

## Chapter 3

### Migration and Settlement into East Africa since 1000 AD



#### Key Words

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

#### Learning Outcomes

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

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

## Introduction

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

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

## The Origin of People in Your Local Area



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



**Figure 3.1: People with different ancestors**

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



### Activity 3.1: Origin of people in your area

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

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



### Activity 3.2: Ancestors of class members

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



### Activity 3.3: Movement of Ntambazi

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

#### The movement and settlement of Ntambazi and his family

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

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

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

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

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

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

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



### Activity 3.4: Fieldwork and migrations

In groups:

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

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



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

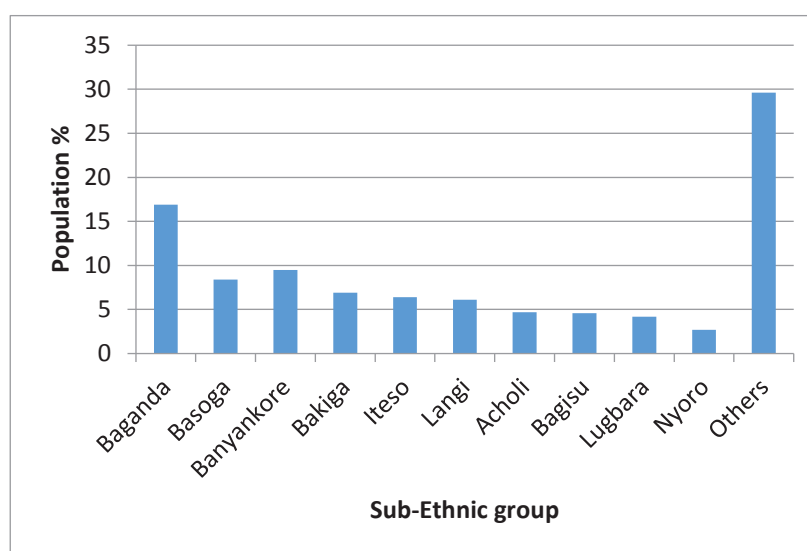
Many times, you do not know the actual way in which you came to live where you are. However, using the scientific methods explored in Unit 1, you gradually discover your past, origins and the pattern of how you settled where you are today. In this unit, you will find out how your ancestors migrated,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

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

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

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

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



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



### Activity 3.5: Ethnic classifications

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



**Table 3.1: Ethnic groupings in East Africa**

No.	Bantu	Luo	Hamites

## Peopling of East Africa



### The Bantu

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

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

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

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



**Figure 3.3: A Bantu homestead**



**Figure 3.4: One of the Bantu staple foods**



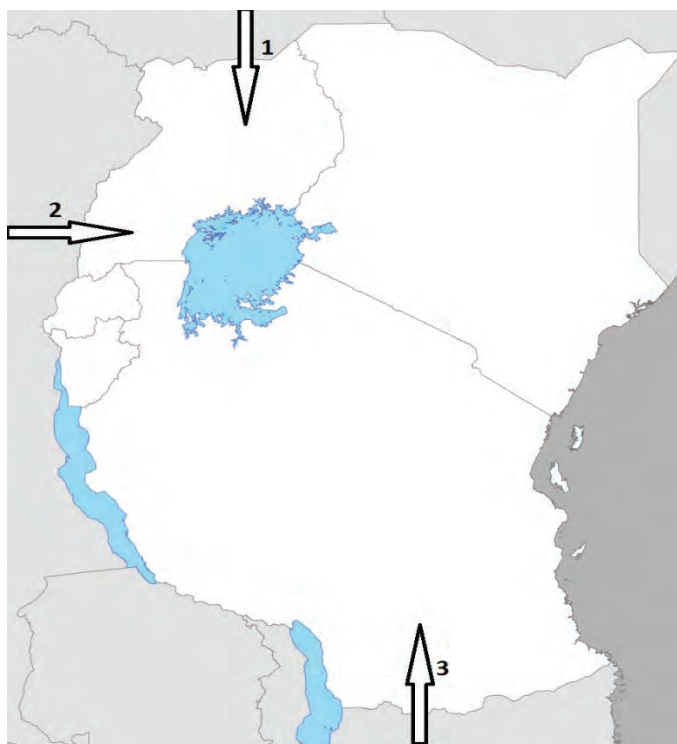
### The Ngoni

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



### The Luo

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



*Map 3.1: Migration paths in East Africa*



### Activity 3.6: Using the map of migration quiz

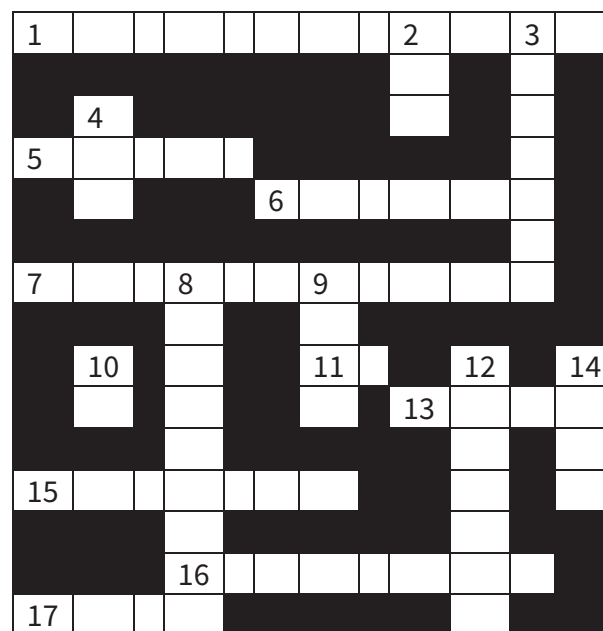
1. Using Map 3.1 above, name the migration waves marked 1, 2 and 3.
2. In your notebooks, draw a map of East Africa describing the migration patterns of the major ethnic groups in Uganda and the rest of East Africa.
3. As a whole class, list the likely effects of the migration and settlement of the ethnic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

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

Ethnic Group	Area	Time



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



**Figure 3.6: Crossword puzzle**



**ACROSS**

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

**DOWN**

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

**Activity of Integration**

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

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



**Figure 3.6:** Ugandans departing for work in the Middle East

### Task

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

## Chapter Summary

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

## Chapter 4

### Culture and Ethnic Groups in East Africa



#### Key Words

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

#### Learning Outcomes

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

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

## Introduction

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

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

## Cultural Values in Families



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



*Figure 4.1: A family meal*



*Figure 4.2: Ekisakate camp*

### Activity 4.1: What is family?

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

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

## Roles of Different Peoples in a Family

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



### Activity 3.2: Cultural roles of people in a family

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

- |   |
|---|
| <ol style="list-style-type: none"> <li>1. Building a new house</li> <li>2. Clearing land for a new garden</li> <li>3. Planting and looking after crops</li> <li>4. Buying food from the market</li> <li>5. Preparing meals</li> <li>6. Collecting firewood</li> <li>7. Fetching water</li> <li>8. Taking animals out to graze</li> <li>9. Fishing</li> <li>10. Carrying heavy loads</li> <li>11. Working to earn money for the family</li> <li>12. Looking after children at home</li> <li>13. Caring for sick and elderly people</li> <li>14. Paying electricity and water bills</li> <li>15. Paying school fees</li> <li>16. Helping children to do homework</li> </ol> |
|---|



**Table 4.1: Gender roles**

Role	Men	Women	Children	All
Build a new house	√			

### Changes in the roles of men and women



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



**Figure 4.3: A woman repairing a vehicle**



**Figure 4.4: A man baking**

### Cultural Institutions in East Africa



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



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



### Activity 3.3: Traditional institutions

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

**Table 4.2: Traditional leaders in East Africa**

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

## Kenya



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

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

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

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



**Figure 4.5: The Kingdom of Wanga Council Meeting**

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

## Tanzania



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



### Activity 3.4: Traditional leaders

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

## Cultural Sites in East Africa

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



### Kenya's World Heritage Sites

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

### Kenya's Historical Sites

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



**Figure 4.6: Maasai cultural heritage Kenya**



**Figure 4.7: Kisi homestead in Kenya**

## Tanzania cultural sites

### Sites of historical interest in Tanzania

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



**Figure 4.8: A traditional home in Tanzania**



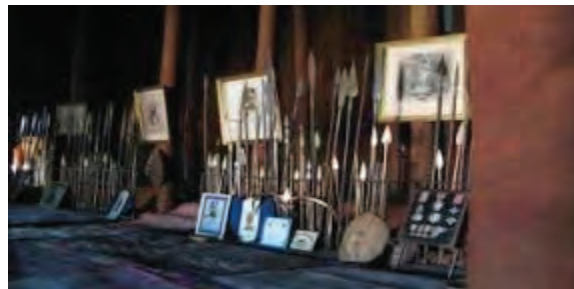
**Figure 4.9: A Haya dance at a cultural site**

## Uganda



### Sites of historical interest in Uganda

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



**Figure 4.10: The Kasubi Tombs Tower**



**Figure 4.11: Makerere University, Ivory Tower**



### Activity 3.5 : Cultural sites

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

## Ethnic Groups in East Africa



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

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

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

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

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



### Activity 3.6: Ethnic groups in East Africa

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



## Culture as a Source of Income



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

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

## Culture and Entrepreneurship



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



**Figure 4.12: Local drums**

**Figure 4.13: Woven Baskets**

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





### Activity 3.7: Benefits of handicrafts

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

## Cultural Camps in East Africa



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

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

## Youth camps in East Africa



**Figure 4.14: Students in a youth peace camp**



**Figure 4.15: A camp fire**

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



**Figure 4.16: Kiskate camp**



**Figure 4.17: Youth cultural camp**

### Importance of cultural camps

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

### East African Traditions in Conflict Resolution

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



**Figure 4.18: Solving a community conflict**

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

### **The Acholi traditional approach to forgiveness and reconciliation**

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

Their guiding principles include:

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

#### **Mato Oput Method**

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

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

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

### Modern methods of solving conflicts

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



#### Activity 3.8: Traditional and modern courts compared

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

### Activity of Integration

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





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

### Instructions

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

### Chapter Summary

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