originals/68/64/6d/68646d467454dc8238590575b6c4655b.jpg

From the ancient times to today, the Greeks have called their land Hellas while they call themselves Hellenes. The names Greek and Greece were used to describe them later on by the Romans. Superiority of Roman Civilisation made their names to stick.

Greece is to be found in a rocky, mountainous southward extension of the Balkans, on the east of Mediterranean Sea. On one side, the eastern shore lays the Aegean Sea. The Ionian Sea, facing Italy, is on the western side. To the south, across the Sea of Crete from the portion of Greece known as the Peloponnesus, is to be found the large island of Crete. The whole country is stunning and very beautiful. It has over one thousand islands, the sea, the mountains and numerous fertile green valleys.

Only 20 percent of Greece is suitable for agricultural production. Most of the high mountains ranging into 6000 feet, narrow fertile valleys and small to medium size but fertile plains such as those of Thessaly and Boeotia are usable for agriculture. Rivers are small and sometimes dry up during summer thus making farming a challenge. Nevertheless, most of her climate is mild and favourable for cultivation of crops such as wheat, olive and grape vines that could support the population of ancient times. As during the Ancient times, today, the hills and mountains provide pasture to goats, sheep and cattle.

Greece was founded on conquest. The area witnessed invasions from time to time from around 1900 BC. By the beginning of the eighth century B.C, The Greek Civilization had taken shape. But it was not until the 4th Century BC that it became the common cultural currency of the Mediterranean and Near Eastern worlds. This was the time of the conquests of Alexander the Great's empire.

Greece was invaded by various groups at different times. The decedents of these groups were the ones who were later to be known as the Greeks. They settled in the peninsula and evolved an unusual system of government for themselves on the hills and rocky coasts which gradually developed into city states.

Cretans

Their entry into the Peninsula began around 2500 BC and was first done by Cretans. One of their ancient kings was known as Minos. Theirs was therefore known as Minoan civilization, named after their king. The civilization was mainly concentrated along the Aegean Sea. These people are described to have lived well had hot and cold running water, bathrooms and possessed elaborate furniture.

They are also said to have protected their valuables with metal locks and keys. Their houses are also said to have had plastered interiors which were decorated with paintings called frescoes, a technique of painting on wet plaster still in use even today.

Cretans are further said to have been fond of dancing, boxing, racing and bull leaping among other sports. Lastly, they are described to have been slender, short and had dark curly hair and been a very peaceful community who were among the earliest sea traders in the region. Trade what was thus brought them to the shores of main land Greece.

Archeans

After the Cretans were the Achaeans who arrived about 2000 B.C. These groups came to dominate the trade and government of the area. Near the Sea, they met and interacted with the Cretans thus giving rise to a new civilisation called Mycenaean. This civilisation was marked by constructions of walled cities and development of bronze goods. They occupied Knossos around 1400 BC and ruled it until 1100 B.C. hence making them rule the whole of the Aegean area.

Later the Bronze – Age civilizations of the Mycenaens were acquired by later groups. One of the outstanding groups was the Dorians. They invaded the area and overran Knossos around 1100 BC.

Dorians

The Dorians invaded Greece from the North and drove the Myceanaens off to Asia. At around the same time, another linguistic and religious subgroup known as Ionians reached the area. Around the 5th Century the Ionians and Dorians engaged in intensive rivalry in Greece.

The Ionians mainly inhabited the city of Athens and even prohibited the Dorians from entering their sanctuaries. There was thus tension between the groups even though they interacted in various ways to give forth to the Greek Civilisation between 1000 BC and 800 BC.

The Greek city states that existed in the area during their civilisation included: Athens, Sicyon, Megara, Corinth, Thebes, Chalccis, Eretria, Boetia, Argolis, Phoxcis and Thessaly, Arcadia, Archaea, Aetolia.

These cities were involved in various wars. Examples of such wars are:

- Peloponnesian war (431 – 404 BC); and
- Corinthian war (395 – 386 BC)

Application Activity 11.1

1. Explain the relationship between *Ionians* and *Dorians* in Ancient Greece?
2. Identify explain the relationship between city states of ancient Greece?

11.2. Location, occupation and expansion of Roman civilisation

Learning Activity 11.2

Using the Atlas, Internet and historical sources of information;

1.   Identify the location, occupation and expansion of the Roman Civilization in Europe.
2.   Explain the human settlement in ancient Rome.

Present your findings in class.

The Roman Civilisation grew along the Tiber River in central Italy. It was mainly first concentrated in the city of Rome. This was after the Romans, conquered the Greeks in 146 BC. They founded the city in 753 BC.

According to legend, this was done by two twin brothers – Romulus and Remus who were abandoned on the Tiber River as infants and raised by a she-wolf. The two decided to build the city. By the end of the Fourth Century BCE. the city was already the dominant power on the Italian peninsular.

For five centuries thereafter, Rome's power steadily increased. By the first century CE, it controlled Greece and most of her colonies, as well as most of Western Europe. It expanded her hegemony in these areas through conquest.

Rome also managed to take control of the powerful North African city of Carthage hence uniting the entire Mediterranean region. She also controlled the Mediterranean Sea.

At the peak of its powers, her empire covered Egypt, Greece, Asia Minor, Syria – all to her East. To her west were Tunisia, Algeria, Morocco and Spain, Portugal, France, Switzerland, Belgium and England. She managed to Conquer all these lands.

Rome's development was greatly influenced by the geography of the Italian peninsular. The area had excellent marble and small quantities of lead, tin, copper, iron (on the island of Elba) and silver in its extensive coastline. There were few good harbours, most of which faced the west away from Greece and the Near East. Ancient Italy, nonetheless, was well endowed with large forests.

It had more fertile land than ancient Greece. However, it was more exposed to invasion. Invaders entered it easily, as the Alps posed no effective barrier

to invaders from central Europe. To make matters worse, Italian low lying coastline opened it to invaders from the sea. All these made the Romans, from an early time in their settlements, to be absorbed in military pursuits to defend their own conquests against the invaders.

General Lafayette (1757 - 1834)

https://i2.wp.com/geoawesomeness.com/wp-content/uploads/2013/11/WorldRomanEmpire.gif?fit=900%2C707&ssl=1

The geography of the Italian Peninsular made possible the rise of Rome. The peninsular extends about 750 miles from north to south with a width of about 120 miles. It is centrally located in the Mediterranean. The city of Rome is in the centre of Italy. This central location made Rome to expand, first in Italy, and later in the lands around the Mediterranean Sea.

Italy's location made it easier to unify than Greece. The Peninsular is not broken up into small, isolated valleys. The Apennine Mountains formed a ridge from north to south and divides the country into west and east. Italy was equally blessed by having broad, fertile plains, both in the north under the shadow of the Alps, and in the west, where the Romans settled. The fertile lands supported her growing population. Rome was built on seven hills and was easily defensible.

Occupation of Rome

The earliest settlers in the Italian peninsular arrived in prehistoric times. From as early as 1000 to 500 BC the area was already settled. Three groups inhabited the region and eventually battled for its control. These were: the Latins, the Greeks and the Etruscans. The Latins were farmers and livestock keepers. They wandered into Italy across the Alps around 1000 BC These people settled along the Tiber river valley in a region they called Latium. They are credited with building the first settlement at Rome. This was a cluster of wooden huts on Palatine Hill, one of the seven hills in the city. Other main hills were Esquiline and Quirinal. The Latins were the first Romans.

Next to invade the area were Greek settlers. They arrived and settled in the area between 750-600 BC. They brought with them elements of their civilisation. They established about 50 colonies on the coasts of southern Italy and Sicily. Their cities became prosperous and commercially active. They taught the Romans farming, especially how to grow grapes and olives.

Unlike Latins and Greeks, the Etruscans (or Rasenna as they called themselves before they were given the name Etruscans) were native to northern Italy. These people were skilled in metal works and engineering. They exerted a great influence on the Roman Civilisation. This was especially in writing, (where the Romans, adopted their alphabet) and which had been borrowed from the Greeks) architecture (where they influenced Rome's architecture, especially the use of the arch). The Romans are also said to have borrowed religious ideas from both the Greeks and the Etruscans e.g. from the Etruscans, they borrowed rituals which they believed helped them to win the favour of the gods. The Etruscans are also the ones who built the city of Rome and even gave the Romans their dress – the *toga* and short cloak. The Romans also borrowed their military organisation.

The Romans, from the Greeks, even took Greek gods but changed their names e.g. Zeus became Jupiter, while Hera, the queen god, became Juno. They also gave Rome its artistic and cultural models through their sculpture, architecture and literature.

Application Activity 11.2

1. Explain how the geography of Italian peninsular made possible the rise of Rome?

2. Identify and explain the main phases of expansion of Roman Civilization?

11.3. Distinctive elements of Greek Civilization

Learning Activity 11.3

1. Using the Internet and other sources of historical information and write them down in your notebook;

2. Identify and explain the distinctive elements of the Greek Civilization and present them in a class discussion.

11.3.1. The distinctive elements of the Greek Civilizations

The Greek Civilization permeated virtually every aspect of the human life. It marked a complete refinement of its predecessors, which are Egyptian and Mesopotamian civilizations. Some of its elements were:

A common language

All the Greece islands spoke an identical language known as Greek. They were thus able to communicate easily with one another. The common language also brought feelings of togetherness among the islands' inhabitants. Greeks had forgotten their diverse backgrounds. All of them considered themselves as one race. They regarded non-Greeks as barbarians- men and women whose speech was to them meaningless noise.

The Greek language gave them a great advantage. It was something of superb beauty and clarity. The people closely associated settlement in city states with it. Greek was spoken and written. The language was also used for instruction in both private and public functions. The Greeks also had a common alphabet. This formed the basis of the Greek language. In the 8th Century BC, they adopted a simpler alphabet from the Phoenicians.

Settlement in cities

City states were a major feature of the Greek Civilization. Greeks lived in cities which were all independent of each other. Each city and the farms around it formed a separate state called a *polis*. Sometimes a city sent out a band of its citizens to find a daughter city elsewhere. The new city was quite independent of its parent city, although naturally it had close ties with the latter.

By the 8th and 7th Centuries BC, cities were built almost everywhere throughout Greece. All these cities were independent. The city-states forged alliances with

one another. Each city state was proud and jealously guarded its independence. This made them to be characterized by battle and shifting alliances. Cooperation among them also took place. The citizens were very patriotic. Where the enemy was non-Greek, the other city states came to the defense of their counterpart.

The city-states governed themselves differently. Sometimes they had kings for example at Sparta. Other cities were led by a self-imposed strong man who ruled the way they wanted. Such a leader is known as a tyrant. Sometimes the nobleman ruled, and this was called an aristocracy. Sometimes all the citizens took part in the government. This was called a democracy. It was practiced in Athens. All adult male assembled together to discuss issues of interest to their polis. Other forms of government in the city states were: monarchy, oligarchy and aristocracy.

Ancient Greek city of Athens

In city states were found the *asty* (city itself) with its watchtower, the *agora* (public square/market place) and surrounding rural- agricultural lands referred to as the *chora*. The asty was the business, political, religious and social centre of the entire community while the Chora provided the food to both the villages and to the city.

Participation in games

In Ancient Greek, there was a strong belief that athletic competitions were a way to please the gods and honour the dead heroes. Greeks therefore participated in the Olympic games from 776 BC. During the games, fighting city-states even suspended wars between them to allow the competitions to go on.

The games were held after every four years. They attracted some 40,000 Greeks into the stadium built in Olympia. The games were dedicated to the god Zeus, father of the gods. The games lasted for more than five days.

Games events included foot races, wrestling, boxing, jumping, javelin, discus throwing and chariot-riding. Athletes were proud of their bodies and emphasized physical fitness. A greek by the name Myron, made a famous marble sculpture of a discus thrower around 450BC. This sculpture survives in the Roman copy of the Greek Bronze. The most celebrated event during the Olympic Games was known as the pentathlon. It was considered the supreme contest of athletic skill. Winners were crowned with a wreath of olive leaves, a coveted Olympic prize. The wreath of olives awarded the candidate was considered sacred to Zeus.

The Greek Olympic Games came to an end in 393 AD. They were banned by a Christian Roman Emperor. He saw them as pagan practices. But fifteen hundred years later, the games were revived through the efforts of a French baron, Pierre de Coubertin, who was inspired by the ideals of the Ancient Greeks. In 1896, the first modern Olympic Games were held in Athens, Greece. Since then, the games have been a major event in the history of sports in the world.

Belief in gods and goddesses

Ancient Greeks were very religious. They believed in gods and goddesses. They had a common religion based on twelve chief gods and goddesses. These deities were thought to live on Mt. Olympus, the highest mountain in Greece.

The gods and goddesses include the following:

Zeus – the chief god and father of the gods

Athena – goddess of wisdom and craft

Apollo – god of the sun and poetry

Aphrodite – goddess of love and beauty

Poseidon – brother of Zeus and god of the seas and earthquakes

Hades – the god of the underworld – where the spirits of the dead went

Nemesis – god of vengeance

Nike – goddess of victory

Apollo - god of archery, music, poetry, prophecy, medicine and later on god of the sun.

Although the twelve gods and goddesses were common to all Greeks, each city-state usually singled out one of the twelve Olympian gods as its guardian e.g. Athena was the patron goddess of Athens, for example. Each polis also had its own local gods. These local gods remained vital to the community as a whole. Important elements in the Greek religion were rituals and festivals. The Greeks wanted the gods and goddesses to look favorably upon their lives and activities. This was what informed these religious practices.

Artistic heritage

The Greeks attached a lot of importance to artistic expressions. Their arts have greatly influenced the standards taken by those of other European groups. Human beings were the subject matter of ancient Greeks' art. In them, people

were presented as objects of great beauty. It was based on the ideals of reason, moderation, balance and harmony in all things.

Greek art was shown in their unique architecture and sculptures. Here, they went to great lengths to show their expression of beauty. Some of these works still stand today. On architecture, their artistry was visible in the temples they built for their gods and goddesses. An example was the famous building built in the fifth century BC, the Parthenon. This temple was built between 447 and 432 BC under the supervision of Ictinus and Calibrates as the master builders. The temple covered 23,000 square feet.

It was dedicated to Athena, the patron goddess of Athens. The temple was also dedicated to the glory of Athens and the Athenians. It shows the principles of classical architecture: the search for calmness, clarity, and freedom from unnecessary detail. The Parthenon still stands on the Acropolis in Athens. Its classical beauty and symmetry symbolize the power and wealth of the Athenian empire. The temple was decorated with statuary and beliefs by the sculptor Phidias.

They also made sculptures and statues. Their sculptors showed relaxed attitudes. Most of their faces were self-assured, their bodies flexible and smooth muscled. They were life-like as the figures bore natural features.

The sculptors shown their ideal standards of beauty. Most were informed by Doryphoros, a known sculptor at the time, who operated on the theory that use of ideal proportions, based on mathematical ratios found in nature, could produce an ideal human form, beautiful in its perfected features. The figures were graceful, strong and perfectly formed. Their faces showed neither laughter nor anger, only serenity. Sculptors also tried to capture the grace of the idealized human body in motion. They valued order, balance and proportion in the works.
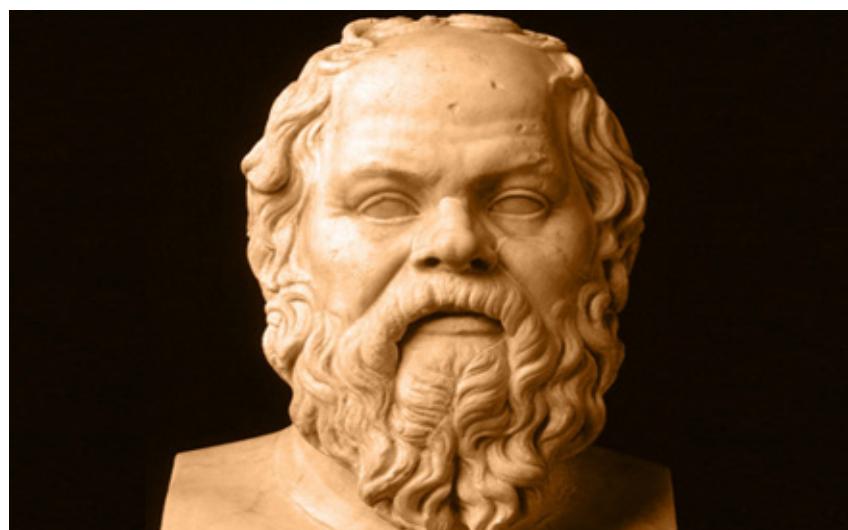
Love of philosophy

In the Greek society, there were thinkers who challenged the belief that events were caused by the whims of gods. Instead, these thinkers, used reason and observation to establish the causes of things. They were known as philosophers or lovers of wisdom.

The philosophers explored many subjects from mathematics and music to logic (rational thinking). Some were interested in ethics and morality. Through reason and observation, the thinkers believed that, they could discover laws that governed the universe.

They based their philosophy on two assumptions:

- The universe is put together in an orderly way, and subject to absolute and unchanging laws;
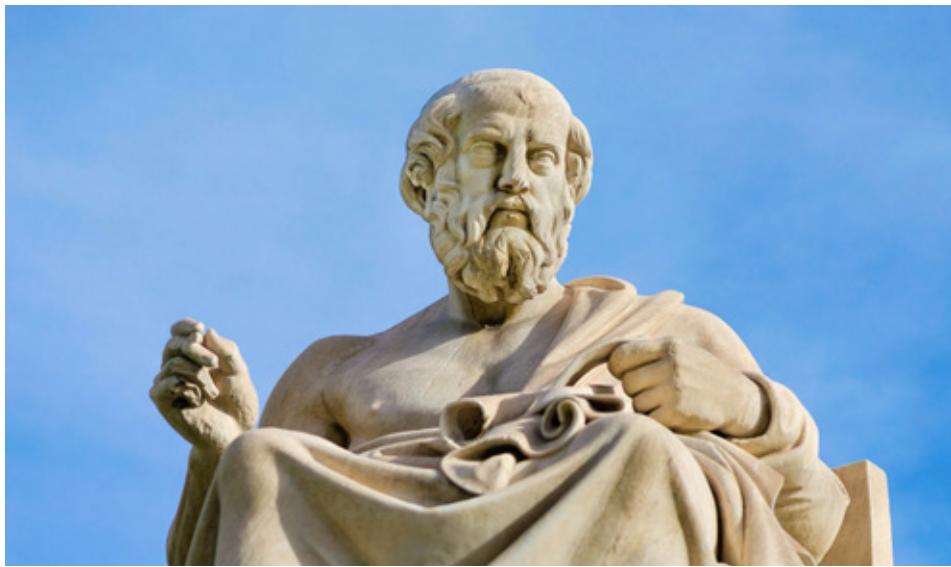- People can understand these laws through logic and reason.

Greek philosophers were divided into two. There were those who questioned people's unexamined beliefs and ideas of justice, and other traditional values. These were known as the **sophists**. The most famous of them was Pytagoras. He took a position questioning the existence of the traditional Greek gods. Pythagoras also argued that there was no universal standard of truth, saying 'Man (the individual) is the measure of all things ...' These ideas were considered dangerous and radical.

Socrates (469-399 BC), Ancient Greek philosopher

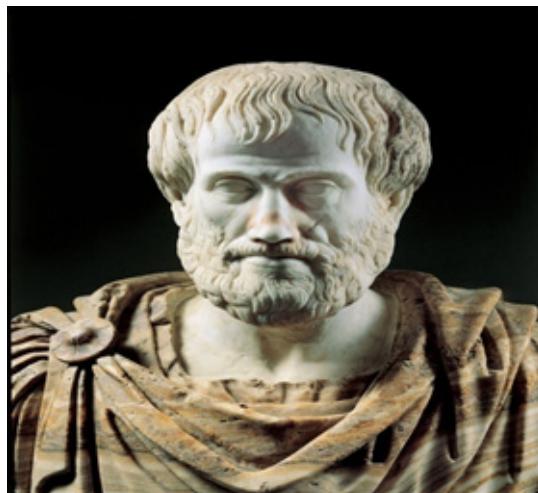*https://www.lowimpact.org/wp-content/uploads/socrates.jpg*

Marble portrait bust from the Archaeological Museum, Athens. Socrates (469-399 BC) is considered to be the intellectual father of modern Western philosophy. His method of enquiry was to enter into a penetrating discussion with his companions, questioning the nature of knowledge itself in pursuit of absolute truths. Socrates himself wrote nothing, but versions of his conversations are recorded in the written works of his pupils Plato and Xenophon. Socrates' pursuit of true knowledge brought him into conflict with the piety laws of his native Athens, where his eventual prosecution led to enforced suicide. (Photo by Ann Ronan Pictures/Print Collector/Getty Images)

Plato (c428-c348 BC), Ancient Greek philosopher

https://www.greeka.com/photos/greece-history/famous-people/plato/hero/plato-1280.jpg

Plato (428-348 BC) was a Classical Greek philosopher and founder of the Academy of Athens, the first university of the western world. Along with his teacher Socrates and his student Aristotle, Plato is considered to have set the grounds for Western philosophy and to have influences the thinking of many modern philosophers.

Aristotle, 384 - 322 BC, Greek philosopher

https://cdn.britannica.com/84/87984-050-7C5547FE/Detail-Roman-copy-portrait-bust-Aristotle-Greek.jpg

Aristotle (384-322 BC) was a Greek philosopher and polymath, a student of Plato and teacher of Alexander the Great. His writings cover many subjects, including physics,

metaphysics, poetry, theater, music, logic, rhetoric, linguistics, politics, government, ethics, biology, and zoology. Together with Plato and Socrates, Aristotle is one of the most important founding figures in Western philosophy. Aristotle's writings were the first to create a comprehensive system of Western philosophy, encompassing morality and aesthetics, logic and science, politics and metaphysics.

Then there were critics of the sophists. One of their harshest critics was Socrates. Socrates believed that absolute standards did exist for truth and justice. He however, encouraged Greeks to go further and question themselves and their moral character. But like the sophists, his ideas were considered radical and poisonous. He was later sentenced to death over the same. Others were Plato (a student of Socrates) and Aristotle (a student of Plato).

Literature and drama

Athens led the other Greek city states in literature and drama. The latter was made up of both tragedy and comedy. Epic and lyric were other literary forms in the Greek world of literature. Drama is said to have developed out of the choruses that chanted lyrical poems also known as Odes, to the god Dionysius. A group of citizens judged the plays and awarded the winner a simple prize: a wreath of ivy. The plays were partly acted and partly chanted. Action was limited as emphasis was on the story and its meaning. Greek literature began with the epics of Homer, whose stirring tales inspired later writers.

The drama was closely tied to the political and religious life of the state, which sponsored it. The Dionysian odes were improved by adding characters and chorus into them, making them conversational, hence being able to bring human conflict on the stage.

In the drama, staging remained simple. There were two or three characters (all male) wearing masks, with a chorus of twelve to fifteen members chanting commentary on the action. Dialogue was in verse, and movements were slow, solemn and formal, punctuated by music and dance; but the emotional impact of tragic drama could be overwhelming.

Aristotle is credited with the introduction of definition and explanation of the nature of tragedy. He declared that the purpose of tragedy was to inspire pity and fear in the audience, and so to purge these emotions through a catharsis.

Comedy, on the other hand, was even more directly a form of direct political commentary. It also addressed themes such as sex, farming, the good old days, the nightmare of politics, the oddities of religion and the strange manners of the town, among others.

Prose was another literary genre that emerged in Ancient Greek. The people, from the fifth century, began to express philosophical and political ideas through prose. This symbolized the increasing functional literacy of mostly, the Athenians. It was in this background that later major literary achievements, by Plato and Aristotle, were to emerge.

Drama held a vital position in the public life of Athens that citizens were sometimes paid to attend the plays, just as they were paid to hold public office. As part of their civic responsibility, wealthy citizens bore the cost for producing the plays.

Writing of History

We owe the discipline of History to the Ancient Greeks. At first, History was part of literature until Herodotus campaigned for its separation from literature. The Greeks applied observation, reason, and logic in understanding the human past. Herodotus was the pioneer in this hence he is often referred to as the Father of History. According to Thucydides, history was to be written in an accurate, factual and impartial way. He also vouched for the use of eye witness accounts in writing in this discipline.

Trade

Ancient Greeks were also seamen and traders. They traded with the neighbouring lands in a variety of goods. The Greek city states also traded with each other. Trade made the city states to be rich and prosperous.

In sum, the Greeks were ahead of other people in virtually all fields. Little wonder, Cicero, the Roman scholar is quoted saying that "in all branches of learning, the Greeks are our masters". He made this statement in the first century B.C. It still holds today. Even in medicine, astronomy and other sciences, they made their footprints. The Greek Civilization spread to other parts of the world through education (literacy), trade and conquest. They built their civilization from the wide array of resources which abounded in their environment. A few examples were marble, limestone, copper and silver. Coupled with the bounty of the sea, and fertile land, they had a lot of wealth and food which supported their strong and growing population.

The Greeks were united by geographic region, language, religion, economics and common customary practices. However, they remained divided politically into the scores of the independent city states. Loyalty was first and foremost to the city state before it extended to the more remote ideal of Hellas.

11.4 Distinctive elements of Roman Civilization

Architecture

Like other ancient communities, the Romans paid attention to architecture. Their architecture borrowed a lot from the Greek and Etruscans ones. They also introduced new designs and materials in their works. The Romans, for example, pioneered the use of concrete in construction. Roman architectural works were hence an improvement over the earlier Greek ones.

Roman civil engineering and building construction technology became developed and refined. Some of what they built have remained to date for example, the Pantheon (with one of the largest single span domes in the world), a building still found in the business district of the present city of Rome. There was also the Colossium, a theatre which could accommodate 50,000 spectators. The pantheon was a temple of all Roman gods.

Roman architectural developments were found in virtually all the cities under its control and influence. A few examples are: the Verona Arena in Verona Italy; Arch of Hadrian in Athens, Greece; Temple of Hadrian at Ephesos in Turkey; a theatre at orange in France and Lepcis Magna in Libya among others. The architectural works were visible in palaces, stadiums, temples, private dwellings, villas, public buildings and hydraulics. Roman architectural works emphasized grandeur. *Roman Aqueduct at Segovia, Spain*

Romans are known to have experimented with the dome and pioneered in the building of amphitheaters, public baths, and race courses. In the empire, public buildings were of massive proportions and solid construction.

Roman architecture made use of rows and columns and rectangular buildings. They also used curvilinear forms (forms based on curved lines): the arch, vault, and dome. Combined with concrete, the curvilinear forms saw the Romans building massive building by their times.

Closely related to architecture was road construction. They made big strides in this area even though they did little in science. Engineering was thus their strength. The Romans built magnificent roads and bridges some of which have survived to date. Aqueducts brought water into Rome from nearby hills. The water was used for drinking and bathing. It also served as sewage system.

Law

The early Roman republic had a written code of law which was heavily based on custom. It was known as the '*Twelve Tables or tablets*. They were written to make the interpretation of the law objective. Work of writing the law begun in 451 B.C. It involved a group of ten officials. Upon finishing the work, the laws were carved on twelve tablets or tables and hung in the Forum (market place). These laws became the basis for future Roman law. They were based on the spirit of equality of all citizens to the law. Every individual had thus a duty to protect the law.

Through the universal laws, they were able to establish standards of justice that applied to all people. The standards of justice brought by the Romans included principles that were recognizable by people. An individual was regarded innocent until proved guilty. Every suspect was allowed to face his or her accuser and himself or herself before a judge who was expected to weigh the evidence carefully before making a verdict. The Roman law was based on the following principles:

- All persons had the right to equal treatment under the law.
- A person was considered innocent until proven guilty.
- The burden of proof rested with the accuser rather than the accused.
- A person should be punished only for actions, not thoughts.
- Any law that seemed unreasonable or grossly unfair could be set aside.

Government

From the earliest times, the Romans had distrust of Kingship and of a sole ruler. This was due to the lessons they learned from their experience with Etruscans. As a result, the Romans devised a complicated system of government.

In the Roman republic, the chief executive officers were the consuls and praetors. Two consuls, chosen every year, ran the government and led the Roman army into battle. In 366 BC., a new office, that of praetor was created. The occupant oversaw civil law. A counsel's term was only one year, and once elected, he could not be elected again for ten years. One counsel could also overrule or veto the others' decision.

The senate was made up of a select group of about 300 land owning men who served for life. It begun by serving as an advisory body to government officials. Later, by the 3rd Century BC., it got the force of law. Senators each year, elected from the patrician class two consuls. The power of the consuls was thus checked by the senate. Consuls' power was further checked by limitation of terms. They could only serve for one term. Membership to the senate was for life.

There were also a number of assemblies in the Roman republic. It was organized by classes based on wealth. This assembly was fixed in such a way that the wealthiest citizens always had a majority. It elected the chief officials and passed laws.

Statue of Octavian Augustus, first Emperor of Rome (27 B.C.- A.D. 14), A.D. 14-37, Archaeological Museum, Thessaloniki, Greece, 2011

https://i.pinimg.com/originals/df/b5/5e/dfb55ee33522d25f4810b6d0175e8248.jpg

The senate was allowed during war, to elect a dictator, or a ruler who enjoyed complete control over government. The consuls chose him before the senate elected. Each Roman dictator was granted power to rule for six months. After the expiry of the time, the dictator had to give up power and go back to his former duties. This governmental set-up made Roman writers to boast by about 275 B.C. that they had attained a balanced government. This was because there was a blend of monarchy, Aristocracy and democracy. They believed that mixture gave them the best features of all kinds of governments.

When Rome became an empire, from the reign of Octavian, Senate gave him the honorific title of emperor. He became known as emperor Augustus. This marked the beginning of the Roman Empire. From the date, Roman rulers adopted the name of emperor. But like before, they exercised the very powers as during the period of consulship.

Social organization

The family held a central place in the Roman society. By law and custom, power at the household was vested exclusively in the eldest man, known as the '*pater familias'* or the father of the family. This individual had absolute authority over the family. He controlled all family property. He could sell a member of his household into slavery or even kill any member of the family without penalty. The father was equally the individual who protected the family, spoke on behalf of the family in public assemblies or in law courts. He also acted as the family's chief priest.

Roman women were in charge of the day to day management of their families. Generally in Rome, women enjoyed more freedom than in the Greek society. They had right to own property and testify in court. They also often provided advice to their husbands on business and politics.

All members of the family and by extension the clans, were supposed to uphold the principles of their ancestors, a set of traditions known *mos maiorum*. Traditions were considered sacred and were products of many years of experience.

The Roman society was divided into classes. At the top was a group of families which claimed that their ancestors had been parts or "fathers" who had founded the city of Rome. These families were privileged and belonged to a class known as the **patrician**. They claimed that due to their ancestry, they had the right to make laws for Rome and its people.

The other class which brought together common farmers, artisans and

merchants formed the **plebeians.** They were citizens with a number of rights, including the right to vote. However, they were considered to be below the patricians. In the Roman society thus, birth and not merit or wealth, was the sole determinant of an individual's social and political status. Voting when the Republic was founded in 509 BC was exercised by the patricians and plebeians. Slaves, women and children were not allowed to vote.

On food, the Romans observed very simple dietary practices. They usually ate the first meal of the day at around 11 O'clock. It consisted of bread, salad, olives, cheese, fruits, nuts and cold meat which had been left over from the previous night's meal. They also had other meals such as breakfast and dinner.

Education

Formal schooling begun around 200 BC. In most of the Roman Empire, pupils began to learn at around age six and spent the next six to seven years in school. They learnt basics of reading, writing and counting. By age twelve, they were introduced to learning Latin, Greek grammar and literature after which, they undertook training for public speaking. Romans highly valued oratory. Good orators commanded respect from the rest of the society. It was for this reason, that one of the objectives of education and learning, was becoming an astute orator.

Language

The Romans' native language was Latin. This was a form of Italic language in the Indo-European family. There were several forms of Latin spoken in the empire. Silver Age Latin was the most popular. The language's alphabet originally came from the Greek one.

Greek was spoken by the well-educated elite. Most of the literature studied by Romans was in Greek. Latin in this area was mostly used by the Roman administrators and soldiers. Eventually, Greek replaced Latin as both the official written and spoken language of the eastern empire. The western empire used Latin. Later Latin was to spread in various dialects to Western Europe as a distinct Romance language hence giving birth to Portuguese, Romania, French, Italian and Spanish.

Literature

Roman literature, like, its religion, was greatly inspired by the Greeks'. The earliest were historical epics which told the early history of Rome e.g. Augustus sponsored the historian, Livy, to document the history of Rome from its founding

to the rule of Augustus. He did this in 142 Roman style books. Generally, Latin literature took many forms.

The expansion of the empire culminated to expansion in the type of literally works. Writers began to produce poetry, comedy, history and tragedy. Some of these works have survived in today e.g. "Histories" of Tacitus, Julius Ceasers' "Gallic wars" and Livy's "History of Rome".

During the reign of Augustus, the literature of the time is generally referred to as works of the Golden Epic. Most literature of the "Golden Age" were vigorous, affirmative and uplifting. It mainly served political and propaganda ends. Whereas that of the silver age was characteristically less calm and balanced. Its effects are said, to have derived more often from self-conscious artifice. Most were intended to entertain than instructor uplift the mood of the reader.

Visual art

Roman art was greatly influenced by Etruscans – especially in portrayal of political issues. Greek art also influenced Roman art from the 3rd BCE. It surpassed the influence the Etruscans had exerted on the Romans. Many Roman homes were decorated with landscapes by Greek artists.

With time the Romans came up with their own styles. Some remarkable ones were: "Incrustation" in which the interior walls of houses were painted to resemble coloured marble. A second style involved painting interiors as open landscapes, with highly detailed scenes of plants, animals and buildings.

The Romans learned the art of sculpture from the Greeks. From the knowledge, they were able to create realistic portraits in stone. Much of the Roman art was practical in purpose. It was intended for public education.

The Roman artists were especially good in creating mosaics. These were pictures or designs made by setting small pieces of stone, glass, or tile onto a surface. Most villas, the country houses of the wealthy, had at least one coloured mosaic. Romans also made good works of painting. Most of the wealthy people had bright, large murals, called frescoes, painted directly on their walls.

Music

The society in Rome recognised and appreciated the vital role played by music in life. In the entire empire. They graced both private and public events with music. There was music during nightly dining and in military parades and maneuvers. Romans used a variety of musical instruments in their songs. Some

of the main ones included; tuba, cornu, aulos, askanles, flute, panpipes, lyre, lute, cithara, timpani, drums, hydraulis and the sistrum.

Economy

In Imperial Rome, agriculture was the main economic activity. All else depended on the industry. About 90% of the population engaged in farming. Most people survived on produce from their farms. Additional food stuffs (when needed) and luxury items for the rich were obtained through trade.

From the time of Augustus reign, a silver coin called a denarius, was used as a medium of exchange. Existence of a common currency made commercial transactions throughout the empire. The coins often carried the likeness of the emperor or depicted a Roman achievement. A standard system of coinage developed in 269 BCE.

Transportation when carrying out trade was made easy by the existence of the Mediterranean Sea. Ships from the east travelled along the sea under the protection of the Roman's navy. Trade made cities on the eastern Coast of the Mediterranean to expand and become rich. Examples of these cities were: Corinth, Ephesus and Antioch.

Apart from water transport, the empire had a good network of roads. Roads linked various places in the empire. The roads were originally built by the Roman army for military purposes. The most important were the silk roads, named for the overland routes on which silk from China reached the Romans. Other luxury goods also passed through the same routes. There were numerous trade goods which changed hands in the empire.

Religion

The earliest Romans worshipped powerful spirits or divine forces, called *Mumina*. These spirits were thought to reside in everything around them. Closely related to these spirits were the *Lares*, for each family.

Interactions with the Greeks and Etruscans made the Romans begin to associate the spirits with human like forms and individual personalities. The spirits now got Roman names and were honoured through rituals. People expected the gods and goddesses to give them favour and ward off misfortunes from their midst.

In the empire, the state and religion were linked. The deities were symbols of the state. Individuals were expected to honour them in private rituals and in their homes. Priests also conducted public worship ceremonies in temples.

Polytheism or belief in more than one god, thrived in the Roman Empire. Among the most important gods and goddesses were Jupiter (father of the gods), Juno (Jupiter's wife who supposedly watched over women), Minerva (goddess a wisdom and of the arts and crafts) and Vesta (goddess of home). Emperor worship also came with the creation of the institution.

It became part and parcel of the state religion of Rome. Priests were appointed to work for the governor. Their religion depended on knowledge and the correct practice of prayer, ritual and sacrifice. They also never placed great emphasis on rewards and punishments after death.

But unlike the Greeks, the Romans revered their ancestors, their "household gods" included deceased members of a lineage who were worshipped in order to ensure a family's continued prosperity.

Each home had a household shrine at which prayers and libations were offered to the family deity. The Romans looked on their gods to bestow upon their households, city and empire, with the blessings of prosperity, victory and flexibility.

There was religious toleration in the Roman Empire. This witnessed varied religious traditions. People were expected to honour Roman gods and acknowledge the divine spirit of the empire and upon meeting these conditions, they had freedom to observe their other religious practices as they pleased.

Sports

In the ancient city of Rome, there was a place called the *campus*. Here, Roman soldiers conducted drills. Later the campus became Rome's track and field playground. Other urban centres in the empire copied the campus in their centres and military settlements. The youth in the urban centres, assembled in the campus to play, exercise and perform inappropriate acts. These acts included: jumping, wrestling, boxing and racing, riding, throwing and swimming. In the rural areas, people also participated in fishing and hunting. Women were prohibited from partaking of these activities.

There were several ball games which could be found in Ancient Rome. These included: dice (*Tesse-rae or tali*) Roman Chess (*Latrunculi*) Roman Checkers (*Calculi*), tic-tac-toe (*Terni Lapilli*) and *Ludus duodeeim Scriptorum* and *Tabula*.

Philosophy

Roman philosophy heavily borrowed from its Greek predecessor. Two major

philosophical schools – Cynism and stoicism – derived from Greek religion and philosophy became prominent in the Roman empire in the 1st and 2nd Century A D. These two philosophies were fairly merged in the early years of the Roman Empire.

The two philosophies expressed negative views on civilization, something which was reflected in their adherants way of life. Cynicism upheld that civilization was corrupt and people needed to break away from it and its trappings while stoicism, on the other hand, taught that one must surrender all earthly things and assist others.

Apart from the three philosophical schools we have mentioned above, there was also Epicureanism. The most renowned of its Roman exponents was Lucretius (98-35B C). He expresses the view that everything is a product of mechanical evolution, including human beings and their habits and beliefs. He nonetheless admitted the existence of the gods but saw them as living in eternal peace, neither creating nor governing the universe.

Lucretius and Cicero led the other Roman philosophers in advancing Greek thought in the Roman Empire. Their teachings resonated well with the upper classes. Cicero wrote in a rich and elegant Latin prose style that has never been surpassed. His prose became a standard for composition and has been up to today.

Militarisation

The Roman society was highly militarised. Citizenship for provincials could be obtained after 25 years of military service. The army doubled as an army corps of engineers. They built roads and other forms of infrastructure such as aqueducts.

Rome fought mercilessly with its neighbours. It had most of its male population pass through military service. This made it a highly militarized state. Even leaders had to have passed through the military to be accepted to lead. Political career of an individual could only commence after ten years of service in the military.

The Roman Civilisation spread to all the lands they controlled. This happened through trade and conquest. Its location along the Mediterranean region enabled people to pursue their commercial interests while their military nature, allowed them to register victories in their enemies' camps. Once they had brought an area to their fold, the Roman administrators helped to spread their civilisation in the areas.

11.5. Contributions of the Greek Civilisation in the modern world

> **Learning Activity 11.5**
>
> Use the Internet, the encyclopedia and History textbook to;
>
> 1. Find out the contribution of the Greek Civilisation to today's world.
> 2. Write them down in your notebook and share your findings in a class presentation.

Sports

In sports we owe to the Greeks the Olympic games which are held after every four years. The games are today a global event which attracts teams from various nations in different parts the World.

Literature

Greeks pioneered drama as a form of entertainment. They performed plays which explored the struggles made by individuals to free themselves from the imperfections in their characters. The playwrights balanced their tragedies with comedies that poked fun at the important and the disliked. Some of the outstanding playwrights included:

Aristophanes added his genius by using satire and comedy to make his points about society and politics of the time.

Hommer believed to have been two people with the name to have written the Iliad and the Odyssey.

Sappho brought lyric poetry as a genre.

Aeschylus introduced ideas of dialogue and interacting characters to playwright hence inventing drama.

Sophocles brought irony as a literacy technique.

Plato introduced philosophy in literature through his dialogues.

Writers valued and preserved much of the knowledge and writings of the past in libraries such as Alexandria, the most famous in the world.

Athenians led other Greek city states in literary appreciation. They are famous for their love and appreciation of literature especially poems and plays. The world today has borrowed heavily from their rules and habits for writing, reaching and theatre arts performance. Some of their plays are still being performed in different parts of the World today.

History

The Ancient Greeks are credited with developing history as a distinct discipline of study. Prior to this, history was considered to be part of literature. Herodotus constructed a narrative of the Persians wars using critical methods and interpretative framework. Later, Thucydides (460 – 400 B .C) used scientific methods in writing the History of the Peloponnesian war. He used the analytic methods borrowed from science and philosophy in writing the history so as to produce 'an exact knowledge of the past as an aid to the interpretation of the future.'

Philosophy

Philosophy is the study of nature and meaning of the universe and of human life. The Greeks believed in rational explanation for the existence of the universe or wise people. They believed that truth was relative and depended on how one argued his or her case out notwithstanding whether what was at stake was truthful or false.

The philosophers tried to understand humanity's relationship to nature, the gods, individual to another and between the individual and the groups of human society. Some of the most renown philosophers of ancient Greece are. Socrates, Plato, Aristotle, Zeno, Epicurious.

Science and Mathematics

Greeks made most pronounced legacy in science and mathematics. Various personilities made numerous contributions. A few examples include:

Aristarchus of Samos living around 200 B.C. discovered that the earth and the other planet revolved around the sun.

Eratosthenes discovered that the earth is spherical.

Euclid around 300 B.C, in his school at Alexandria, borrowed from the ideas of other scientists from Mesopotamia and Greece and developed the basic principles of geometry. Later other Greek mathematicians developed trigonometry. In schools today, students still study Euclid geometry. Euclid also noted that light travels in straight lines and described the law of reflection.

Archimedes (287 -212 BC). He was a student of Euclid. He developed various laws of physics. His discoveries included: the principle of determining specific gravity and the basic principle of the modern conveyor belt. He is also said to have known the use of the pulley system and the lever and once used them to pull a loaded ship out of the sea and brought it to the beach. Today, there is even a screw pump which bears his name. Archimedes also defined a spiral.

Hero living in Alexandria, around 100 BC made a long list of inventions some of which includes a fire engine and steam engine.

Hippocrates is known today as the father of medicine. He believed that sickness is a result of natural cause and not a product of god's wrath. He formulated the Hippocratic Oath which outlines the responsibilities of the medical profession up to today.

Herophilus lived around 200 B.C. He made several discoveries on how the body functions. The main ones were that blood is pumped from the heart through the arteries to other parts of the body, the pulse is vital in revelation of sickness, there exists a relationship between the brains and the nerves and lastly, the brain is divided into many sections, each with its own functions in controlling various parts of the body.

Thales of Miletus (640 – 610 to 548 – 545 BC) – He travelled widely and learnt a lot during his travels. Thales brought Phoenician navigational techniques into Miletus. He also revised the calendar, brought Babylonian mathematical knowledge to Greece and used geometry to solve problems such as calculating the height of pyramids and the distances of ships from the shore. Thales studied astronomy in Babylon and came back home and predicted the eclipse of the sun.

Pythagoras (569 – 475 B.C). He was a philosopher and mathematician. He studied astronomy and geometry before founding the Pythagorean cult. The cult was devoted to the study of numbers which they saw as concrete. As a mathematician, Pythagoras also investigated the ratios of lengths corresponding to musical harmonies and developed methods of geometric proof. In geometry, he developed the Pythagoras theory or Hypotenuse theorem that is still being used today.

Architecture

Ancient Greeks excelled in great architectural works. Most of the formulas they invented as early as the 6th Century B.C have informed the world of architecture for the past two millennia. They built temples, theatre and stadiums which are still the envy of the present world. We owe today our theatres and stadium designs to this Ancient civilization.

Greek architecture still influences many people today. The US Supreme Court design, for example, was influenced by the Parthenon, the Greek temple to the goddess Athena.

Government and law

Greeks are credited for introducing and practicing democracy, system of checks and balances in government, equality before the law and active citizen participation in the civic functions of the state. They also brought the issue of political and civil rights which were limited to citizens of a city state. As citizens, people had their duties and responsibilities to the state and fellow citizens clearly spelt out.

Athens was the first Greek city to set up a democratic government. All free men were members of the government. They passed laws and were allowed to serve on a jury of its 30,000 citizens, 500 were chosen on a yearly basis to run the city. Those chosen were given stipends as token of appreciation for their work. The outstanding Athenian leaders who contributed towards the development of democracy were Solon (early 594 – 508 BC) Pericles (461 – 429 BC) and Alexander the Great (336 – 323 BC).

Art, music and dance

Greek art, music and dance have exercised an enormous influence on the culture of the present world. In art they made sculptures and statues of stones marble, limestone and clay. Drinking vessels were made from lumps of gold, silver or bronze, stamped with a geometric design. One of the great sculptors was Phidias who lived during the 400 B.C.

He is credited with carving the massive statues of Athena which stood within the Parthenon. He also carved the great statue of the seated Zeus at Olympia, the site of Olympic Games – today listed as one of the Seven Wonders of the World. Other well known sculptors were Praxiteles and Myron who both lived in the 300s B.C.

On music and dance, Greek folk music and the ballad-like reciting of epic poetry. The Greeks created their art to look natural and realistic. The depictions of nature, humanity and noteworthy events of society were designed to please the public, support civic pride and to reinforce Greek ideals of beauty.

The Greeks civilizations as can be seen from these contributions left a rich legacy to the modern world. However, it equally had it flaws. Women and slaves had no political rights. Foreigners were also prohibited from owning land. These made the Greek system to be discriminative by today's standards.

Religion

The Greeks shared a common religion and belief system. They believed in many gods and goddesses. Their belief system was also made up of heroes and myths.

Greek gods and goddesses had human appearance. They also bore human characteristics and attributes. The deities participated directly in human affairs according to Greek beliefs. In addition, the Greeks believed in oracles to tell the future and to give prophesies.

Today, religion is common to humanity. It is based on a system of beliefs just as during the Ancient Greek period. Belief in oracles is still practiced in games and sports and many other fields of human endeavour. The belief in existence of gods (or god), life after death, provision of sacrifices and offerings to god, command of divine powers over human life and observance of festivals and rituals in religious life, were evident in the Greek Civilization. We owe these partly to the Greek Civilization.

Belief in military power of a country

Sparta was renowned for her military power. She built an army which proved fatal to other Greek city – states and beyond. War was glorified and every effort was made to train boys to serve in the military. Today, all world states have developed their military along almost similar lines. A might of a nation is partly seen through its military capability.

During training today, like during the Spartan period, body and mind held a central place. The recruits and those in service have their bodies and minds hardened and shaped for war. This is also what took place in Sparta.

Application Activity 11.5

1. Assess the contribution of Hippocrates to modern medicine. Present the outcome of your work to the class.

2. Use the shapes below and show the contributions of the Greek civilization to the modern world. Add circles if necessary.

11.6. Contributions of the Roman Civilization to modern society

Learning Activity 11.6

By using the Internet, the encyclopedia and History textbook to:

1. Find out the contribution of the Roman Civilisation to today's world.

2. Write them down in your notebook and share your findings in a class presentation.

The saying "all roads lead to Rome" attests to the fact of Rome's contribution to modern society. They made countless contributions to us in virtually all the fields. Today, we use some of the inventions and innovations. The main ones include:

Christianity

Rome allowed Christianity to spread and flourish in her empire. Ideas about the faith spread easily inspite of persecution from some rulers and even citizens. Today, Christianity is one of the major world religions. We owe it partly to some Roman emperors.

The same can be said on monotheism e.g. emperor Constantine made Christianity legal thus elevating it above other religions. This gave it an upper hand. Rome thus helped spread Christianity to other parts of the world.

Government

Representative democracy was reflected in the Roman republican system. Senators represented groups of people thus bringing an element of democracy. The people's representation injected some checks and balances in the governance process.

Power was distributed and not concentrated in one office. This form of government has been emulated by governments in the world today. In a way too, the Roman division of their republic into three branches: the Consuls (who served as judges and army leaders) the Senators (who acted as political advisers) and the Assembly (made up of army members whose role was to approve or reject laws) mirrors the separation of powers found in democratic governments today.

Like modern democracies, the Romans through their "Twelve Tablets" had something akin to a written constitution. The rules, like today, applied to all citizens alike. They also referred to property, marriage, family, crime, theft and inheritance.

Architecture

Architecture is one field in which the Romans made great strides in. Their knowledge and skills have been acquired in the modern world. Their architectural styles were evident in use of improved arches and columns of the Greeks; the rounded domes, sculptures, frescos and mosaics. They also used concrete, mortar and cement. This enabled them to develop some structures which have withstood the test of time such as the pantheon and the colosseum.

In their architectural work, we are able to witness symbols of their power and creativity in mixing materials and creating masterpieces using new building techniques for visual effect and structure enforcement.

These structures were made across rivers, included large networks of underground channels which supplied water to cities and valleys. Later, through the aqueducts, households benefited from indoor plumbing, an efficient sewer system. Central floor heating or hot baths were also spread by the Romans even though they were not inventors.

Today all the innovations of Romans have made our life easy. Buildings, bridges and harbours and pipeline transport for water are in use in virtually every part of the world. The Roman architectural styles have also been copied in many parts of the world e.g. the US capital building, the Lincoln memorial and most state capitals in the USA.

Entertainment

Our idea for mass entertainment came from the Romans. People were entertained in the forum and in the colosseum, Rome's Amphitheatre which had a capacity of accommodating 60,000 persons. Games were played, sports were held, musical and theatrical performances, public executions and gladiatorial combat performed. The colosseum's floors also hosted mock naval battles for public watch. Today mass entertainment is a feature of modern humanity.

Roads

Roman roads have greatly influenced our modern road construction. Some of these roads are still in use today e.g. *via Appia*, an old road that connects Rome to Brindisi in southwest Italy. Their highways were straight, plane and resistant to damage. Like today's highways, these roads use the most direct route to connect cities. In fact, several of the modern roads connecting what were Roman cities have followed routes that were chosen by the Romans.

Calendar

The Julian calendar (named after its inventor, Galus Julius "Ceasar") gave a lot to the modern calendar. (Which was reformed by Pope Gregory 1600 years later). The calendar is still being used the way it was in many Greek Orthodox churches.

Our modern calendar has retained the names of the months as they were in the Julian calendar. All the months' names are derived from Latin e.g. January (from "Janus", god of the beginning of times) February (from "Februa" a Roman festival), March (from "Mars" the god of war), April (from "aspire" meaning "open", referring to the blossoming of plants in spring), May (from "maia," goddess of fertility), June (from "Juno", goddess of women and marriage, hence the expression "June bride"), July (from Julius Ceasar himself), August (from emperor Augustus), September (7th as March was the First month at the time), and, October (8th), November (9th) and December (10th month). The use of calendar has remained in today's society.

Meal system

Ancient Romans invented the three-course meal that is popular in the world today. Their meal was made up of starter, main dish and dessert. This tradition was prevalent in the empire.

Law

The modern world has also borrowed a lot from the Roman law. The Justinian Dynasty opened the eyes of the world to the need for legal reform. This had followed the Twelve Tables. But the ascendancy of the Justinian dynasty saw steps being made towards reforming the Roman law.

Beginning AD 528, a panel of experts was assembled by the emperor to reform the law. They came up with the codex, an updated collection of the laws. Later, the Digest and the institutes were completed. All these saw the bringing to an end of the legal reforms in AD 534. Together, these writings were called the "Corpus Juris Civilis" the body of civil law". They have greatly influenced law, first in the western world and secondly, by extension to the whole world.

Literature, philosophy and history

Poetry and use of satire in verse in literature were popular in the Ancient Roman empire. Use of history to achieve nationalistic and patriotic ends was a major feature among Roman historian's works' Like today, historians equally criticized aspects of governance or regimes they felt took away the peoples' liberty. The Romans respected philosophy's contribution to society. They were guided by Greek philosophical schools. The Romans spread ideas of these philosophies to the areas they controlled.

Today, the world owes a lot in these three fields to the Romans. Even some of the books they wrote in literature, philosophy and history have been interpreted in other languages and are still being used today.

Art

Art was another area where the Romans have left an indelible mark. Uses of realism, idealism and revealing of an individual's character in a piece of art have their origin in Ancient Rome. Today, art is dominated with these qualities. We can also not forget the idea of beautifying homes with works of art in the modern society. This was also popularized by the Romans. Use of frescoes and mosaic have also their roots in ancient Rome.

Science and mathematics

This is an area where the world today also owes something from the Romans. Although the Romans generally left scientific research to the Greeks, these were their citizens hence their contributions are treated as Rome's.

In Egypt, the Romans left the Hellenistic scientists to exchange their ideas freely. This made scientists like the astronomer – mathematician Ptolemy, to come up with his theory that the earth was the centre of the universe, a mistaken idea that was accepted in the western world for nearly 1,500 years.

The Greek doctor Galen made advances in the medical field. He insisted on experiments to prove a conclusion. This medic compiled a medical encyclopaedia which summarized what was known in the field of medicine at the time. This book remained a standard text in the medical profession for more than 1,000 years.

In addition, the Romans, popularized the use of science. They applied geography to make maps, and medical knowledge to help doctors improve public health.
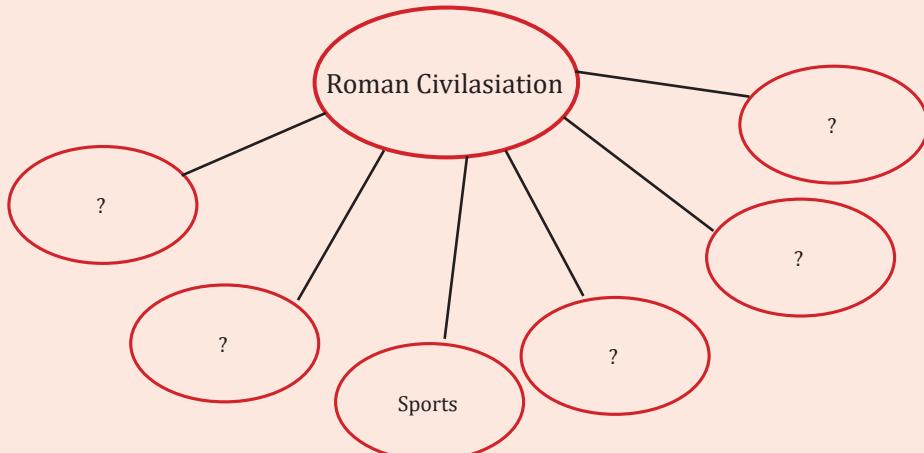
Currency and trade

Throughout their reign, the Romans maintained a stable currency and a prosperous international trade. Stability of currency and promotion of international trade are today still vital economic issues.

1. Evaluate the contributions of Romans in Calendar and architecture in the modern world.

2. Use the shapes below and show the contributions of the Roman civilization to the modern world, add circles if necessary.

Roman Civilasiation

?

?

?

Sports

?

?

Skills lab

Use the picture below of Ancient Greek architecture in the box to compare it with the modern construction you may know and compose a song on the achievements of Ancient Greeks and genius in field of construction.

Source: https://cdn.britannica.com/10/102310-050-539135AF/ Parthenon-Acropolis-Athens.jpg

1. Describe three earliest inhabitants of Greece.

2. Identify any five gods of the Greeks and Romans and state what they were associated with.

3. Explain the achievements that the Greek philosopher Pythagoras credited with?

4. Analyse the contribution of Roman Civilization to the modern world in architecture and roads.

5. Assess the contributions of Greek and Roman civilizations to the world.

UNIT 12

CAUSES AND IMPACT OF AMERICAN REVOLUTION
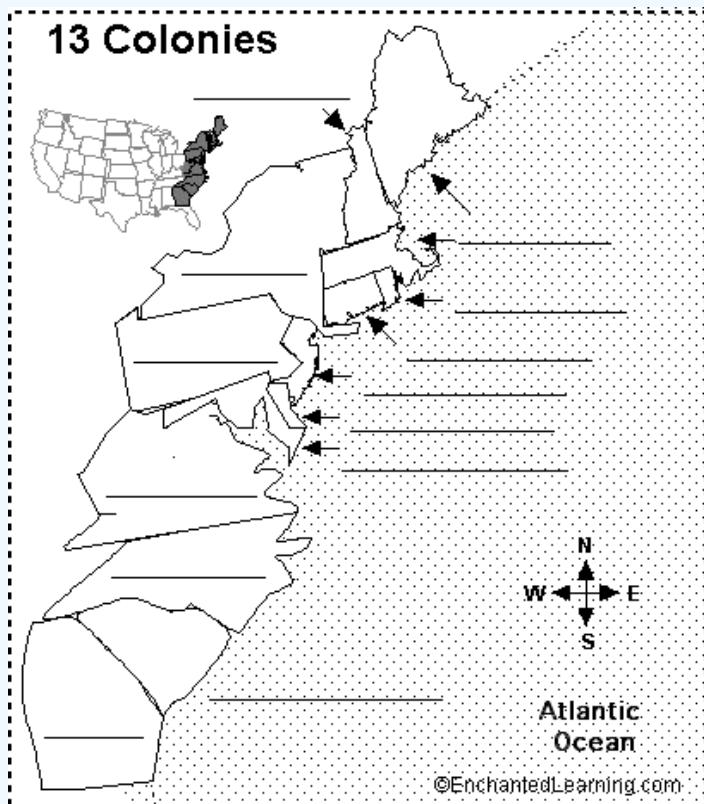
Key Unit Competence: The student-teacher should be able to explain the causes and impact of American Revolution

Introductory activity

1. Explore the map below and fulfil it with the names of 13 colonies in the blank spaces.

2. Describe political and economic conditions in the 13 colonies during the mid-1700s.

Source: https://www.pinterest.com/pin/268738302738609597/

12.1 Historical background of America

A revolution is a fundamental change that sweeps across political, social and economic spheres of life in a given society. A revolution is either gradual (peaceful) or sudden (violent). It occurs in a society not because people want it but due to unbearable circumstances or conditions experienced by the masses.

Between 1765 and 1774, a revolution broke out in North American colonies as a peaceful political and economic reform movement but later in April 1775 embraced a violent approach against London leaders. It had been the same scenario in France French revolutionaries wanted political reform from the Bourbon Monarchy that had ruled France for about 500 years.

American Revolution of 1776 is recognized as the decline of Modern Times History. It marks the beginning of changes that transformed world evolution during contemporary Epoch. This revolution had been the first to attempt on Absolute Monarchy powers that ruled Europe since the medieval period.

Before analysing the causes of the 1776 American Revolution better an overview is made on this part of the world inhabited and ruled up the outbreak of this revolution.
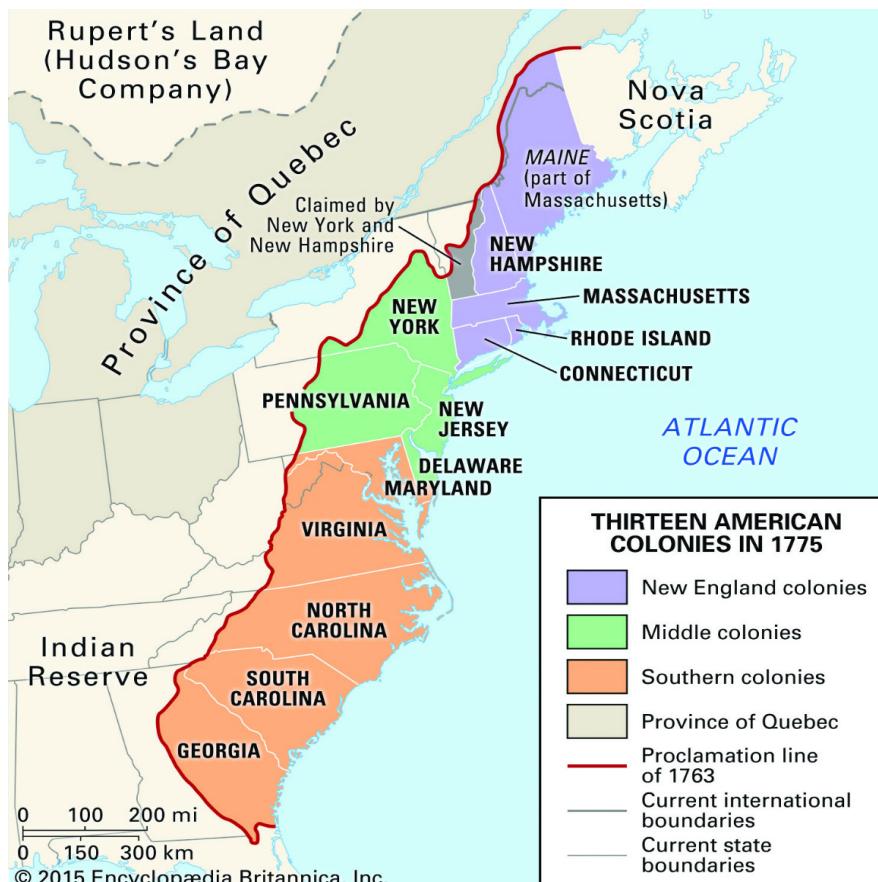
12.1.1. American settlement

- Since the 15th century AD (end of the Middle Ages), central and southern America was well known to Europeans through transoceanic voyages discoveries. Christopher Columbus and Amerigo Vespucci reached American coast in 1492 AD. But the rest of the Northern America came to be known after in the 17th century during the European colonisation. This part of America was turned into a settlement and exploitation colony where numerous peoples especially whites from Europe (British, French, Dutch, Spanish, etc.) shared all of its lands.
  — The Indians, as the indigenous peoples, lived in the modern Canada;
  — The British, numerous, settled along the Northern coast of Atlantic ocean in modern United States of America;

- The French occupied Saint Lawrence valley and Louisiana State;
- The Dutch settled for a short time New York;
- The Spanish occupied California, Texas and Florida States;
- The first Black Africans settled America in 1619 where they were used as slaves working on European plantations. Due to this forced labour system, Blacks were scattered from eastern to western coasts of America but most of them settled North and South Carolinas, Virginia, Georgia and Maryland where were working on sugarcane and cotton plantations.

12.1.2. Creation of the Thirteen North American colonies

Between 1606 and 1733, the British created in North America thirteen colonies depending on the British Crown's rule.

Map of America showing the thirteen original colonies in 1776

Sources: https://cdn.britannica. com/29/180929-004-E633429B.jpg

Those colonies were: Pennsylvania, Massachusetts, Georgia, Virginia, Rhode Island, New Hampshire, New York, New Jersey, Maryland, Connecticut, Delaware, North Carolina and South Carolina.

Politically and economically, all these colonies had to report to the British crown in London through the British representatives appointed in American and small number of American born local authorities working on behalf of the British.

This situation lasted from the inception of these colonies up 1765 where started peaceful petitions of Americans on the way they were treated on their own land. The harsh rule of the British crown in North America created discontent that progressively amounted in a violent revolution of between 1774 and 1776.

Application Activity 12.1

Explain the settlement of the North of America and the birth of 13 colonies

12.2. Causes of American Revolution

Learning Activity 12.2

By doing research, identify the reasons justifying the American rebellion against British oppressors from 1776-1803 which finally succeeded.

The American Revolution of 1776 broke out during the reign of King George III in England due a number of factors which were economic and political in nature and character.

12.2.1. Political causes

The rise of nationalism and liberalism in America in the opening years of 18th century: American colonies were not visibly represented in the British administration and British Parliament was in the majority of the British whereas a great number of Americans were so literate and had no participation in political matters.

The rise of literates' class and philosophers like Sam Adams and Thomas Jefferson: These ones persuaded all Americans to fight for their freedom

from the British hands. This determination resulted in American war for independence of 1776.

Military and financial assistance from France: France sent troops led by General Marquis Delafayette to America with the prime objective of revenging against Britain which from 1756-1763 fought, defeated France and grabbed France colonies of India and Canada. During this assistance, France lost (spent) 2000 million French livres as a financial assistance.

Long distance between Britain and America contributed to the sending of a few British troops in America to put under control all colonies security: This weakness helped a lot American revolutionaries get their independence.

Taking back of the charter of Massachusetts: This aimed to end American local self-government.

The effects of Anglo-French war of 1756-63: During this war, France was fighting with Britain over profitable colony of Canada. The war ended with the defeat of France by Britain and taking over Canada. The effect of this was that it weakened Britain financially and encouraged the Americans to revolt against her. Britain also raised taxes to solve financial crisis at home. Americans protested against the tax increment. The role played by revolutionary leaders. The most notable one was George Washington. He organised the minutemen and mobilised foreign support to fight for their independence.

The character of King George III of England: He came to power in 1760. Unlike the former kings, he wanted to bring American colonies to closer control. In order to achieve this, he introduced a number of harsh laws. He was also so rigid that he refused to change the taxation system.

King George III (1738 - 1820)

Source https://s3-eu-west-1.amazonaws.com/lowres-picturecabinet.com/115/main/27/1113690.jpg

The oppressive rule of the British government: The British leaders such as Greenville, Townshend and Rocking were harsh to the Americans. They did not allow freedoms such as of speech, press and worship. There were no fair trials in courts of law. All these annoyed the Americans.

The passing of intolerable acts: These included the Stamp Act whereby revenue stamps were put on printed materials and commercial documents like news papers. It was replaced by Townshend Act whereby the British chancellor levied taxes on lead paper, paint, glasses and tea. These were received with negativity by Americans making them to begin a war of independence.

12.2.2. Economic causes

Protectionism on American goods imposed by the British King George III: This was a strict restriction to Americans for only buying the British-made goods and selling their agricultural products to Britain. This measure prevented Americans from getting new goods from abroad. It resulted in fighting for their trading rights.

British mint: Any banknotes used in exchange had to bear King George III's portrait. This hurt more Americans.

Financial policy: No American could own land without British Parliament clearance authorization. To own it he had first to submit land request to the British parliament and pay money for that.

The Boston massacres of 1770: After the Townshend Act, the Americans started shouting and throwing snow and ice to the English troops. The troops responded by firing and killing them at Boston. This is what came to be known as the Boston massacres. It drove the Americans into a war of independence against the British.

Undemocratic nature of the British leadership: The Americans were not given chance to participate in the politics of their country. This made them inferior. Only the rich were elected to the colonial assemblies as opposed to the poor. This was opposed by the majority hence leading to the revolution.

Inter-colonial congress at Philadelphia: In 1774, representatives from all colonies met at Philadelphia. It was there where they started preparing for war. They chose George Washington as the leader of the revolution. They trained soldiers known as minutemen and started seeking for assistance from other countries.

The Boston Tea Party in 1773: This was when the Americans dropped boxes of tea from Britain into water at Port Boston at night. This made the British

government furious. The government decided to close the Boston harbour. It also punished Americans so as to pay back the tea. This too led to American Revolution.

Trade monopoly by the British: In America, trade was exclusively done by the British. All European goods imported to the colonies had to pass through England for taxation. The British benefitted while the Americans did not. On top of that, the imports were expensive compared to exports. This exploitation made the Americans to revolt for their independence.

Other causes were **unfair judicial system of Britain** and **the restriction for colonies to occupy new lands of Ohio and Louisiana.**

12.2.3. Social causes

- **The role of political philosophers:** These were intellectuals and great thinkers who exposed the wrongs of the British government to the Americans. Philosophers such as Thomas Penn and Patrick Henry inspired and awakened Americans to fight for their independence. They used newspapers such as New York gazette, American Mercury and The Boston News-Letter.

Thomas Penn(1702 - 1775)

Source: https://househistree. com/ storage/1016/conversions/Screen-Shot-2018-11-01-at-11.29.02-medium. jpg

Patrick Henry (1736 - 1799)

Source: http://www.emersonkent. com/ images/patrick_henry.jpg

Foreign support: The Americans got foreign support from other countries such as France, Germany and Spain. These countries gave Americans military, moral and financial support. This increased the determination of Americans to fight for their independence.

Religious intolerance: There were religious differences between the Americans and the British. Americans had many religions which were different from the British Anglicans. The British forced Americans to adopt their religion against their will. The protestant religions practiced by the Americans included Lutherans, Puritans, Huguenots and Presbyterians. Americans strongly opposed it thus leading to the revolution.

To put an end on all of these Intolerable Acts, American colonists headed by Sam Adams later George Washington started fighting in April 1775 by destroying Boston Tea plantation and by dumping into Atlantic Ocean 342 tea sacks downloaded from British trading ships.

Informed of the situation, the King George III of Britain reacted by sending the British troops to Boston who killed a great number of American colonists on April 19th 1776. This date is known as "Massacres of Boston".

However, fighting went on and American feelings grew stronger because the British government seemed unwilling to give in at all (reform its policy on colonies). Finally, on July 4, 1776, representatives of the colonies signed the Declaration of Independence. This increased the king's anger but the French fleet and 6000 troops helped the American colonies win.

Application Activity 12.2

Analyse the political and economic causes of American Revolution

12.3 Effects of the American Revolution both in the world and America

Learning Activity 12.3

With the help of your teacher, watch films and debates on impact of the American Revolution

The American Revolution had a great impact on today's world political, social and economic systems. Let us now look at its effects:

The revolution led to loss of lives. Many people including soldiers, civilians, Americans, the French and the British died in the war.

It led to destruction of property such as buildings, roads, bridges and communication lines.

It led to the inclusion of blacks into Americans citizenship, a privilege which had earlier been denied to them by the British.

The monopoly of the protestant church was removed and after the revolution. There was freedom of worship among the Americans. It increased religious freedom in all states of America. The citizens were no longer forced to join Protestantism. Many churches came up. Other Americans became Muslims.

It led to French Revolution due to the effects it had on the French government. For example, there was a financial crisis in France. There was also the spread of revolutionary ideas by the ex-soldiers of the American Revolution such as General Lafayette.

General Lafayette (1757 - 1834)

https://mfas3.s3.amazonaws.com/objects/A5724.jpg

Marie-Joseph Paul Yves Roch Gilbert du Motier, Marquis de La Fayette (6 September 1757 – 20 May 1834), known in the United States simply as Lafayette, was a French aristocrat and military officer who fought in the American Revolutionary War, commanding American troops in several battles, including the Siege of Yorktown ...

It led to the granting of independence to the American colonies. At Paris treaty of 1783, the British king recognised the colonies of America to be free, sovereign and independent. The 13 states were now free to join together and become the United States of America.

There was liberalisation of trade after the American Revolution. The Americans were free to carry out trade without the British monopoly. The British limitations on American trade were removed, allowing the marine merchants to trade freely.

It created good diplomatic relationship between France and America. This was due to the assistance rendered by the French to the Americans against the British imperialists. France provided Americans with arms and a combat army to serve under George Washington. They also sent a navy that prevented the second British army from escaping from Yorktown in 1871.

It increased the status of women and subsequent women emancipation. Women now took control of the families and catered for school going children. Men were away fighting for independence. The revolutionary war affected women by placing them in non-traditional roles. As men went off to war, women were left to fill jobs typically fulfilled by men. This in turn changed society by showing the world that women could do what men can do.

American Revolution increased the status of George Washington for his role in gearing the struggle for independence. During the American Revolution, he led the colonial forces to victory over the British and became a national hero. Its success was attributed to him. He later became the first president of America.

Other effects included: The creation of a new state; Introduction of a democratic regime or democracy; The 1st American constitution drawing up; Washington, the First USA President's name, was granted to the capital city of the federal government; Rise of American patriotism; Education improvement; Reinforcement of French prestige and the fall of the British one; Spread of diseases; Decline of British economy; Colonization of Africa; Displacement of people (migration and refugees); New currency (USA Dollar); Improvement of transport in America; Financial crisis in France; Development of strong capitalistic economy in USA; End of trade between Britain and USA; Spread of American culture; Rich people out of the war; Unemployment in America and

food shortage especially during the course of the struggle for independence.

In 1783, a peace treaty was signed, and Britain recognized the thirteen colonies as independent. England did not lose any other colonies, however.

After the signing of that treaty, as mentioned in the effects above, these colonies tried to organise themselves by making people equal under the law. Besides, they eventually created "a federal Republic that is, a group of separate states, each giving up some governing rights to become united under a central government. Also, under the leadership of George Washington (The 1st President of the United States of America), the Americans after the war drafted a democratic constitution based on the principles of the British.

The Americans believed in written constitutions and in limiting the powers of government. Besides the federal constitution, all thirteen states had written constitutions that separated legislative, executive and judicial powers and included a bill of rights (amendments).

Application Activity 12.3

Discuss the consequences of the American revolution both in America and Europe.

Skills lab

Search for the photo of George Washington as the key personality in the American Revolution and his moral speeches. From the speeches found, make a poem of the deed of the revolutionaries for gaining their independence!

End unit Assessment

1. Explain the American Revolution.
2. Explain the causes of American Revolution?
3. Examine the consequences of American Revolution?

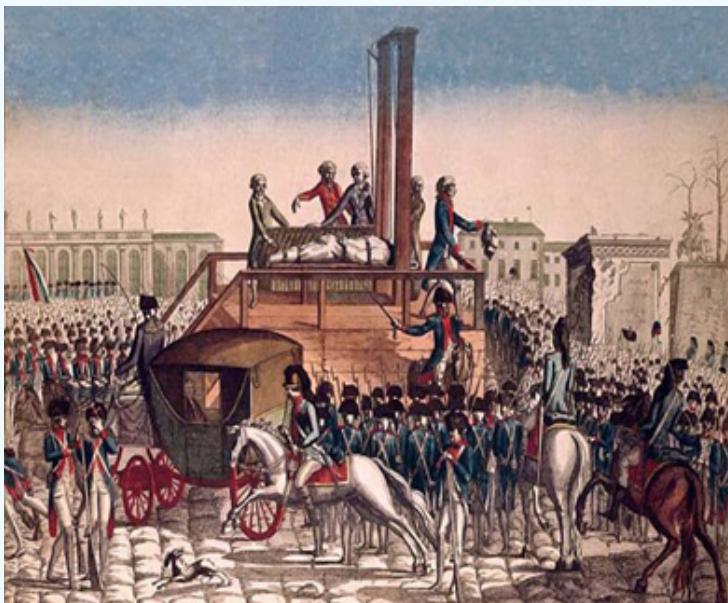**Key Unit competence:** The student –teacher should be able to be able to explain the origin, causes and consequences of the 1789 French Revolution

Introductory activity

https://factslegend.org/wp-content/uploads/2017/03/Execution_de_Louis_XVI_Carnavalet.jpg

Analyse the image above and try to "Make a synthesis of the causes and consequences of the 1789 French Revolution" accordingly!

13.1 Situation in France before the 1789 French Revolution

Learning Activity 13.1

Visit the library to research from resources such as textbooks and the Internet browser for work on the following:

1. Gather information about conditions in Europe and France in particular before 1789 to analyze the causes of the 1789 French Revolution.

2. Examine the contribution of the enlightenment era in the outbreak of the 1789 French Revolution.

France pursued a monarchical system of government. She was one of the dominant powers in Europe. She had enjoyed this status for long. This made her the envy of many powers. Her greatest rival was Great Britain. As a country, she found herself in great difficulties as shown below:

13.1.1. The Enlightenment period

The age of reason had opened the people's eyes. In France, where most of the philosophers were found, Enlightenment ideas made people to question the inequalities of the old regime which still operated on the basis of divine rights of kings. The biased treatment by the government of sections of the population did not go down well with the majority of the citizens. To them, the favoured position of the clergy and nobility went against reason. Therefore, there were calls for fair treatment of all classes throughout France.

13.1.2 Colonial wars among European nations

There were increased wars among European countries to acquire colonies in different parts of Europe and the Americas. Weak European nations wanted to acquire colonies so as to conquer them hence increase their power and prestige. Interestingly, on the eve of the French Revolution, Europe was very varied. Western Europe was generally more advanced than Eastern Europe. In the north, Sweden was the most important power. It controlled Finland and some territories in Germany. Denmark in the North was equally powerful. It controlled Norway and had a large navy. In Eastern Europe, Russia and the Ottoman Empires were the most backward. Russia nursed feelings of territorial expansion in the Baltic Sea and Asia. It had, prior to the revolution, allied with

Prussia and Austria to divide Poland among themselves. This was done under a Russian ruler, who was a true product of the Enlightenment, Empress Catherine II, the Great.

The Turkish (Ottoman) empire held power over the Christian people of south-east Europe (the Serbs, Wallachians, Bulgars, Greeks and others). It also controlled Asia Minor and North Africa. Russia wanted lands in this empire. In south east Europe, there was the kingdom of Hungary. It controlled modern-day republics of Czecholslavia (Moravia and Bohemia), Galicia (today part of Poland) Croatia and some territories in Northern Italy. It also controlled Belgium. All these territories were controlled by the head of the Hapsburg family in what was known as 'The Holy Roman Empire of the German Nation'.

This was a loose grouping of more than 300 states covering modern Germany and some areas beyond. Most of these territories, although controlled by Germany, were not made up of Germans. Like Russia, it was ruled, by a 'disciple of the Enlightenment' known as Joseph II when the French Revolution occurred. Another powerful empire was Prussia. Like other empires, it had interests of colonial acquisition.

It was interested in territories controlled by Austria and Poland. By the time of the French Revolution, Prussia had been under the rule of Fredrick II. He died just before the revolution. The powerful European powers even wanted territories in Italy, which at this time was still a combination of kingdoms. Spain was another great power. It had many colonies in the Newlands. Britain wanted these colonies, too. Spain thus formed an alliance with France to keep away British advances.

It, however, fought with Britain from time to time. Portugal was another European power. It still had a large colonial empire although it had lost most of her colonies to the Dutch. Portugal formed an alliance with Britain to safeguard her territorial interests.

Generally, the period towards the French Revolution came at a time when colonial wars among the European states were being experienced. It was characterized by war and rivalry.

13.1.3 Political problems in France

France faced numerous problems by the time revolution took place. These problems can be traced back to the 17th and early 18th Centuries and some even much earlier. The ancient regime had a chaotic legal system. For example, in 1789, there still existed 360 different feudal codes of law in different parts of the country (there were numerous feudal courts in a town). The government

tried to regulate affairs in over 40,000 townships but things were very slow as they were controlled from a central authority – Paris.

Nearly all powers in national matters were in the hands of the king and his personal advisers. The kings were absolute monarchs. They cared less about the welfare of the people. The king's word was law and the state was like his personal property. France was thus under an undemocratic and repressive regime that cared less about the welfare of the bulk of its population. People detested the government but they could do nothing about it. It was just a matter of time before they rose up in arms against the regime.

13.1.4. Deterioration in economic conditions

It is estimated that peasants at the time of the revolution were 23 million out of a population of 25 million. Most of the peasants were poor and heavily taxed. They were thus very discontented and depressed. Most of them lived in the rural areas. There were direct taxes on land and households (poll). These were collected by government officials. There were also a myriad of indirect taxes. The way these taxes were collected was ruthless and inhuman. Many peasants, unable to pay, were severely punished. Things were not different for the bourgeoisie. Although they mainly lived in towns, they were equally weighed down by the heavy taxes. Besides having political grievances, the middle class had several economic grievances other than heavy taxation.

The finances of the government during the reign of the King Louis XVI were deteriorating. This was of the cost of France's support to Americans in their war of independence (1775–1783). There was extravagance and luxury of the court at Versailles which housed the royal family and bad financial management made the government expenditure to exceed its income. To address the issue, the government resorted to domestic borrowing. It took loans from the nobility, the *bourgeoisie* and the church. The *bourgeoisie* were unsure whether they could get back their money because the government had been bankrupt long before 1789. The middle class was further angered by the government's policy to exempt the nobility and the church from taxation.

In the clergy class, the parish priest was just like the peasant. He was poor and not entitled to those privileges enjoyed by the higher clergy such as bishops. In the army, the same fate befell the ordinary soldier. In a nutshell, before the outbreak of the revolution, the French society had serious economic problems which made the life of a majority of the population difficult. There was also a general economic decline from the 1770s. Later, in 1780 there were bad harvests which made food prices to rise, especially, the bread.

13.1.5. Social problems in France

Many social problems faced the French society before the revolution. Segregation in virtually all the fields – government, army and the church were the most annoying. There was also abject poverty among the peasant, priests, ordinary soldiers and some sections of the middle class. Life to these groups of people was very difficult yet the authorities did little to address their problems.

Poverty brought great hunger, especially in the urban areas. The division of people according to classes was another major social issue.

Those who were not favoured felt unwanted. Many were therefore; ready to join opposition against the government whenever such an opportunity presented itself.

In spite of these challenges, France, for more than a century, since the early days of Louis XIV, had remained the undisputed leader of European civilization. It gave Europe its ideas, fashions, language and even its codes of polite behaviour. The country enjoyed stability of leadership unmatched by any European power; she had a line of kings which with its branches had continued for 800 years. The country possessed a wealth and a culture far beyond all the other European powers.

The success of the American Revolution encouraged French people who wanted far-reaching changes in their own nation. Discontent there had been growing for a long time.

In fact, France was under the Monarchy that had reigned for over 500 years. Monarchs right from Louis XIV to XVI were despotic and French society was still divided along feudal lines where inequality might breed discontent.

This was one of the greatest revolutions witnessed in the history of humanity. It had ramifications in virtually all sectors of life. Its causes were as varied as its consequences.

Its aims were crystallized after it had brought change in the society. This was brought out in the triple watchword of "Liberty, Equality and Fraternity"

Application Activity 13.1

Describe the French society's living conditions before the 1789 French Revolution

13.2.Causes of the 1789 French Revolution

Learning Activity 13.2

1. Analyze the causes of the French Revolution and discuss how it increased democracy in the society.

2. Do you think that the 1789 French Revolution was necessary? If Yes or Not, please defend your position.

The French revolution had both long and short-term causes. Its origins are said to have stretched back into the 17th and 18th Centuries.

The outstanding causes were as follows:

***The poor political existing government*:** It had very poor practices. The government agenda ran systems that were so chaotic in virtually all areas. It closed its doors to political reform, which was taking place in other parts of Europe, especially Britain. The king enjoyed absolute power and cared less about what took place among the population. Common citizens had no say or share in the government. The peasants were underprivileged while the educated were unhappy with their exclusion from official position at the head of the army, the navy and the diplomatic service.

***The influence of the philosophers*:** The ideas of the philosophers of the Enlightenment period had great influence over the middle class and other people of the French society. Ideas of key outstanding personalities such as Voltaire, Diderot, Montesquieu and Rousseau had a strong impact on the people. According to the people, it was time such great ideas were put in practice. This was part of the causes of the French revolution.

***Example of the American Revolution*:** America provided a practical example of how a revolution could be organized and its benefits. The French rulers had supported the Americans against their masters, the British. She did this to revenge her loss of colonies in Canada and India to the British during the seven-year war (1756–1763).

When Americans won, the French rulers were happy about the victory. Little did they know that it could influence a revolution in France. French soldiers who participated in the war were influenced by oppressive democratic ideas. They reflected on why the Americans rose up in arms against the British. It dawned on them that the conditions back in France were worse and equally

oppressive. Americans rose against heavy taxation, yet the French were also heavily taxed by the government.

Bankruptcy of the French government: The French government, as we have already observed, had been bankrupt for many years before the revolution. This was caused by the luxurious lifestyle of the kings and members of the royal family. Exemption of the nobility, higher clergy and -the church from taxation led to loss of Canada and India to Britain. French involvement in the American War of Independence also contributed to its bankruptcy. All these forced the government to live on debts, which were a costly affair altogether. The bankrupt government could not provide essential services to its citizens.

The bankruptcy made successive government ministers for finance to advise on taxing the exempted groups: This was first never supported by the king (due to opposition from the groups concerned) but the worsening economic conditions, made the king to accept the idea in May 1789. To enforce the recommendation, a meeting of the estates-general was to be summoned. It was this meeting that began a revolution. The third class had to be handled well for things to move according to plan. This meant removing some of the burden of taxation from their shoulders and putting it onto into those of the first and second classes. This was not to be.

Character of King Louis XVI: Louis XVI was weak and indecisive. His personality contributed to the revolution. Louis XVI was inconsistent in his actions.

King Louis XVI and Queen Marie Antoinette

https://i.pinimg.com/originals/c1/e2/bd/c1e2bd008da81baf10d315f2e6bf9f23.jpg

At every stage in the revolution he encouraged reform and then drew back. This was dangerous and things were made worse because he was influenced by his wife, Marie Antoinette. Being an Austrian, she was viewed with contempt because it was the French alliance with Austria which made France to fight in the seven-year war, which led to the loss of Canada and India. Marie Antoinette had partly contributed to the people's hatred of her. She was ignorant of the need for reform and was unsympathetic to her people's situation at the time. The queen is said to have misadvised the king into making unpopular decisions.

Inflation: There was high inflation which led to increase in the price of various goods.

However, the rise in prices did not have a corresponding increase in salaries. The result was widespread poverty among the peasants.

Bad weather of 1788: Climate equally contributed to the revolution. There was bad weather in 1788 which ruined the harvest. This eventually raised the prices of maize, bread and other foodstuff, bringing about widespread starvation. There also followed a severe winter in early 1789, which besides the unbearable cold conditions froze all rivers and ports in the country.

The result was even greater distress. Coupled with a treaty France had signed with Britain in 1786, which allowed cheap British manufactured goods into France in return for corresponding concessions on French wine, there was much suffering in the society. Unemployment increased and people moved to towns, hoping to get better conditions. These people brought into being the characteristic Paris mob of the revolution – idle, desperate, ready to cheer on the most extreme measures and destined to sway the fortunes of events on several vital occasions.

All these factors jointly contributed to the breakout of the revolution in 1780. The process began with the king's, summoning of the Estates-General meeting on 5 May 1789.

13.2.1. The course of the 1789 French Revolution

The calling of the Estates General Meeting

It was the first major event in the course of a revolution. It was called upon the advice of the financial minister Necker to discuss the social, economic and political issues of France whereby people were to present a *list of grievances* (*Cahiers des doléances*).

These grievances included: lack of a constitution and an elected assembly, need to reduce the burdens of taxation, insuring the freedom of press, abolition of feudal dues and feudal courts as well as the notorious Lettres de Cachet, ending the privileges and exemptions of the clergy and nobles, promotion on merit in army and education, confiscation of the Church's properties.

The point to note is that the grievances of the first and second classes were contracting with each other but those of the third Estate were uniform. What is important however was that none of the three groups wanted to do away with the monarchy but wanted the King's despotic powers reduced.

When bitter disagreements increased it led to the third Estate to declare itself National Assembly under **Honoré Gabriel Riquet, Comte de *Mirabeau*** and even called upon the clergy and noble to join him.

Significances of the event

It marked the beginning of the French Revolution. This was after the Third Estates had declared itself the National Assembly. At this point in time, the French revolutionaries got a firm ground to begin to challenge the position and powers of the Ancient regime.

It showed weakness of the King Louis XVI. It should be noted that, he failed to control the three Estates after disagreements that had risen over the sitting arrangement and voting procedure. More weaknesses were shown by Louis XVI when he ordered the nobles and the clergy to join the National assembly which was established by the members of the Third class.

It showed unity of the Third class members. In fact, it was on May 5th, 1789, when King Louis XVI exposed his weakness. On this day, the Third Estate members exhibited their unity during the time they were taking the Tennis Court Oath on June 20, 1789. On the other hand, the members of the lesser nobility and lower clergy showed their disunity to the public when they decided to join the National Assembly.

It started the beginning of Parliamentary democracy because for about 175 years, the Estates General Meeting had never sat, and it just resurrected on 5th May 1789.

The French Parliament which had passed about 175 years without functioning was resurrected. In fact, it was from May 5, 1789 that the National Assembly could regularly meet and discuss different issues that affected France.

It led a foundation stone for the members of the Third Estate to start demanding their rights. It was not due to the Estates Meeting, the members of the Third class would not have got a chance of forwarding their **grievances**.

13.2.2. The Tennis Court Oath of June 1789

The King decided to call a meeting of all three classes and for this purpose it was necessary to clean the hall. Without any notice, the Third class workers closed the hall and then the delegates arrived they were shocked at finding the hall closed. With no alternative left, the Third class members proceeded to the Tennis court and they took an oath: "*Never dissolve until France gets a new Constitution.*"

Oath of the Tennis Court

https://images-na.ssl-images-amazon.com/images/I/51CmScDPc7L._AC_.jpg

On June 20, 1789, in response to a financial crisis in France, representatives of the common people gathered at a tennis court at Versailles after the king had deprived them of their usual meeting place. They swore not to disband until they had drawn up a new constitution, an event known as the Tennis Court Oath.

Significance of the event

It showed a deliberate act by the King to deny the Third Estate a chance to use the Hall. It gave them the strength to struggle against the Ancient regime.

13.2.3. The Royal session of 23ʳᵈ June 1789

The Royal session wall was called on 23ʳᵈ June 1789 and at this time the King had realized the possibility of trouble and was very sad, because the Third class refused to follow his orders. In his speech, he announced a number of reforms, but made one mistake of ordering the Third class to separate with other classes. He also declared that it was illegal for the Third class to call itself the National Assembly.

After the King left the Hall with the First and the Second classes' delegates, the Third class' members seated and when the King ordered through his messenger that they should leave the Hall, Mirabeau, the leader of National Assembly replied: *"Go and tell your Master that we are here by the will of the people, and we shall not leave until the point of bayonets."*

Significance of the events

 — It marked the first victory of the 3ʳᵈ class members because on 27ᵗʰ June 1789, the king accepted that the nobles and the clergy should be joined to the 3ʳᵈ class members in constitution making.

 — The meeting partly marked the end of dictatorship in France.

13.2.4. The Storming of the Bastille on July 14ᵗʰ 1789

Bastille acted as a symbol of despotism of the French aristocracy. It was a highest prison of all victims arrested under the king's royal chits (Lettre-de-Cachet) following the dismissal of Jacques Necker on 11ᵗʰ July 1789 from being a financial controller. The people realized that the king had followed the Queen's advice as usually.

The invaded the French great military depot and hospital at Les invalids where they seized arms on the morning of 14ᵗʰ July 1789 and moved on Fortress prison of Paris Bastille which was known to contain large quantities of gunpowder. They fought with the guards and forced the prison official to surrender.

Fall of the Bastille

http://www.joeylowenstein.com/the-fall-of-the-bastille-im-the-one-who-must-change-my-circumstances/#

On July 14, 1789 an angry mob, tired of the oppressive brutality of the French monarchy, captured the Bastille, the royal prison in Paris.

Significance of the events

July 14, 1789 became a memorable liberation day in France. This was the day on which Bastilles Prison was stormed by the revolutionaries. Besides, up to now the 14th July every year is a National day in France and is a public holiday.

After the fall of Bastilles Prison, the Royalist Flag which was white was removed and replaced by the tricolour flag of Blue, White and Red. This signified that the Ancient regime had begun to experience its downfall and the French revolution was swiftly taking control over the French political situation.

The Royal Guards were replaced by the National Guards after the fall of Bastilles Prison under the command of General Marquis de Lafayette. These troops had the duty of safeguarding the French revolution and all its successes.
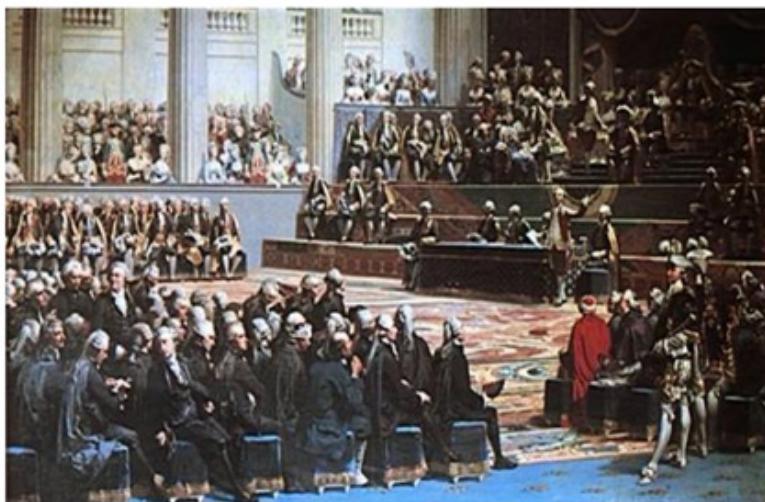
It forced many unsatisfied nobles and clergy into exile in Austria, Russia and England and these were later called *Emigrés.*

Prisoners were released and most of them were detained under the infamous law of "Lettre-de cachet". Immediately after being released, they began killing nobles and the clergy.

The revolutionaries formed a new government based at Paris. King Louis was simply left in control of Versailles alone. It marked the collapse of dictatorship and other forms of torture in the French society.

13.2.5. The Session of the 4th August 1789

The abolition of feudalism came on the 4th August 1789 when the Assembly met at Versailles with the king. The Assembly enacted a decree of abolition of feudalism, peasant's land-lord relationship. Thus, feudal dues and feudal course were abolished. The inequality of all classes on taxation was inaugurated or introduced. But the king refused to sign a document denouncing feudalism.

National Assembly, August 4, 1789

https://assets.sutori.com/user-uploads/image/4a491299-d56e-4cc2-bdd1-bfabacb0b699/ a30b801ae3edc5a8dfbe9464c16f50be.jpeg

French citizens cheer as members of the National Assembly announce the decision to abolish the privileges of the nobility. Before the night of August 4, 1789, was over, the assembly had abolished the feudal system in France.

Significance of the event

Feudal coasts where peasants who had misunderstanding with their land-lord were judged from were abolished.

The notorious titles and all laws that oppressed the peasants were abolished;

Lettres-de-Cashet was all abolished.

The meeting marked the destruction of the old order of the Ancient regime.

13.2.6. The declaration of rights of man

After the abolition of feudalism, the National Assembly took the name of the Constituent Assembly and was in position to make a Constitution under the guidance of Lafeyette. The first Framework of the French Constitution contained the declaration of Human Rights as it is introduction and it was formula on the model of U.S.A.

The main point of the Constitution was the declaration of the rights of man and citizens. It contained such phrases like equality of man before law, liberty, and fraternity, freedom of speech, expression and worship. The revolution of masses against injustice was a holy duty.

But they made a mistake of leaving the king with too many powers to *veto (refuse)* what had been passed by National Assembly, which powers he used to refuse to sign the declaration of rights of man and the decree of the 4th August 1789, which led to the march of women.

Significance of the event

The declaration of rights of man and citizens brought equality of all men before the law in France. No more privileges were to be granted to anybody because of the accident of birth right or social status.

The rights that were announced laid a foundation stone for fundamental human rights and freedom wide world. It is this context that the 16th article of UNO charter about the fundamental rights of man and citizens was extracted from the document of August 27, 1789 declaration.

It elevated the status of France in Europe. In fact, France became the point of reference as far as the liberation of human race was concerned in Europe and beyond.

The French masses got a chance of participating fully in formulating State policies through democratic elections and parliamentary deliberations and debates. They also got universal right to vote.

13.2.7. The march of women to Versailles on 5th October 1789

The king's refusal to sign the decree of 4th August 1789 and the Declaration of rights of man plus increased of price of bread and a mobilization from Austria led to the march of women whose cries would be the most heard.

 On the 5th October 1789, a huge group of women followed by men dressed as

women began their move from Paris to Versailles aiming at the king reducing the price of bread.

When the king was called from his daily game (hunting), he was surprised and promised special food for the people of Paris and agreed to sign the Declaration of right of man as well as the decree of 4th August 1789.

Significance of the event

This event signified that everybody in France was concerned about the 1789 French Revolution. Before, women had played an active role, but this round they became part of it.

King Louis XVI was compelled to accept and sign the declaration of the rights of man and citizens.

The National Assembly was transferred from Versailles to Paris. Versailles which had been the strong hold of the Bourbon Monarchy lost its importance in favor of Paris that was the bleeding ground and centre of the 1789 French Revolution.

King Louis XVI was forced to promise special food relief to the masses. At the same time, he also accepted to reduce the price of bread.

It was a great humiliation to the royal family as they were moved from Versailles to Paris following day, 6th October 1789.

13.2.8. The Civil Constitution of the Clergy

The Assembly went on in its determination to change the position of the Church in France. The Pius VI in Rome was not to have any power in Church affairs in France. All Bishops and Priests became servants of the State and salaries of the High clergy were reduced while those of lower clergy were increased.

Significance of the events

It ends the privileges of the Church in France. Politically, the Pope's influence in France was reduced. The clergy members who refused the above were either killed or forced into exile.

13.2.9. The King's flight to Varennes of 22nd June 1791

As the revolutionary changes increased and became so violent, the king got afraid and decided to escape from the country to save himself and his family by

fleeing to Austria in order to join other Emigrés. Unfortunately, the king and his wife were identified to Varennes few miles to the French – Austria border and brought back to Paris. It was a worst experience for the royal family; they were abused, mocked and spat by the mob through each opening.

Arrest of Louis XVI at Varennes

https://image.pbs.org/poster_images/assets/101776.JPG

On June 20, 1791, King Louis XVI attempted to escape revolutionary France and flee in disguise with his family to Austria. However, he was caught at Varennes and returned to Paris. Two years later he was executed.

Significance of the event

The flight gave to the new favor of republicanism because King Louis XVI was looked at as a traitor. Many people felt that it was no longer necessary to trust the king with all the powers of the State.
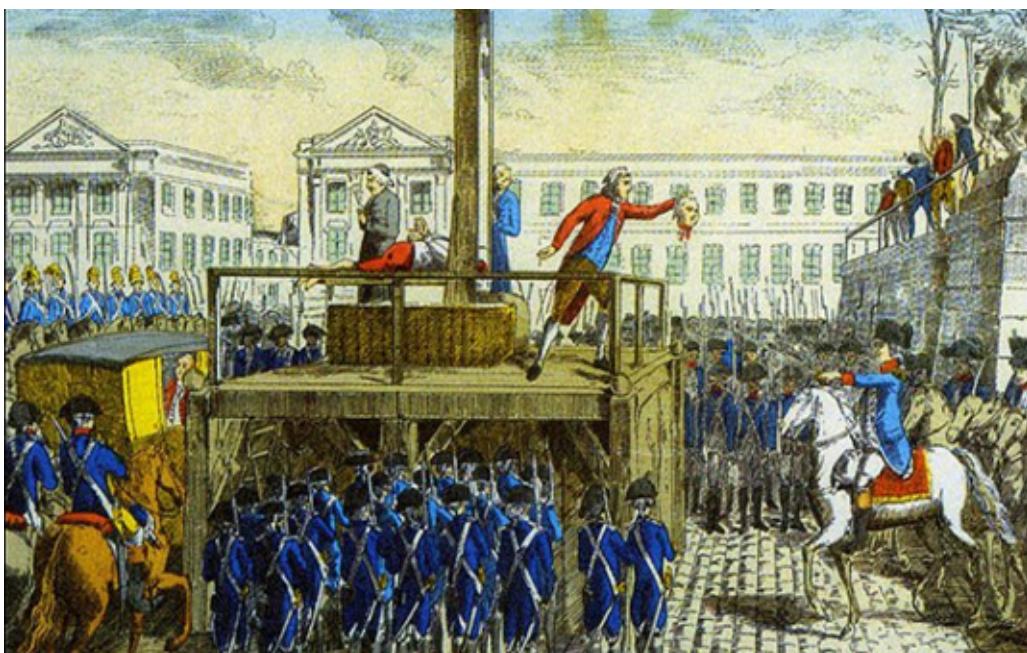
The revolution was led by the extremists like the Jacobins who led to the Reign of Terror. Other European countries like Austria, Britain and Prussia became scared by event in France and began preparing for the war against the French Revolution.

13.2.10. The new Constitution of September 1791

The new constitution was completed by the National Assembly in September 1791. According to it, the Assembly was to consist of 745 members and they adopted a system of indirect voting where all men over 25 years paid a tax

equivalent to a three days work pay and became active citizens. France was divided into Districts which were later divided into Communes. This Constitution made France a Constitutional monarchy, with a monarchy with power limited by written law.

Still people could not agree over the aims of the Revolution. Once again, they began to fight over control of the government. In 1792 they abolished the monarchy. The following year, in 1793, they executed King Louis XVI by guillotine.

Execution of Louis XVI by Guillotine

https://www.historyhit.com/wp-content/uploads/2017/02/Louis_guillotine-700x390.jpg

During the French Revolution (1789-1799), King Louis XVI of France was tried treated as a traitor and condemned to death. His execution by guillotine, which took place in a crowded plaza in Paris, was a public spectacle.

13.2.11. The Reign of Terror 1792-1794

In 1793 a new constitution was written. But it was never used. A special revolutionary tribunal, or committee, led by **Maximilien de Robespierre** took over control of the government. This tribunal began to execute nobles and anyone else suspected of being against the Revolution.

Maximilien Robespierre (1758-1794)

https://c450v.alamy.com/450v/em03k4/maximilien-robespierre-1758-1794-french-lawyer-and-politician-figure-em03k4.jpg

Maximilien Robespierre was one of the most controversial figures in the French Revolution. In the cause of fostering democracy, Robespierre helped bring about the Reign of Terror, in which thousands were executed by the guillotine. He eventually met the same fate.

The wave of killing came to be known as the "***Reign of Terror***". Because of it, many people began to oppose Robespierre. In 1794, the leaders who hoped to restore order to the government had Robespierre executed.

Causes of the reign of Terror

The death of Mirabeau in April 1791: It is said that if Mirabeau had lived beyond 1791, he would have cooled the violent tempers of the extreme revolutionaries. His death carried the last rags of the ancient regime because he was replaced by extremists like Robespierre who planned the Reign of Terror.

The resistance of Nobles and Clergy to surrender their privileges: The Nobles and Clergy who refused to surrender their privileges after the March of women were intimidated by the revolutionaries, hence the Reign of Terror.

The threats of Emigrés led to the Reign of Terror: The Emigrés abroad were busy organizing a counter revolution and they had internal collaborators in France, and the Reign of Terror was organized to eliminate these internal collaborators.

The role of the Paris mob*:* Economic hardships (problems) in villages forced people to move from villages to towns, and this led to the formation of the Paris mob which was a group of desperate people who were used by Robespierre in the reign of Terror.

The role of political parties: There were different political parties which were struggling to eliminate their rival parties and they resorted to the politics of killing their rival party leaders like the killing of Danton.

The foreign invasion: The European countries organized coalition against France, and they invaded and defeated the French troops, and the revolutionary government in France passed the law of suspect, which was extravagantly applied, and whoever was quilt of lack of interest in the revolution was killed in the Reign of Terror.

The worship of reason of Herbert: By 1793, Herbert and his followers began to worship of reason which led to religious terror where the clergy that protested against the worship of reason and civil Constitution of the clergy were either imprisoned or killed.

The weakness of King Louis XVI: The king had refused to sign the reforms proposed by the revolutionaries, refused to sign declaration of rights of man, decree of 4th August and expelled Necker. These acts led to the violence during the storming of the Bastilles and March of women.

The King's association with Emigrés: The King's attempt to escape cost all the sympathy that people had to him and this was worsened when they found papers showing the association with Emigrés, indicating that he was a traitor, which led to his execution on Sunday, January 21,1793 and his wife on October 16,1793;

The economic crisis: The economic terror was used to eliminate the businessmen who were hoarding commodities creating economic crisis.

The Reign of Terror made Robespierre very unpopular and Frenchmen decided to kill him on 28th July 1794, where he was imprisoned and later escaped but he was re-arrested and was killed as criminal. This marked the end of the Reign of Terror and a new government was voted and the third Constitution was written.

The new government was called the **Directory Government** and was headed by **Five Directors**, ruled in France from 1795 to 1799.

Effects of the Reign of Terror

It led to the massive loss of lives where above 17 000 people were killed;

There was destruction of property like building and communication lines;

There was general economic decline which came as result of unstable political atmosphere which led to unemployment, starvation, inflation etc.;

It created the fear of being killed by the Paris mob that forced many nobles and clergy to go to exile;

It caused the downfall of the political parties after the death of Robespierre and led to the formation of the Directory Government in 1795;

It led to the collapse of the bourbon monarchy which gave chance to France to become a Republic;

It restored order in France by helping to fight the first coalition that was organized against France;

It made dictators of the European countries to be more conservative in order to safeguard themselves from the terrorist acts of the France. For instance, Pits, the Prime Minister of Britain expelled the characters that were suspected and passed out the law of treason.

It paved way for the rise of Napoleon Bonaparte because it led to the scarcity of army officers giving chance to Napoleon to be quickly promoted.

It brought war between France and her neighboring countries like Russia, Austria, Russia and England because of they were scared of massive loss of lives and mistreatment of King Louis XVI which would teach a lesson to their people.

13.2.12. Directory Government, 1795 – 1799

This was a conservative middle class oriented Government that ruled France from 1795 to 1799. Administration was in the hands of five (5) Directors, each Director rules for one year. The Directors were assisted by a Council of 500 who were persons of age above 30 years and a Council of 250 parsons over 45 years. These Councils were responsible for marking and amending the Constitution.

Problems faced by the Directory Government in France

The Directory Government that took over the power in France after Reign of Terror had inherited many problems as the following:

There was a problem of irreligiousness where the French people showed no respect for the Catholic religion.

There was a confusion situation where people refused to do their activities because of terrorism.

There was a problem of the hostile Catholic Church that had not yet forgiven the State because of the civil Constitution of the clergy.

There was a problem of hostile neighboring countries which formed a coalition against France.

It inherited a situation where the Emigrés abroad were planning a counter-revolution.

There was a problem of the members of the ancient regime who resurfaced after the Reign of Terror.

There was a problem of poor poverty characterized by poor agricultural production, stagnant commercial activities and poor communication network.

There was a problem of financial crisis that had characterized France since the time of King Louis XVI. There was a problem of inflation, which was persistent, increase in the price at general level.

The Directory Government found there a weak, inexperienced and disorganized army.

Achievements of the Directory Government

Although the problems faced, the Directory Government had succeeded to achieve by the following facts:

It upheld the principle of Parliamentary democracy by creating councils of people which were responsible for marking and amending the Constitution.

It increased the French military capacity by re-organizing and re-equipping the French army to a very high level of military efficiency with men of rare talents like Napoleon Bonaparte.

It managed to defeat the coalition of Britain, Holland, Prussia and Austria that had been formed against France.

It brought to an end the Reign of Terror as it banned the Jacobins Party, the masterminded the Reign of Terror.

It restored Constitutional rule by safeguarding people's freedoms and rights throughout the 5 years that it was in power.

It expanded the boundaries of France after the Italian campaign of 1796 – 1797 when the French troops defeated Austria in Italy and took some Italian States.

It destroyed internal opposition as in 1795 when it crushed the Royalist violent demonstrators and the plot organized by François Babeuf.

It kept alive the spirit of the French Revolution and succeeded in spreading the revolutionary ideas of liberty, equality and fraternity beyond the French borders like in Italy and Germany.

It started various reforms like centralized system of administration, codification of the French laws and education reforms which were completed by Napoleon Bonaparte.

It preserved the French Republic established by Directory Government in 1793.

Weaknesses and failures of the Directory Government

By 1799, the Directory Government started to show the signs of its weakness despite its success and it gave chance to Napoleon Bonaparte to take over the power as explained below:

It went against democratic rights by making tax qualification as criteria for one to vote, which denied poor peasants the right to vote.

It lacked confidence as it over-relied on Napoleon in suppressing internal revolts which increasing Napoleon's popularity thus made it possible for him to stage a coup d'état in 1799.

It was characterized by corruption and embezzlement of public funds; it overprinted the currency leading to the inflation, unemployment and famine.

It failed to reconcile the Catholic Church and the State because the Government encouraged the worship of reason and changed the calendar to contain the names of revolutionary events and leaders than of Saints and Jesus Christ.

It failed to coordinate its Directors and the Legislative Councils reason why some joined Napoleon and they overthrew the Government.

It failed to defeat the Britain troops during Egyptian Campaign due to the failure of its foreign policy.

It failed to improve the agricultural and industrial production levels which remained poor being disappointed during the Directory regime.

It became unpopular due to the return of the Emigrés from the exile and the release of the political prisoners.

It failed to stamp out all the elements of socialism in France planted by a political club known as "*The society of Pantheon*" or "*The society of equals*" started by Francois Babeuf.

It paved way to Napoleon Bonaparte to rise to power in 1799 who later became the dictator in France with his ambition to become the European Emperor.

13.2.13. France under Napoleon Bonaparte

Historical background of Napoleon Bonaparte

Napoleon I (1769-1821), was emperor of the French, whose imperial dictatorship ended the French Revolution (1789-1799) while consolidating the reforms it had brought about. One of the greatest military commanders of all time, he conquered much of Europe.

Napoleon Bonaparte (1769- 1821)

https://hiddenbehindshadowgames.files.wordpress.com/2015/05/o-napoleon-bonaparte-facebook.jpg

Napoleon Bonaparte was the greatest military genius of the 19th century. He conquered most of Western Europe and Egypt for France, while instituting

reforms in these new territories aimed at guaranteeing civil liberties and improving the quality of life. He crowned himself emperor of France in 1804 and introduced reforms intended to unify the revolution-fractured nation. Many of Napoleon's reforms are still in effect today.

Napoleon was born on August 15, 1769, in Ajaccio, Corsica, and was given the name Napoleon (in French his name became Napoleon Bonaparte). He was the second of eight children of *Carlo* (Charles) *Buonaparte* and *Letizia Ramolino Buonaparte*, both of the Corsican-Italian gentry. No Bonaparte had ever been a professional soldier.

Carlo Bonaparte was a lawyer who had fought for Corsican independence, but after the French occupied the island in 1768, he served as a prosecutor and judge and entered the French aristocracy as a count. Through his father's influence, Napoleon was educated at the expense of King Louis XVI, at Brienne and the École Militaire, in Paris. Napoleon graduated in 1785, at the age of 16, and joined the artillery as a second lieutenant.

However, Napoleon's family background made life difficult for him at school, where he was isolated and lacked good relationship with children from rich family background. He had a miserable life but he did well in mathematics and military science. When he was given permission to go home in 1791, he overstayed and on return to Paris he found out that he had been dismissed. But due to poor artillery officers, Napoleon was called back in the army and became a Lieutenant Colonel.

In 1795, Napoleon Bonaparte saved the Directory Government from Royalists' uprising and he was promoted to Brigadier General and married with Josephine de Beauharnais, a daughter of Barras who was the first Director of the Directory Government.

By 1797, the Directory Government sent him to Egyptian campaign and thought that he could die there. But while he was there he learnt about the collapse of Directory Government. He returned to Paris where he was welcomed with open hands and organized a coup d'état, known as"*The Coup d'état of Brumaire*" against the Directory Government with assistance of *Abbey Sieyes, Roger Duccus and Barras.* He became the leader of France on November 9th, 1799 as the *First Consul* and opened the new regime of *Consulate* in France. In 1800, through a referendum he was granted a 10 years term of office, but later in 1804 he confirmed himself the life Emperor of France.

Factors of the rise of Napoleon Bonaparte to power

Different factors have contributed to the rise of Napoleon to power included the following:

The French Revolution stopped discrimination of social class and offered opportunities to talented men like Napoleon, which made him to be quickly promoted in the army, hence his rise to power.

The annexation of Corsica Island by France from Italy in 1768, a year before napoleon's birth by France made him a Frenchmen by birth.

The exile and death of many officials as a result of French Revolution gave chance to Napoleon to control the army during the Reign of Terror.

Napoleon used revolutionary ideas of fraternity, liberty and equality. These helped him to build his popularity hence his rise to power.

Napoleon's military and political abilities helped him to rise to power. In fact, it was his ability as soldier that he was assigned tasks in campaigns, which made him popular among the French, and was able to rise to power.

The role played by his brother Lucien Bonaparte who was the president of a Council of 500 members during the Directory Government.

Napoleon's marriage to Josephine made him popular among the French. Josephine was a daughter of a principal Director while Napoleon was from a peasant family background.

The weaknesses and the failures of the Directory Government created a political vacuum and gave opportunity to a liberator like Napoleon Bonaparte. Actually, the Directory Government was characterized by corruption, embezzlement of funds, financial crisis, unemployment, inflation, famine, devaluation of the currency and over-relying on Napoleon. This situation gave chance to Napoleon to organize a successful coup d'état.

The success of the famous coup d'état of Brumaire made by Napoleon on November 9, 1799 was for Napoleon an opened door to the power in France.

Factors that had helped Napoleon to consolidate his power in France 1799 – 1814

Napoleon Seizes Power

*https://4.bp.blogspot.com/_T0hlAMW78NE/S_vkE4L_hvI/AAAAAAAAAA8/n6X2yMSSqps/
s1600/napoleon+1.jpg*

In the coup d'etat of November 9-10, 1799, Napoleon and his colleagues seized power and established a new regime in France—the Consulate. Under its constitution Napoleon, as first consul, had almost dictatorial powers. The constitution was revised in 1802 to make Napoleon consul for life and in 1804 to make him emperor

Napoleon I came to power in France through the 1799 Brumaire coup d'état and ruled up to 1814.

In order to consolidate his power in France, he adopted the following policies:

He declared himself the first Consul on February 1800 with considerable powers of appointment of officials in the army, civil service and local government.

He abolished the old constitution in 1799 and introduced a new one that favored his interests.

He over centralized powers in his hands and by this policy he dismissed his two colleagues Abbey Sieyes and Ducus Roger who seemed strong.

He introduced domestic reforms like in education, agriculture and public works among others which won him popularity among the Frenchmen.

He used his relatives to govern different parts of the empire such as Louis Bonaparte in Holland, Jérôme Bonaparte in Spain and Joseph Bonaparte in Naples among others.

He allowed the political exiles back to France and in so doing he reduced on the external revolts.

He built a very strong and powerful army with the major purpose to fight and protected France and her people.

He put a strict censorship on press whereby he reduced the number of newspapers published in France which kept Public opinion under his control and the masses ignorant.

He used diplomacy in defeating wars like diplomatic League of Armed Neutrality with Sweden, Denmark, Prussia and Russia which pleased the French who in return supported his regime.

He kept his army occupied with wars without getting bored which minimized the chances of military insurgences that would have undermined his powers.

He restricted the teaching of liberal subjects like history, philosophy, literature and political science which he considered as threat to his political career.

His successful foreign victories like the defeat of the second coalition of Austria, Britain, Prussia and Russia in 1800, won Napoleon great respect especially from the glory seekers who later supported his foreign policies.

He tolerated the former enemies of French Revolution and avoided revenge against them which reduced the strength of opposition especially from the Royalists.

Achievements of Napoleon Bonaparte

After that Napoleon made himself the Emperor of France, he had made the following achievements:

He signed a Concordat with Pope Pius VII in 1801 where he agreed with the

Pope and the Catholic religion became a State religion and this led to the reconciliation of the Church and State.

He established reforms in education when he re-organized the education system where elementary education was removed and secondary education was promoted. The study of science subjects was encouraged;

He constructed a good system of transport and communication because during his time many roads, bridges, telegraphic system, railways and canals were constructed.
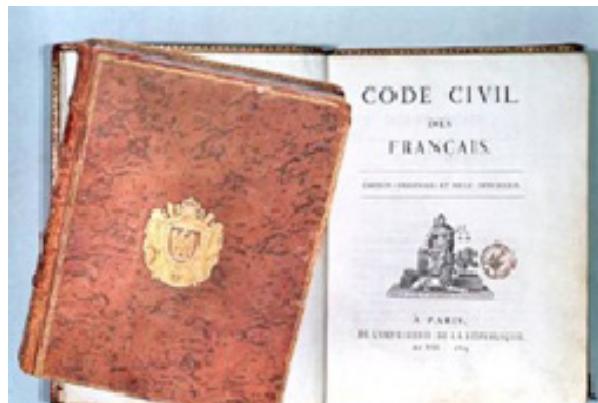
He founded a museum which helped in beautifying France.

He introduced reforms in trade and industry by introducing the new ones and rehabilitating the old ones and he also founded the National Bank to promote trade and commerce.

He improved agricultural sector by initiating the use of machines and creating peace and stability.

He increased the food production in order to solve the problem of famine in France which had been inherited from the Directory Government.

He introduced the code of law known as" Napoleonic Code" where the French laws had been codified and reduced to only five codes which help in maintaining law and order.

Code Napoléon

https://gallica.bnf.fr/ark:/12148/bpt6k1061517/f2.highres

Adopted in 1804 and still in effect, the code of French civil law was named in honor of Emperor Napoleon, who participated in its formulation. The Code Napoléon became the model of law for two jurisdictions in North America—the

Canadian province of Québec and the U.S. state of Louisiana.

He modernized the French army and France had the best army in the whole of Europe. The army was used to maintain law and order and was used against political opponents as well as for expanding the French boundaries.

He centralized the administration and at the same time consolidated himself to power and he re-organized the administrative structure of France by creating departments headed by Prefects and sub-Prefects. All these officers were appointed by Napoleon.

He controlled corruption and embezzlement of the public funds and even helped to maintain law and order.

Impact of Napoleon I on Europe from 1799 to 1814

Napoleon I succeeded in spreading the French Revolutionary ideas to various parts of Europe especially in Conservative States like Austria, Germany and Italy.

He established Code Napoléon in which basic human rights were clearly spelt out. This code was adopted in many European States.

He divided over 200 German states into Rhine Confederation under his control and this brought the Germans near each other later encouraged the German unification.

He expanded the French size (French Empire) by destroying the old European boundaries where Italy, Poland, Denmark and Germany were all brought under the French control.

Empire of Napoleon (I) Bonaparte

https://cdn.britannica.com/66/366-050-BB8A9A3F/extent-Napoleon-I-First-Empire.jpg

Napoleon I, emperor of the French, controlled much of Europe, from Spain to Poland, by 1810. In 1812, however, he undertook a disastrous invasion of Russia, and afterward his empire began to fall apart.

The aggressive policies of Napoleon I gave birth to a period of international cooperation in continental Europe like the 4th coalition formed by Britain, Russia, and Prussia against Napoleon (I) Bonaparte

During Napoleonic wars like the Peninsular War of 1808 and the Moscow campaign of 1812 over 580 000 people died.

Napoleon's Continental System caused economic problems which led to a cute shortage of food, unemployment and inflation in European states like France, Spain, Portugal, Italy and Britain.

In 1808, Napoleon I imprisoned the Pope Pius VII which caused him a lot of resentment from the Catholics in the entire European continent.

He overthrew legitimate rulers in the Italian, German, Holland and Spain among others whom he replaced with his brothers.

Napoleon's endless wars in Europe caused wanton of destruction of like roads, railways, industries and ships among others.

The factors that had led to the downfall of Napoleon Bonaparte

The Continental system: It was an economic war used by Napoleon to defeat Britain after realizing that his military power cannot fight with the British Naval supremacy. Because of this continental system, he lost support from the Middle class who had put him in power and when they withdrew their support, Napoleon was defeated.

The Moscow Campaign of 1812: It was a programmed war to attack Russia to teach Tsar Alexander I a lesson for pulling out the Continental System. Napoleon mobilized his troops and on 24th June 1812 he crossed River Niemen. The Russians withdrew and used the "*Scorch Earth Policy*" in which they destroyed by fire everything that would be used by the advocating French soldiers.

Napoleon expected victory within 30 days, but it became a prolonged war where Napoleon lost many soldiers (around 300 000) due to guerilla Russian attacks and severe winter.

French troops Retreat from Russia

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In 1812 Napoleon invaded Russia and by September his forces occupied Moscow. The Russian Tsar ordered the city burned so there would be no winter quarters for the French troops. In October the French retreat from Moscow

began. The troops suffered from hunger, cold, and constant attack, and many died during the retreat.

After the defeat from the Moscow Campaign, Napoleon's armies were too weak so that they could not defeat the 4th coalition against France.

The failure to defeat Britain: Napoleon failed to defeat Britain in 1789 during Egyptian Campaign and later in 1805 which gave confidence, strength and courage to small countries that had before feared Napoleon and lined with Britain to form the 4th coalition to defeat Napoleon.

The strength of the 4th coalition: Although Napoleon succeeded in defeating the earlier coalitions directed against France, it should be noted that the strength of the 4th coalition formed (by Austria, Prussia, Russia and Britain) against France in 1813 was too strong to defeat Napoleon in 1814.

The Napoleon's extreme ambition: Napoleon was never satisfied with his conquests and wished to control the whole of Europe which mad him to be involved in endless and risky wars that he could not manage but ended by his defeat. Napoleon used to say *:"I have known the limits of my legs, I have known the limits of my eyes, I have never known the limits of my work".*

The growth of nationalism among the captured states. Napoleon had brought many nationalities under his control like Prussians, Italians, Spanish and Holland but due to his oppressive rule and over-taxation; the States demanded for their independence from where they got courage to form the 4th coalition that defeated Napoleon.

The dictatorial administration of Napoleon: He centralized all powers in his hands and killed democracy. His administration was not to be criticized, he set up a secret police and he restored Lettre-de Cachet by which there was imprisonment without trial. All of these made him unpopular leading to his downfall.

Nepotism: Napoleon practiced nepotism which made him unpopular among the people. He mostly favored his relatives, brothers and brothers-in-law in key appointments, in administration, army and in French captured Provinces;

The vast nature of his empire: Napoleon built a very large empire through his conquests but he failed to effectively control it. A result was a massive opposition against him which left him isolated in 1813 and led to his downfall.

The imprisonment of the Pope Pius in 1808: The Pope was not agreed with

Napoleon on Continental System, and then he decided to imprison Pope Pius. This reduced Napoleon's popularity among the Catholics in France and whole World. When he was attacked in 1814 by the 4th coalition, the whole catholic Community in Europe did not support him.

In 1814 Napoleon was forced to give up his throne and he was sent to live out of his on the small island of **Elba** off the coast of Italy. But he managed to escape with his group together invaded France. For a short, about 100 days, Napoleon again regained as Emperor.

The allies finally defeated him in 1815 at the battle of the **Battle of Waterloo** in modern Belgium. They gave the French throne to Louis XVIII and they sent Napoleon to the **Saint Helena** off the coast of Africa, where he died on May 5th, 1821.

Application Activity 13.2

1. Find out three ways to explain how the financial crisis led to the outbreak of the French Revolution of 1789.

2. The dismissal of the finance ministers led to the outbreak of the French Revolution. Explain this assertion.

13.3. Consequences of the 1789 French Revolution

Learning Activity 13.3

Using the Internet and relevant resources in the library:

1. Explain the first two effects of the French Revolution

2. French led to the revival of the relationship between the Church and the State. Discuss!

The French revolution had far- reaching consequences to the French society, Europe and to the rest of the world. Some of these included:

Loss of lives: Many lives were lost in the confusion that characterized the revolution. At first it targeted the privileged sections of the society. Mobs killed those they felt had in one way or another been responsible for their suffering during the ancient regime. With time, the introduction of the guillotine, saw many perceived to be against the revolution being killed. The guillotine even

consumed some of the revolutionaries as rivalry and suspicion hit their camp. Aside from France, counter revolutionaries in other parts of Europe joined the war.

Robespierre

A drawing of a French guillotine

From 1792, Europe was thus enmeshed in war for a generation. Many lives were lost.

Overthrow of the ancient regime*:* The reign of Louis XVI came to an abrupt end. This marked true end of the reign of the Bourbon family which had ruled France for over 800 years. The revolutionaries experimented with one form of governance after the other until the Great Napoleon Bonaparte usurped the reign of power thus establishing his rule.

Spread of revolutionary ideas: Revolutionary ideas spread to other parts of Europe. Everywhere in Europe, people talked of and wanted equality, liberty and fraternity the three things that crystallized in the course of the revolution as its aims. Generally, there was a clamor for democratic ideals. The revolution heralded a period of political liberalism hitherto witnessed in European mainland.

Promotion of human rights: The declaration of the Rights of man at the infancy stages of the revolution may be looked at as a way of promoting human rights. This is definitely a precursor to human rights as they exist today. As we have observed, the rights asserted the equality of human beings and right of people to rule. In an equal measure, it also brought out the fundamental freedoms: freedom of speech (expression) and choice individual ownership of property, religious rights to minorities, etc. They also vouched for fair trial (justice) and acceptable taxation system. All these are issues that dominate the issue of human rights today. The same can be said on the rule of law. However, the society failed to address the issue of women rights as it gave men rights prominence.

Lawlessness in the society: From 1789 to the time Napoleon Bonarparte came to power on 9 November 1799, there was a state of disorder and discontent in France. There was lawlessness and anarchy in the rural and urban areas alike. Citizens were not subject to any known law as once the Ancient regime had been overthrown, there lacked a centralized system of power. The situation was aggravated by the poor financial situation the country found itself in.

Delinking of the church from state*:* There was a strong link between the church and state. As we have already observed, the two institutions were marred married with massive divisions within their ranks. Class system was a common feature in both. The French revolution led to a clear line between the two institutions. The church was now left handling spiritual matters as the state dealt with political, economic and other social issues. The church had its massive estates of land taken over by the government in 1796. Prior to this development, on July 1790, the civil constitution of the clergy which made all clergy servants of the state was promulgated. This development was to later lead to separation of the two institutions as the revolution came to an end. However the state had now reduced the power of the pope in the church in France. It now exerted a lot of power over the institution in France.

Rise in nationalism: The French Revolution and the war the country waged against other powers, instilled in the French people a strong sense of nationalism. They developed a strong sense of identity. This was in sharp contrast to the pre-revolutionary years when people closely identified with their local authorities. The government partly contributed to this new development by rallying citizens to the defense of their country against its enemies.

There was a strong sense of nationalism. People attended civic festivals which celebrated the nation and the revolution. A variety of dances, and songs on themes of the revolution and French identity became popular. A song "*La Marseillaise*" which urges the "children of the father land" to match against the "bloody barrier of tyranny" was so popular that it became the French national Anthem. Its second verse and chorus goes …

In sum, the revolution encouraged the growth of nationalism in both liberal and authoritarian forms.

Promotion of social reforms: The revolutionaries pushed for social reforms and religious toleration. State schools were set up to replace religious ones. Systems were also put in place to help the poor, old soldiers and war widows. A major slave revolt in St. Dominique (Haiti) also made the government to abolish slavery in its Carribean Colonies.

The first in Haiti and the second in France so that property could now be inherited among all immediate heirs equally and not only the oldest son as it used to be the tradition and practice. Attempts were also made to de-Christianize France. The government created a secular (non-religious calendar with 1793 as the first year of the new era of freedom) many religious festivals were also banned and, in its place, came secular celebrations. The social reforms introduced by the revolution outlived it.

Emergence of new artistic styles. A new grand classical style that echoed the grandeur of Ancient Rome emerged. Among its notable proponents was Louis David. This artist immortalized on canvas such stirring events as the Tennis Court Oath, and later, the coronation of Napoleon Bonaparte. He contributed heavily to the way future generations understood the French Revolution.

Disorganization of the map of Europe. This was done by France in her expansionist policies and conquering of various states like Spain, Naples, German and the Italian states.

Serious financial decline in France. This was due to numerous wars France fought with the rest of Europe. The reign of terror also led to serious financial collapse during the French revolution.

The 1789 French revolution destroyed Bastilles prison as a symbol of despotism on 14th July.

It revived the French parliament (National Assembly or Estates general Meeting on May 5th 1789) after 175 years since 1614.

The revolutionaries succeeded in spreading the French Revolutionaries principles of equality, liberty and fraternity beyond French borders.

The French Revolutionaries passed a radical law known as "Civil Constitution of the clergy" and brought freedom of worship in France.

The National Assembly produced a new Constitution in September 1791.

The French Revolution ended feudal privileges on August 4th 1789 in the Assembly at Versailles.

Multiparty politics was achieved in France with various political parties or clubs like Jacobins, Girondins, Feuillants, Montagnards and Cordoliers.

The Royalist Guards had been replaced by National Guards after the Storming of the Bastilles on the 14th July, 1789.

The class divisions had been removed by 1791 as by Declaration of man where all men were declared equal before the law.

The French Revolution resulted into the terrible loss of lives and destruction of properties.

The July 1790 Civil Constitution of the Clergy passed during the French Revolution made the Catholic Church and the State enemies.

It spoilt the diplomatic relations between France and her neighbors like Prussia, Austria, Russia and Britain due to mistreatment of King Louis XVI.

The 1789 French Revolution inspired the outbreak of other revolutions like the 1830 and 1848 in Europe that left a lot of lives and properties destroyed.

The French revolutionaries failed to end financial crisis in France which had started way back during the Ancient regime.

Application Activity 13.3

Evaluate the effects of the French Revolution.

Skills lab

Use the slogan of French Revolution's journalist known as Desmoullins on the eve of the French Revolution: "Go to arms, the Austrians are coming soon to kill all of us" compose a song for the revolutionary's zeal against the French Ancient Regime.

End unit Assessment

1. Describe the characteristics of the ancient regime in France before 1789.

2. Examine the role of the French philosophers in the outbreak of the French Revolution in 1789.

3. How was the French society stratified before the 1789 French revolution and which were the prerogatives of each?

4. Identify and explain the positive and negative effects of the French revolution of 1789.

5. How did the financial crisis led to the French revolution of 1789.

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