



South Sudan

# Secondary History 1

Student's Book

**Secondary History** has been written and developed by Ministry of General Education and Instruction, Government of South Sudan in conjunction with Subjects Experts. This course book provides a fun and practical approach to the subject of History, and at the same time imparting life long skills to the students.

The book comprehensively covers the Secondary 1 syllabus as developed by **Ministry of General Education and Instruction.**

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South Sudan

PRIMARY

1

# History

## Pupil's Book 1

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## FOREWORD

I am delighted to present to you this textbook, which is developed by the Ministry of General Education and Instruction based on the new South Sudan National Curriculum. The National Curriculum is a learner-centered curriculum that aims to meet the needs and aspirations of the new nation. In particular, it aims to develop (a) Good citizens; (b) successful lifelong learners; (c) creative, active and productive individuals; and (d) Environmentally responsible members of our society. This textbook, like many others, has been designed to contribute to achievement of these noble aims. It has been revised thoroughly by our Subject Panels, is deemed to be fit for the purpose and has been recommended to me for approval. Therefore, I hereby grant my approval. This textbook shall be used to facilitate learning for learners in all schools of the Republic of South Sudan, except international schools, with effect from 4th February, 2019.

I am deeply grateful to the staff of the Ministry of General Education and Instruction, especially Mr Michael Lopuke Lotyam Longolio, the Undersecretary of the Ministry, the staff of the Curriculum Development Centre, under the supervision of Mr Omot Okony Olok, the Director General for Quality Assurance and Standards, the Subject Panelists, the Curriculum Foundation (UK), under the able leadership of Dr Brian Male, for providing professional guidance throughout the process of the development of National Curriculum and school textbooks for the Republic of South Sudan since 2013. I wish to thank UNICEF South Sudan for managing the project funded by the Global Partnership in Education so well and funding the development of the National Curriculum and the new textbooks. I am equally grateful for the support provided by Mr Tony Calderbank, the former Country Director of the British Council, South Sudan; Sir Richard Arden, Senior Education Advisor of DfID, South Sudan. I thank Longhorn and Mountain Top publishers in Kenya for working closely with the Ministry, the Subject Panels, UNICEF and the Curriculum Foundation UK to write the new textbooks. Finally, I thank the former Ministers of Education, Hon. Joseph Ukel Abango and Hon. Dr John Gai Nyuot Yoh, for supporting me, in my previous role as the Undersecretary of the Ministry, to lead the Technical Committee to develop and complete the consultations on the new National Curriculum Framework by 29 November 2013.

The Ministry of General Education and Instruction, Republic of South Sudan, is most grateful to all these key stakeholders for their overwhelming support to the design and development of this historic South Sudan National Curriculum. This historic reform in South Sudan's education system is intended to benefit the people of South Sudan, especially the children and youth and the future generations. It shall enhance the quality of education in the country to promote peace, justice, liberty and prosperity for all. I urge all Teachers to put this textbook to good use.

May God bless South Sudan. May He help our Teachers to inspire, educate and transform the lives of all the children and youth of South Sudan.



Deng Deng Hoc Yai, (Hon.)

**Minister of General Education and Instruction, Republic of South Sudan**

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History is the study of past events. The past can be millions of years ago. It can also be as recent as yesterday. In history, we study about past leaders, political structures, military organisations, our ceremonies and our means of livelihood in the past. There is political history, social history and economic history.



In groups:

- a) What do you understand by the word Pre-Colonial era?
- b) Differentiate between Pre-colonial era and history.

These are things, places or people from where we get historical information. It is these sources of history that make us know what happened in the past.

The sources of information on history are divided into:

- (i) Primary sources
- (ii) Secondary sources
- (iii) Tertiary sources

Primary sources of information give us first hand information about some historical happenings. They include:

Resource people are people who witnessed some historical event. We have individuals who are experts in history and they teach others on what happened in the past. These include people who have gone through Western education and those who have not. Some elderly people like our grandfathers and

grandmothers, aunts and uncles have lived long enough and seen a lot. Some have fought wars while others have entered into regional and international agreements as signatories or as witnesses.

This is the study of history through the excavation of sites and analysis of the materials found there. Archaeologists use fossils and artefacts to know the history of people in the past. Archaeologist Richard Lobban and his Italian and Russian friends unearthed the ancient and previously unknown Meroitic temple in 2011. This temple is believed to have been dedicated to the Egyptian sun god Amun.



*Fig. 1.1 Archeologists discovering the Meroitic temple*

Many small pyramids have also been unearthed at Sedeinga by other archaeologists. Archaeologists work with paleontologists and geologists. Archaeology mainly gives us information.

When one listens to people speak different languages he concludes a lot from the languages spoken. Some languages are similar while some have a few words that are similar. A lot is deduced from this. It can mean that the people are either related by blood or have interacted with the others in various ways like trade, migration or intermarriage. Language helps us trace migration patterns of communities and their relationships.



1. In groups, pronounce these words in your mother tongue.  
a) person      b) child      c) house      d) seat
2. Identify the words that sound the same in different languages. Identify other similar sounding words.
3. Investigate how your community is related to other communities with linguistic similar words within your group.

This is the scientific study of a people's way of life mainly through observation. Anthropologists live among communities they are studying for years to know their culture well. A people's cultural practice reveals a lot about their history. They come to know about their ceremonies, their relationships and many other activities.

Through the study of human, animal and plant genetics, we are able to find out which communities are related to one another by blood. We also come to know which areas domesticated what plants and animals and at what time.

Oral lore is also known as *folklore*. This is whereby cultural beliefs, traditions and practices of communities are passed and preserved orally from generation to generation. The people's culture is found in their songs, folktales, chants and legends among others. Songs were sang at particular times in different communities. There is alot of history in traditional songs.

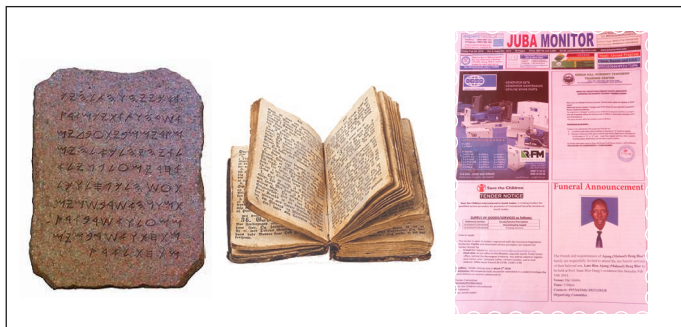


*Fig. 1.2 An older person telling children stories*

Secondary sources of information are those sources that are created later by a person who did not experience the happening of an event. The person largely depends on the information provided by primary sources.

They include:

They include manuscripts, stone tablets, clay tablets, books, magazines, newspapers and many others. In history, writing does not only mean writing on paper with a pen. Writings were done in ancient times on stones or mud using sharp objects. Some writings that were written on stones and bricks have lasted up to now and have been discovered and read. In Sudan, writings dating back to about the 6<sup>th</sup> Century have been found in Kush. In its capital Napata, some buildings like temples were built from baked bricks and sandstones. Hieroglyphic writings were carved on the walls of the temples and painted with bright colours.



*Fig. 1.3 A stone tablet, a book and a newspaper*

Writings in ancient times were also done on skins and papyrus. With the discovery of the printing press, printed sources of history like books were made and produced in large numbers.

These include spears, tools, clothes and pots. Each community had their own unique items that they used that we can use to identify them. However, those who stayed close to each other could copy skills of making items from one another. This copying has led to cases of different communities having similar items.

Tertiary sources of information are those sources that have been generated from primary sources and secondary sources. The information given by tertiary sources is mostly distilled.

They include:

These include radios, televisions, documentary films and the internet. The internet is a one stop shop for historic information. Radios and televisions air news and other important historical documentaries.



In groups discuss the following questions.

1. Find out at least 5 famous documents that relate to the history of Africa in the pre-colonial period. Write down what the documents tell us about this period.
2. Who was the first president of South Sudan? How did you know this?
3. Do you come from different communities? Are there similarities between the traditional pots, houses, baskets or spears of the different communities. Give reasons why this might be the case.
4. In South Sudan we have Nilotes, Bantus and Cushites. Why are they categorised as so? Are there some Cushitic words that are found in Nilotic languages and vice versa? Why?
5. Give six reasons why you think it is important to study history. Present your answers in class.
6. In traditional Africa, there were songs sang during marriages, war, birth, naming, circumcision, tattooing, harvesting and so on. Do you know any of these songs? Sing the songs to the class.
7. These songs were sang hundreds of years ago. How did you come to know them?

During the Pre-colonial period, there were different types of trade in Africa. There was \_\_\_\_\_ which involved a few people and occurred within a village or several neighbouring villages for example, among the Nuer or between the Dinka and the Nuer.



Visit the nearest market and observe what is happening.

The following questions will help you:

- a) What items are being sold?
- b) Are they using money to buy goods or exchanging goods for other goods?

Present what you observed in class.

There was \_\_\_\_\_ that involved different regions of Africa like the Long Distance trade and the Trans-Saharan Trade. There was also the \_\_\_\_\_ that involved other countries outside the African continent like the Indian Ocean trade at the coast of East Africa and the Trans-Atlantic trade.



1. What is the meaning of the following? Use a dictionary if necessary.
  - (a) Berber
  - (b) Currency trade
2. Identify the type of trade in the following examples:
  - (a) Alek exchanging a sack of sorghum for a cow from Deng.
  - (b) Lichi buying a piece of land from Wawa using money.

This trade occurred across the Sahara desert. It involved two regions: North Africa and West Africa. Various reasons favoured its growth. These reasons include:

1. There was a high demand for trade goods both in the North and West of Africa. North Africans for example wanted gold from the West. The Byzantine Empire which controlled North Africa and the Middle East wanted gold to make coins and ornaments.

2. There were strong rulers who supported the trade by ensuring that trade routes were secured. These rulers include the rulers of Mali and Songhai kingdom.
3. There were oases in the desert where traders and their animals could get water.
4. There were desert tribes like the Tuaregs and the Berbers who guided traders through the Sahara desert.
5. There existed local trade in both regions that supplied trade goods to the wider trade.

Traders from the North moved with their goods to the West of Africa. Rich Arab merchants financed the trade. The trade goods from the North included salt, horses, clothes, glasswares and fruits like dates. Horses were at first used to carry the goods but as the Sahara became drier the camel replaced the horses. The camels used to be fattened for three months in readiness for the long journey to West Africa. The traders embarked on their journey after the rainy season was over to avoid desert storms. The traders moved in caravans for security reasons making this trade to be known as the *caravan trade*. A caravan was made up of almost 1000 camels others were as large as 12,000 camels.

At that time we used to go ahead of the caravan and when we found a place suitable for pasturage we would graze our beasts. We went on doing this until one of our party was lost in the desert; after that I neither went ahead nor lagged behind. We passed a caravan on the way and they told us that some of their party had become separated from them. We found one of them dead under a shrub, of the sort that grows in the sand, with his clothes on and a whip in his hand. The water was only about a mile away from him. (*Tales by Ibn Battuta*)



1. Why do you think the Trans-Saharan traders continued to engage in the trade even with its challenges? Be prepared to Present your thoughts to the class.

The Tuaregs guided the traders through the desert. They provided security from dangerous desert tribes. Runners were sent ahead of the caravan to fetch water because the water carried by the traders could not last them between oases. The Tuaregs took care of the oases.



*Fig. 1.4 A caravan in the desert*



*Fig. 1.5 Trans-Saharan trade routes*

On reaching West Africa, they exchanged their goods with West African goods like slaves, gold, ivory, kola nuts and gum. They used the system of barter



trade in their exchange. There was no common language between the traders from the North and West. They exchanged the goods through gestures. This made the trade to be known as the . Berbers and Tuaregs acted as middlemen in this trade.

a) “At Sijilmasa [at the edge of the desert] I bought camels and a four months’ supply of forage for them. Thereupon I set out on the 1<sup>st</sup> Muharram of the year 53 [AH 753, February 13, 1352] with a caravan including, amongst others, a number of the merchants of Sijilmasa. After twenty-five days [from Sijilmasa] we reached Taghaza, an unattractive village, with the curious feature that its houses and mosques are built of blocks of salt, roofed with camel skins. There are no trees there, nothing but sand. In the sand is a salt mine; they dig for the salt, and find it in thick slabs, lying one on top of the other, as though they had been tool-squared and laid under the surface of the earth. A camel will carry two of these slabs...  
*(Tales by Ibn Battuta)*



1. Using the source above, write an essay on how the desert conditions were.
2. Discuss the impacts of Long Distance trade with your partner. Who were the winners and losers?
3. Write down the positive and negative effects of the Long Distance trade.

Traders used particular trade routes from the North to West African. One such trade route ran from Fez in Morocco through Sijilmasa to the Niger belt. Another started at Tunis through Agades, Kano then to Hausa. There was another that started from Tripoli through Murzuk, Bilma then Karnem Bornu. Later, currency was introduced in the trade. Copper from Takedda was used as a form of currency.

After exchanging their goods, the traders from the North embarked on their journey back.

Slaves at this time were treated relatively well and used as domestic servants.



1. Carry out a research on the items of trade in the Trans-Saharan Trade.
2. In your exercise books, draw a table of items from North Africa and items from West africa.


For Tuareg, the salt caravan is not something just for money, it is a tradition. 'If in your life you do not do it once or twice you are not considered Tuareg. So for me [the trucks mean] the end of Tuareg culture. I am not saying the camels will disappear, but I'm very worried that in three to five years all the salt caravans will be by truck.' (*Harding 2010*)

The following factors led to the decline of the Tran-Saharan trade.

1. The Portuguese started trading along the West African coast from around 1445. They were followed by other Europeans. The North Africans preferred to trade with the Europeans than the West Africans as the journey to the coast was not as risky as the long dangerous journey through the Sahara desert.
2. The Europeans started going to the interior of West Africa from the Atlantic coast to get trade items. This reduced the role of the African middle men in the trade.
3. Morocco attacked major trading towns of Timbuktu and Gao from 1591-1592. This was known as the *Al-Fatah*. She destroyed its buildings and property and exiled some of its residents. This disruption led to the decline of the trade as animosity arose.
4. The Tuaregs who were guides started stealing from the traders.
5. Salt, which was a main trade commodity from the North got exhausted.

6. The campaign against slave trade and eventual abolition of the trade reduced slaves as items of trade.
1. This trade resulted in the growth of urban centres which were built from the wealth got from the trade. These urban centres were located along the trade routes. Such towns included Timbuktu, Ghadames, Taghaza, Kumbi saleh and Marakesh.
2. Islam spread from the North to the West along the trade routes.
3. Attacks on other communities increased. They were done by those who got guns from the trade.
4. Kingdoms grew because of the wealth they got from the trade like the Mali, Ghana and Songhai Empire.
5. The middlemen and traders grew very rich from the trade.
6. The traders from the North introduced Islamic learning institutions in West Africa.
7. Local trade developed as it provided the goods for the Trans-Saharan trade.
8. Arabic architecture was introduced in West Africa.
9. Transport improved in West Africa due to the introduction of camels and horses.



1. The traders who took part in the Trans-Saharan Trade faced very many challenges.
  - (a) Discuss with your friend the challenges you think the traders faced.
  - (b) Write down the challenges the traders faced and how they dealt with them in your notebooks.

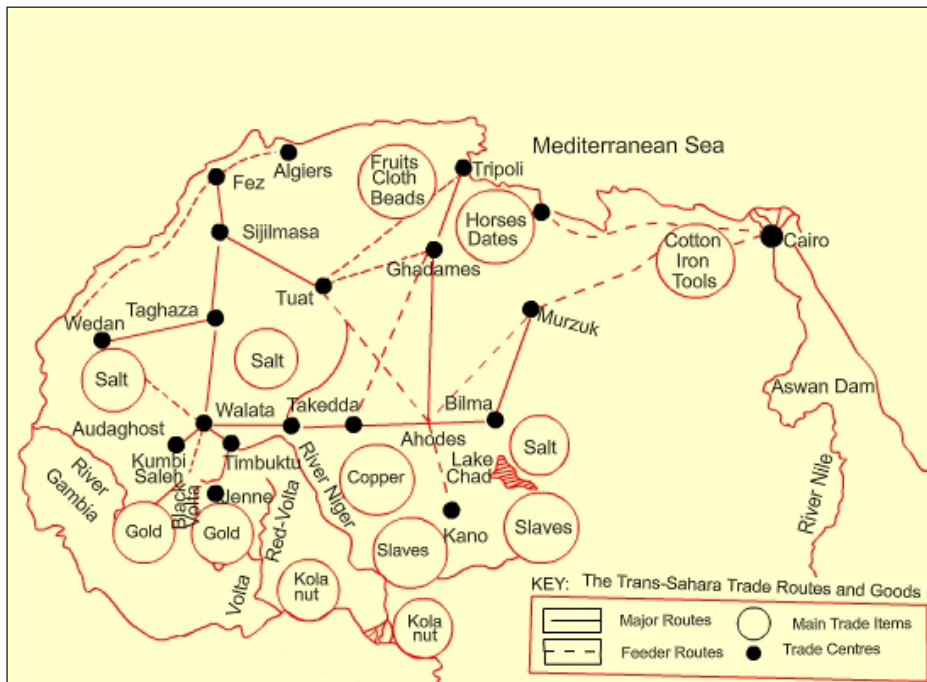
The Long Distance Trade occurred between the East Coast of Africa and its interior in the 19<sup>th</sup> Century. It was conducted on a very large geographical area covering present day Kenya, Uganda, Tanzania, Zimbabwe, Zambia, Congo, South Sudan and Sudan. Goods from this trade were mostly sold at the coast of East Africa to Europeans and Asians.

There were many factors that favoured the growth and development of Long Distance Trade. They include:

1. Availability of trade goods like copper, slaves, ivory and salt.
2. Demand for goods like ivory, gold and slaves. The Omani Arabs at the coast of Kenya needed very many slaves to work in their plantations at the coast of East Africa. The Sudanese Arabs also wanted slaves and ivory so did European countries and the United States of America. Slaves were needed to work on the sugar plantations of Mauritius and Reunion Islands.
3. There were leaders who organised the trade in their areas for example, Chief Kivoi of the Akamba in Kenya, Sultan Seyyid Said from Zanzibar and Tippu Tip from the Nyamwezi.
4. The Sultan of Zanzibar made deals with leaders in the interior of East Africa to ensure the safety of his traders.
5. The Sultan introduced a uniform custom tax throughout the area he controlled in East Africa and this encouraged trade.

Traders in Kenya like the Akamba organised themselves into caravans that went deep in the interior of Kenya to get ivory. The Akamba were good hunters and acted as middlemen in this trade. They carried with them European goods like clothes and brass wires which they exchanged with the traders in the interior.

In Tanganyika the communities involved in the Long Distance Trade included the Yao, Nyamwezi and Swahili. The Yao raided the interior for slaves and ivory and supplied them to the town of Kilwa at the Coast. The Nyamwezi also raided the neighbouring communities for slaves. They transported them together with ivory, copper and salt to the Coast. The Nyamwezi went beyond Lake Tanganyika, and Malawi into what is now Eastern Congo to trade. Gold in this trade was from Zimbabwe and was sold to Sofala which traded with Kilwa.



*Fig.1.6: Map of the Long Distance Trade here showing the trade routes, the people involved and the trade goods*

In the Northern part of Uganda, traders from Khartoum raided the area for slaves and ivory. By the 1870s, they had raided Uganda up to Lang'o area. The Mahdist revolution led to the decline of the Khartoum trade as it cut off Egypt from the North.

From the Somali ports of Mogadishu and Brava, traders followed routes into Northern Kenya or trekked into Ethiopia making use of trade routes that linked the Red sea and the Indian Ocean to get commodities.

In Central Africa, Msiri made contacts with Angolan traders and sent traders to Benguela and Bagamoyo to sell ivory and copper in exchange for guns and gunpowder.

Later, Swahili and Arab traders from the East Coast dominated in this trade. They chose to go to the interior and get the goods themselves. In Kenya, this decision made the Akamba lose their position as middlemen in this trade. Caravans of about a thousand men each moved with their animals from the East Coast to the interior of East Africa. The Arab and Swahili traders from the coast were armed with guns they got from the coastal trade with Europeans. The Sultan of Zanzibar, Seyyid Said talked with leaders of the

interior to allow coastal traders safe passage into the interior. Some of his traders were not taxed as they passed through lands like in Nyamwezi. The Arabs and Swahili dominated the route which stretched from the coast to Tabora, Lake Tanganyika and to Buganda. Their main trading centres were Ujiji and Tabora.

Traders used particular routes to trade. The captured slaves were used to carry the trade goods. They were beaten by the slave traders to walk faster. Those who were unable to walk fast, were shot dead or left to die in the forests.

The trading centre of Bagamoyo in the Republic of Tanzania got its name from the Swahili word *Kubwaga moyo* meaning to give up or to lose hope. Captured slaves from mainland Tanzania always had the hope of escaping from their captors but when they reached at Bagamoyo the hope of ever escaping or seeing their families again dwindled. Bagamoyo was at the tip of mainland Tanzania. From there slaves were put on ships to Zanzibar where they were sold at the slave market.

Slaves who were got from the interior were sold at the coast to Arab plantation owners in the towns of Zanzibar, Mombasa, Malindi, Kilwa and Pemba. They worked on farms and homes as domestic servants. Others were bought by Europeans and Americans to work on plantations, homes and mines. The slaves were kept in dug out holes in chains waiting to be sold. They were chained on metallic studs. Others were kept in natural caves like at Shimoni, Mombasa. They were sold through auctioning. Such holding holes were found in the coastal towns like Zanzibar and Mombasa. Zanzibar was the main slave market. From Zanzibar, slaves were taken to Arabia, Yemen, Turkey, India and Persia. They were used as sailors in Persia, pearl divers in the Gulf, soldiers in the Omani army and as workers on the salt pans of Mesopotamia.

The Long Distance Trade was also a caravan trade. There were caravans from the Indian Ocean Coast into the interior of East Africa. Others came from the interior to the coast. Barter trade was the method of trade but currency trade was also done. Human transport was mainly used in carrying goods together with animal transport. The traders used particular trade routes. The trade also involved middlemen. It involved countries covering East Africa, Central Africa and Southern Africa. The main commodities from East Africa interior were slaves and ivory.

Even as efforts to stop slave trade intensified in East Africa, the Long Distance

Trade persisted for long because there was an internal market for slaves. In some regions of East Africa, there was slavery and slave trade up to the 20<sup>th</sup> Century. The Arab slave traders did not want to let go of their lucrative trade. They possessed modern firearms therefore it was hard to defeat them even with the involvement of European powers.



Salva, is a South Sudanese who lived during the Long Distance Trade. He benefited a lot from the trade. Together with the other traders, he had to raid the neighbouring communities for slaves which were important in this trade. However, one day his village was raided by rival traders who kidnapped his son. He suffered a lot of emotional turmoil.

1. Discuss the impact of the Long Distance Trade with your partner.
  2. Who were the winners and losers in the Long Distance trade?
  3. Write down the positive and negative impacts of the Long Distance trade.
- 
1. There was a lot of fear in the inhabitants of East Africa due to slave raids.
  2. Many people were displaced.
  3. There were a lot of deaths.
  4. Many families were separated as some were taken away as slaves.
  5. Caravans of traders spread diseases like smallpox into the interior of East Africa.
  6. There was animosity between communities due to slave raids.
  7. Some areas became depopulated. The Yao used to transport slaves to the coast but they did not raid for slaves. This was the situation until they were raided. They retaliated by getting stronger rifles and became ruthless raiders from around 1885. They attacked areas around Kilwa and Lake Malawi until they became depopulated.

8. Many people in East Africa became rich from the trade as they were suppliers of commodities. Others grew food to feed the traders who passed in their land. Notable leaders who grew rich from the trade were Mirambo, Tippu Tip, Msiri and Nyungu ya Mawe.
  9. There was increased insecurity in the whole of East Africa as communities raided each other. The Baganda for example, got guns from the Arab traders and raided their neighbours.
  10. Some kingdoms collapsed. The Shambaa kingdom in Tanzania collapsed in the 1870s as its rulers turned against their own people and sold them as slaves.
  11. Trading centres developed as some grew into towns. Examples of towns which grew as a result of this trade was Elureko (Mumias) in western Kenya.
  12. Islam was introduced into the interior of East Africa by the Arab traders. In Kenya for example, the area of Mumias has many Muslims than the surrounding areas. Mumias was a stopping place for Swahili and Arab traders on their way to Uganda.
  13. New trade goods were introduced in the interior of East Africa. The new goods were clothes, guns, sugar and glass.
  14. Currency was introduced in the interior of East Africa.
  15. The trade led to the colonisation of East Africa as abolitionists appealed to their mother countries to come and stop slave trade.
  16. Agricultural plantation flourished in the Coast and other parts of the world due to slave labour.
- 
1. The campaign in the world against slave trade. One of the main commodities in this trade was slaves. Anti-slave treaties were signed that outlawed slavery and slave trade in European nations and their colonies. This reduced the demand for slaves. Christian missionaries preached against slave trade and set up rehabilitation centres for freed slaves in East Africa. Slave ships were waylaid in the seas and captured and the slaves freed.
  2. Colonisation of East Africa. Any European nation that claimed any area had to stamp out slave trade and introduce legitimate trade.
  3. Many European and American countries got industrialised and machines replaced the demand for human labour.





Answer the following questions.

1. There are tales of horror in the Long Distance Trade that was meted on the captured slaves. One talks of a child who was chopped off at the back of its mother as it kept on crying disturbing the caravan. Find out other horror stories and relay them to the class.
2. Find out the various anti slave trade treaties that were signed that directly affected East Africa.
3. Sort the effects of the Trans-Saharan and Long Distance Trade into social, political and economic effects.
4. Find out the role of the church in ending slave trade in East Africa. Present your answers in class.

This trade was between the East African coast, the interior of East Africa, Europe, Asia, America and the Middle East. Traders from the interior of East Africa brought trade goods to the coast and exchanged them with Europeans and Arab goods. These goods included copper, slaves, ivory, leopard skin were exported to Europe, India, America and the Middle East. This trade occurred at the same time as the Long Distance Trade.

1. The Long Distance Trade provided the much needed goods.
2. Seyyid Said introduced stronger currency in form of copper coins from India that facilitated trade.
3. He signed trade agreements with the Americans, French and British ensuring market for products from East Africa.
4. There was high demand for goods from East Africa especially slaves and ivory. Arabia was in high demand for slaves from non- Muslim areas as Islam does not allow enslaving of a fellow Muslim. Portuguese needed slaves for their plantations in Brazil. The ones from Angola were not enough.
5. The coast of East Africa had deep harbours good for the foreigners to anchor their ships.
6. Existence of trading centres at the coastal towns made exchange of goods easier.

Swahili, Arabs, Akamba, Yao and Nyamwezi traders organised caravans into the interior of East Africa where they got slaves, copper, ivory, salt, hoes and other items. They used slaves to carry the commodities to the East African coast. The Sultan of Zanzibar brought Indian Banyans who loaned money to traders. At the coast, the trade goods were exchanged with goods like clothes, beads and guns. The exchange was in barter and later currency was introduced. Slaves were decorated to increase their value on the day of sale. At Zanzibar for example, they were tied on a tree and whipped. The more one endured the whips, the higher price he or she fetched. The foreigners then transported the goods to their countries using ships mainly through the Indian Ocean.



1. From the organisation of the Long Distance trade, explain how the Coastal Trade was organised.
2. Draw a table to show what trade each community took to the Coast and what they got in return.

This trade actually still exists upto today except that the trade goods and its organisation have changed. East Africa still trades with the Middle East, India and Europe through the Indian Ocean only that this time it is legitimate trade. However, there was a decline in this trade especially towards the end of the 19<sup>th</sup> Century and beginning of the 20<sup>th</sup> Century. This was because of the abolition of the slave trade. Slaves were a major trade item in this trade.

When East Africa was colonised and new states established after the partition of Africa, trade between states was curtailed. Colonialists restricted the movement of Africans. They were no longer free to trade as before.



: ‘The abolishment of the slave trade was the main cause of the decline of the Coastal Trade.’

1. It led to the establishment of good relations between East Africa, the Arab world, Europe and Asia.
2. Traders grew rich from this trade.
3. Slave trade led to deaths and fear among Africans.
4. The suffering of slaves attracted missionaries and humanitarians into East Africa to come and stop the slave trade.
5. There was increased warfare in Africa as slave raids were carried out.



1. Do you think that trade was all about goods and money? What else might have been exchanged along with the items being traded?
2. Today we talk about globalisation. Would you describe this early trade as the beginning of globalisation? Explain your answer.

## Keywords

<b>Colonialism:</b>	This is the occupation and control of one nation by another.
<b>Scramble:</b>	the European powers.
<b>Partition:</b>	
<b>Direct rule:</b>	This was a system of administration where indigenous political and administrative institutions and leaders were replaced with a European system.
<b>Indirect rule:</b>	rulers within colonial administration.
	stated that laws applied to all colonies.
<b>Collaboration:</b>	communities to European colonisers.
<b>Resistance:</b>	against the imposition of colonial rule.
<b>Primary resisters:</b>	Societies which opposed colonial rule right from the arrival of the Europeans.
<b>Mixed reaction:</b>	This was a mixed response to colonial rule where by later and vice versa. policy failed.
<b>Civilise:</b>	To bring to a stage of social development considered to be more advanced.

1. Archeology is said to be the best source of information in history, but historians use other sources to get information. In groups, discuss why they do so.
2. What do you think are some of the factors that led to the beginning of trade in the world?
3. With your friend, discuss factors that facilitated trade between the East Africa Coast and the rest of the world in the 19<sup>th</sup> Century?
4. Using examples, explain the factors that led to the decline of Pre-colonial Trade in Africa.

is defined as the occupation and control of one nation by another. Colonialism involves an external nation taking complete control of a territory in another area. Colonised people did not invite the colonial powers and they had no say in how they were governed. Colonialism is by definition and practice undemocratic. Colonisation of Africa occurred between 1900s and 1970s. Colonisation of Africa involved the scramble and partition of Africa.

The **Scramble for Africa** refers to the rush and struggle for different parts of Africa by the European powers.

**Partition of Africa** refers to the dividing of Africa among the European powers that were interested in colonies in Africa. Africa was partitioned and shared among European powers in a conference known as the Berlin Conference of 1884 to 1885. There were seven European countries which colonised Africa. These European countries were Britain, France, Germany, Belgium, Spain, Portugal and Italy.



Looking at the cartoon strip above, what message do you think it's trying to deliver about the scramble and partition of Africa?

*'In his lecture on the philosophy of History, Hegel said that Africa is a continent without movement and development and has no place in human history.'* (Hegel, 1956: 99)

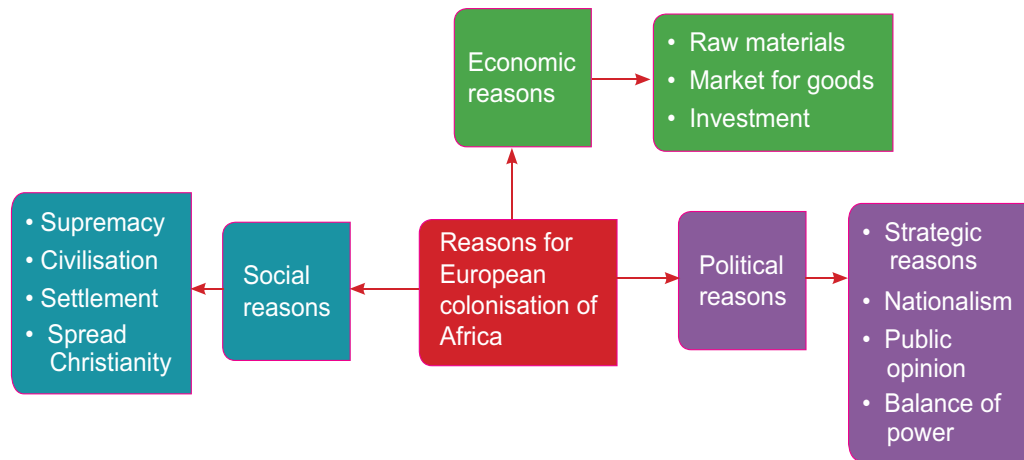


Read the source above.

1. (a) Were Hegel's remarks true as a justification for colonialism?
- (b) Tell your teacher why?



2. With the help of your Atlas, locate the European countries that colonised Africa in the above map.



Take up the White Man's burden—  
 Send forth the best ye breed—  
 Go send your sons to exile  
 To serve your captives' need  
 To wait in heavy harness  
 On fluttered folk and wild—  
 Your new-caught, sullen peoples,  
 Half devil and half child  
 Take up the White Man's burden  
 In patience to abide  
 To veil the threat of terror  
 And check the show of pride;  
 By open speech and simple  
 An hundred times made plain  
 To seek another's profit  
 And work another's gain  
 Take up the White Man's burden—  
 And reap his old reward:  
 The blame of those ye better



The hate of those ye guard—  
The cry of hosts ye humour  
(Ah slowly) to the light:  
“Why brought ye us from bondage,  
“Our loved Egyptian night?”  
Take up the White Man’s burden-  
Have done with childish days-  
The lightly proffered laurel,  
The easy, ungrudged praise.  
Comes now, to search your manhood  
Through all the thankless years,  
Cold-edged with dear-bought wisdom,  
The judgment of your peers!  
By Rudyard Kipling 1899



1. According to this poem, what is the white man’s burden?
2. With your friend, discuss the view point of the author.
3. What justifications are offered in the source to support the author’s view point?

Economic reasons for colonisation of Africa were precipitated by the industrial revolution. Most European countries had industrialised by this period. They therefore needed goods and a market for their industrial goods.

The following were the economic reasons for the colonisation of Africa.

1. European countries were looking for cheap sources of raw materials for their industries. They were looking for resources such as palm oil, cotton and minerals.
2. They were also looking for a market for their finished products.
3. They were looking for avenues to invest their surplus capital which

they had accrued from trade and industrialisation. They believed that, investment in Africa was cheaper than in Europe because there was stiff competition in Europe.

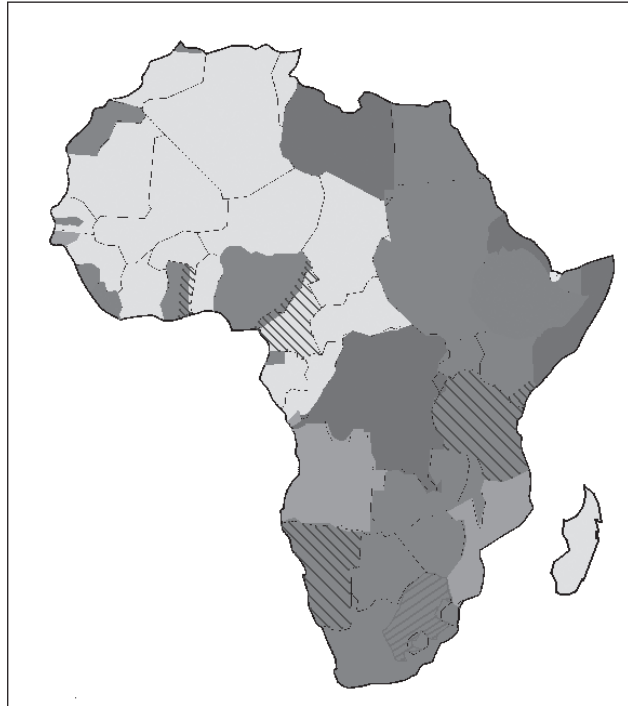
1. Europeans colonised Africa because they felt that they were a superior race who needed to civilise Africans. Civilisation involved eradicating bad practices such as slave trade and human sacrifices which were rampant in the African continent. To them, colonisation was seen as a blessing to Africa.
  2. They wanted to convert Africans into Christians. This was done by the Christian missionaries.
  3. They colonised Africa to settle their surplus population, especially those who had been rendered unemployed by the industrial revolution and had resorted to social crimes such as prostitution, theft and riots.
- 
1. Politically, nationalism and patriotism was an important factor for colonisation. Nations such as France wanted to restore their lost glory after being defeated by Germany in the Franco Prussian war of 1870.
  2. Colonies were a symbol of supremacy. Powerful individuals such as writer W.T Stead encouraged the building of empires. European countries therefore colonised Africa because of public opinion. That was the idea of the moment championed by many people.
  3. Some European countries such as Britain colonised some African countries for strategic reasons. They wanted to control the River Nile and the Suez Canal so that they could easily transport their goods. The Suez Canal shortened the distance between Africa and Europe by sea.



1. From the reasons given above, write an essay exploring how important you think each factor was in driving colonisation. Explain the ones you think were most important and why?



1. Draw a table with different columns representing the European powers that colonised Africa. In each write the African country that the European power colonised.
2. From your table arrange the European powers starting with the one that had most colonies?

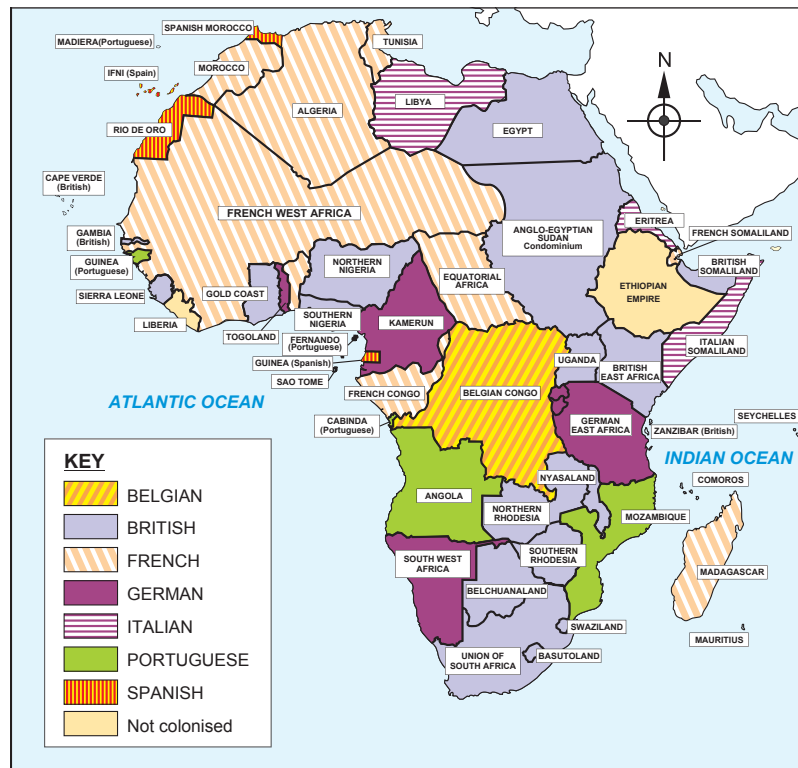


During the Berlin Conference of 1884-1885, Africa was shared among

the seven European countries of Britain, France, Germany, Belgium, Spain, Portugal and Italy. The Berlin Conference was convened by the German Chancellor Otto Von Bismarck. There were certain conditions set for any European power that wanted to colonise Africa. These conditions were known as the terms of the Berlin Conference. They stated:

- a) That any state laying claim to any part of Africa must inform other interested parties.
- b) That all signatories must declare their “sphere of influence” which was an area under each nation’s occupation.
- c) That interested nations must effectively occupy their spheres of influence and establish administration.
- d) Countries must undertake to stamp out slave trade in the area they occupy.

- e) That River Congo and River Niger basins are to be left free for any interested party to navigate.
- f) Countries with protectorates in Africa should have authority or establish administration to protect existing European rights and guarantee free trade.



*Fig. 2.1 Map of Africa showing different areas which were colonised by different European countries*

Sudan was administered by Britain and Egypt and was referred to as Anglo-Egyptian Sudan. Up to 1914, Egypt was part of the Ottoman Empire (Turkey) and expanded its control to Sudan in the 19<sup>th</sup> Century. The Turko-Egyptian masters were interested in slaves, ivory, gold and timber found in South Sudan. In 1881, the Mahdist revolt broke out and in 1882, Britain invaded Egypt. In 1899, they formally established a joint protectorate over Sudan; Egypt on the basis of its previous claims and Britain by right of conquest. Between 1914 and 1922, Egypt and Sudan was part of the British protectorate. With the opening of the Suez Canal in 1869, Egypt and Sudan's economic and strategic importance increased. In 1882, Britain occupied

Egypt and Sudan.

After the Mahdist revolt which was a rebellion against the British led by a Sudanese religious leader Muhammad Bin Abdalla, the self-proclaimed “Mahdi” (Guided one), the British pursued a divide and rule policy. From 1924, the British essentially divided Sudan into two separate territories, the predominantly Christian south where the use of English was encouraged by the missionaries and the Arabic North who were mainly Muslims.



1. (a) From the map that you drew during your pair work, are there some countries which were not colonised?  
(b) Write their names on a flash card or on the board.

There were only two African countries that were not overtaken and colonised by the Europeans. These are Liberia and Ethiopia.

The reasons why these countries were never colonised include:

1. Liberia has never been colonised because it was created artificially. It was a state formed in 1839 by Americans to resettle the liberated slaves. It therefore was under the United States of America where it was ruled by the white minority until 1847. Liberia’s connections to the United States made it unattractive as a target.
2. Ethiopia on the other hand successfully resisted Italian occupation under its leader Menelik II. He led the Ethiopians to a decisive defeat of the Italians in the battle of Adowa and secured Ethiopian sovereignty.

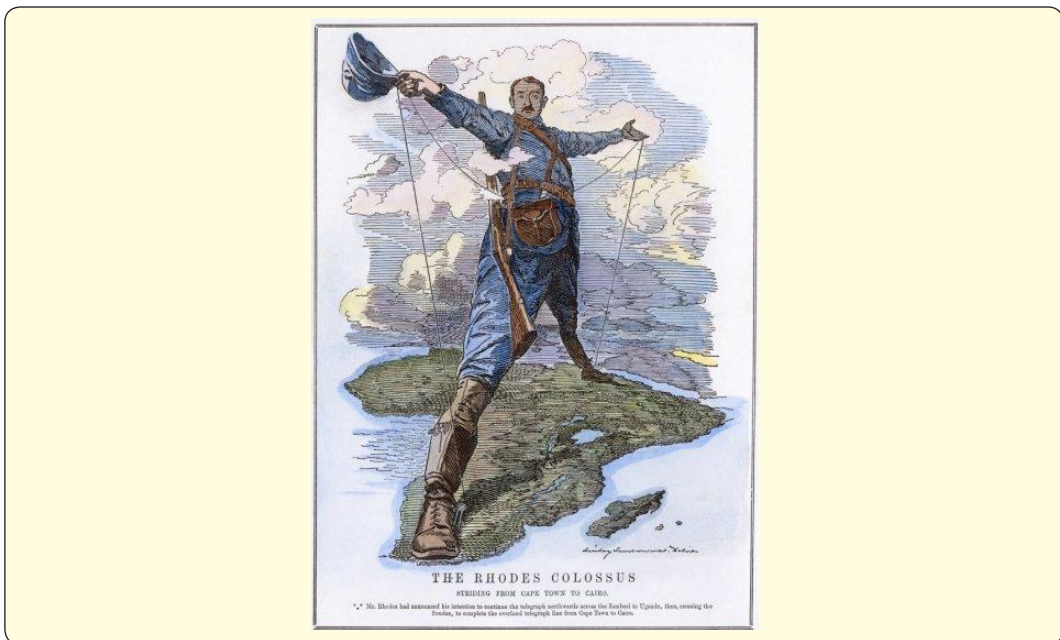
After claims were made and borders drawn for African territories, European nations had to come up with a plan on how to govern their newly acquired colonies. There are several broad categories or divisions in which European nations ruled African colonies. The commonly used systems were direct rule, indirect rule and assimilation policy.

During the initial stages of colonisation, most European nations used economic companies to rule the region. The European governments provided

these companies with charters who were responsible for all expenses of establishing and administering the colonies. This method was mainly used by the British and the Germans. The British East African Company established in 1888 colonised Kenya on behalf of the British and governed it until 1893. The British South African Company was formed in 1887 under Cecil Rhodes and it colonised Malawi (Nyasaland), Northern Rhodesia (Zambia) and Southern Rhodesia (Zimbabwe). It governed these colonies until 1923. The German East African Company governed Tanganyika on behalf of the Germans. By around 1945, there were no company ruled colonies remaining in Africa.



*Fig. 2.2 Cecil Rhodes*



1. Who do you think is the man in this cartoon strip? What is being depicted in the cartoon strip above?

No man if he understood would sign it and to say that a savage chief has been told that he cedes all rights to the company in exchange for nothing is an obvious untruth. If he has been told that the company will protect him against his enemies and share in his wars as an ally, he has been told a lie, for the company have no idea of doing any such thing and no force to do it with if they wished.” — (*British Captain F.D. Lugard, discussing treaties negotiated between the Imperial British East Africa Company and the Mwanga in present-day.*)



1. What message is the author conveying?
  2. Do you think that African chief's were cheated by the companies that they signed treaties with? Drawing your arguments from the source above, give reasons for your answer.
- 
1. Company rule was used by European powers to minimise the costs of occupation and put in place effective administration of the colonies as per the clauses of the Berlin Conference.
  2. European countries that used companies wanted the companies to exploit resources in their colonies so as to be able to meet the costs of administration.
  3. They wanted the colonies to be self-sustaining and not to become a burden to European tax payers.
  4. The companies were expected to develop infrastructure in the areas and also end the African resistance.
  5. Company rule was used because the companies' officials were already working in Africa as traders.
- 
1. The companies were instrumental in ending local aggression in their areas of operation. The chartered companies laid basis for colonial administration by establishing administrative posts and centres.

2. Chartered companies signed treaties with local leaders making it easier for the European powers to acquire raw materials or minerals from the colonies. For example, Lewanika of the Lozi signed the Lochner treaty with the British South African Company in 1890 giving the company mining rights in his kingdom.
3. The companies developed infrastructure such as roads and bridges in their areas of operation.
4. The companies established industries for example; the British East African Company established a rubber industry along the coast of East Africa.

Direct rule was a form of colonial administration. This was a system of administration where indigenous political and administrative institutions and leaders were replaced with a European system. The British, French, Belgians, Germans and Portuguese used this model. The European powers established centralised administrations usually in urban centres and they did not involve indigenous African rulers and governments. Direct rule used the strategy of “divide and rule” by implementing policies that intentionally weakened indigenous power networks and institutions.

This system worked well in places which already had large populations of Europeans for example, Zimbabwe. The Europeans also preferred using this system in places that were viable in terms of minerals and raw materials. African chiefs and headmen were stripped off their powers and their work reduced to recruiting their subjects to forced labour and maintaining law and order at local levels.

1. Direct rule was used so that the European powers would acquire full control of the economy and exploit resources such as minerals and farmlands.
2. This system was also used in places which lacked efficient traditional systems of political administration or those whose systems had been destroyed during wars of resistance.
3. This system was used where there were large populations of white settlement for example in Zimbabwe. It was hoped that the system would stop African resistance as Europeans were firmly in control.



1. It solved the shortage of employment among the European population as they worked in the colonies.
2. It undermined the pre-existing African traditional chiefs who were replaced by colonial appointees. In Tanganyika for example, Germans used Arabs, Akidas and Liwalis from the coastal areas as chiefs and headmen instead of the local people.
3. It managed to end African resistance especially in colonies that had enough white military forces.
4. It led to massive exploitation of Africans through oppressive colonial policies leading to land alienation, forced labour and taxation among.

This method of ruling was mainly used by the British. Indirect rule involved the use of indigenous African rulers within colonial administration although they maintained an inferior role. They worked under the supervision of European officials and received orders from them. Lord Fredrick Lugard, a British colonial administrator, used this system of government in Nigeria and in East Africa. This system was used in places where Africans had efficient or organised political institutions.

This system involved having Europeans occupy all senior positions. The African chiefs retained their positions but their work was outlined and curtailed. Their duties included settling disputes at local level, recruiting Africans to forced labour and eliminating practices that the British could not condone. In South Sudan, the British ruled through tribal leaders whom they gave “powers.” This use of “indirect rule” divided South Sudan into hundreds of informal chiefdoms. The British used “divide and rule” policy to separate Southern Sudanese provinces from the rest of the country slowing down their economic and social development. The British claimed that the South was not “ready to open up” to the modern world. They therefore, invested much in the Arab North. This created tensions and mistrust between North and South Sudan culminating into armed conflict in the 1950s.

1. The European powers that used this system lacked enough manpower to handle administrative responsibilities in the colonies.

2. This system was used to minimise the costs of administering the colonies as traditional political systems were used.
3. Indirect rule was used to curb African resistance. This is because the traditional chiefs and leaders were used. However, most of them operated as mere puppet chiefs.



1. Conduct a research and find out the African countries which were colonised through the indirect rule.

With your friend, discuss the specific reasons which led to the use of this rule in specific countries you have identified.

- (a) From the reasons which favoured the use of direct rule, discuss with your friend what could have made the Europeans use the indirect rule.
- (b) Write the reasons in your notebooks.

1. It created tribalism. Chiefs who were given the power regarded themselves as superior to the others creating disunity. For example, in Uganda, Kabaka Edward Mutesa wanted independence for the Buganda kingdom only.
2. It led to unbalanced development in the colonies as areas where the chiefs came from developed in terms of social services like schools, hospitals and road networks. This has been a cause of conflict between people especially after independence.
3. Indirect rule turned chiefs to be puppets as they were used by the British and no longer worked for the interests of their fellow Africans.
4. It created social divisions whereby, some tribes became the ruling class while the others became suppliers of cheap labour.
5. It led to the extensive exploitation of Africans in terms of human labour, natural resources among others.

Assimilation means to make similar to. Assimilation policy was a system of administration mainly used by the French. It stated that French laws apply to all colonies outside France regardless of the distance from France, the size of the colony, the organisation of the society, the economic development, race or religious beliefs. It was the expansion of the French culture outside Europe. Assimilation was mainly practiced in Senegal and in the four provinces or communes of Dakar, Goree, Saint Louis and Rufisque. The Africans in these four communes of Senegal were easily assimilated because most of them were literate, knew the French language, were Christians and had long interactions with European traders. The colonies where this policy was used were regarded as other sea provinces of the French.

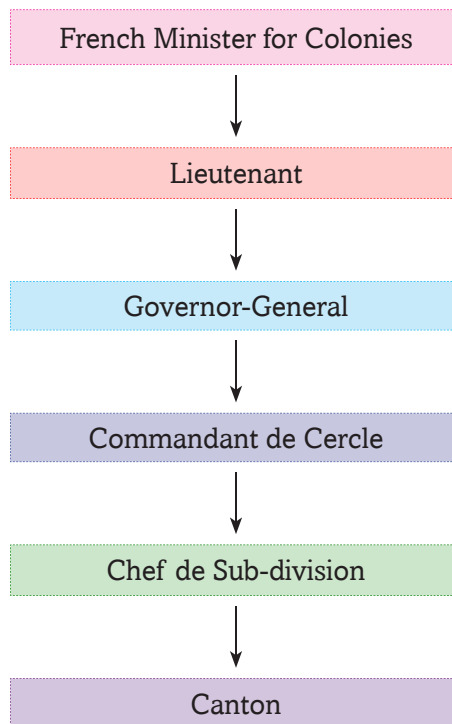
Assimilated Africans enjoyed privileges and rights that were given to any French citizen in France. They could be elected as representatives in the French lower House of Parliament. There was close economic relationship between France and the colonies as both used the French currency.

Before Africans could be assimilated they had to:

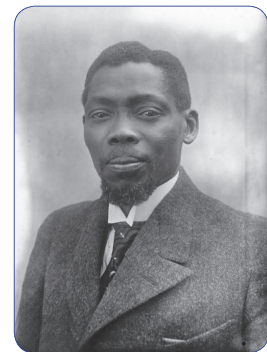
1. Learn the French language.
2. Follow French laws.
3. Apply French civil and political systems.
4. Convert to Christianity.
5. Practice monogamy.

Assimilation was used in French colonies due to a number of reasons. These reasons included:

1. The existence of a large percentage of children of mixed parentage; the “Mulatto” population who were easy to assimilate. This came about due to long interactions and intermarriages between the local people and European traders in these regions.
2. The Africans in the four communes of Senegal where assimilation was used were familiar with European colonial administrators and missionaries.
3. Most of the Africans in this region had already been converted into Christianity which was one of the requirements for assimilation.



1. This policy greatly undermined African culture as people were forced to embrace the French culture.
2. It eroded the authority of the traditional African leaders who were replaced by assimilated people.
3. Africans were allowed to enjoy the rights of the French citizens such as participating in political matters. A Senegalese, Blaise Diagne was elected to the French lower house in 1914.
4. The system created a great rift between the assimilated Africans who were considered French citizens and the rest. This is because those assimilated were exempted from taxation and forced labour.



*Fig. 2.3 Blaise Diagne*

This policy prevailed in the French colonies after assimilation failed. Association was a policy that respected African culture. It allowed Africans to develop independently and not force them to adopt the French culture. Its

purpose was to create mutual economic development for both Africans and the French. Africans had the right of maintaining their own culture.



1. Carry out a research on factors that led to the decline of the assimilation policy.
  2. Write the factors in your notebooks.
- 
- (a) It did not interfere with African cultural practices such as religion, custom and traditions.
  - (b) Association policy did not consider the assimilated Africans as French citizens.
  - (c) French civil and criminal laws were not used on Africans in the colonies. The policy of assimilation and association in French colonies, still subjected Africans into oppressive laws and economic exploitation such as land alienation, taxation and forced labour.

Pile on the Black Man's Burden.  
'Tis nearest at your door;  
Why heed long bleeding Cuba,  
or dark Hawaii's shore?  
Hail ye your fearless armies,  
Which menace feeble folks  
Who fight with clubs and arrows  
and brook your rifle's smoke.  
Pile on the Black Man's Burden  
His wail with laughter drown  
You've sealed the Red Man's problem,  
And will take up the Brown,  
In vain ye seek to end it,  
With bullets, blood or death

Better by far defend it  
With honor's holy breath.

Source: H.T. Johnson, "The Black Man's Burden," *Voice of Missions*, VII (Atlanta: April 1899), 1. Reprinted in Willard B. Gatewood, Jr., *Black Americans and the White Man's Burden, 1898–1903* (Urbana: University of Illinois Press), 1975, 183–184.



1. Analyse the key issues being addressed in this poem
2. This poem was written to respond to the poem of Rudyard Kipling "the white man's burden" what do you think was the attitude of the author of the poem?
3. Write your own poem to respond to the poem of Rudyard Kipling.

1. New breeds of animals and crops that could do well under the African climate were introduced. Cash crops such as coffee, cocoa, tea and sisal were introduced.
2. Colonisation introduced a common currency which had not existed in the past.
3. Colonialism introduced new legal systems in Africa.
4. It brought manufactured goods into the continent.



*Fig 2.4 A court setting*

5. It introduced new machines which are now used in agriculture and industry.
6. Colonial rule brought an end to slave trade which undermined the rights of people and eroded their dignity.

7. Modern health facilities, formal education and other social services were introduced in Africa.
8. Colonial governments introduced modern methods of communication.
9. Many Africans learnt the language of their colonial masters like English, French, German so on, which has given them advantage to be able to communicate in the present globalised world without any difficulties.



*2.5 Students in a classroom*

1. The Africans lost their political independence.
2. Some traditional political institutions were destroyed and replaced with foreign ones.
3. Foreign culture was imposed on Africans without regard for their own culture. This led to loss of African culture.
4. Africans were converted into Christianity. They were made to believe that the traditional beliefs were primitive.
5. Africans lost large tracts of their land to European settlers.
6. Many Africans were forced to live in crowded areas and were never able to regain their land.
7. Africans were discriminated against and mistreated in their own countries.
8. The African continent was broken up into political units that later became independent countries.
9. The Africans were forced to trade with the colonial master much more than with fellow Africans living in neighbouring states.
10. Development within the colonies was not balanced or uniform. It tended to favour colonies occupied by white settlers.
11. Africans were viewed as slaves rather than free people. They were forced to provide free labour on European settler farms and mines.



*Fig. 2.6 Africans working in European farms under supervision*



“All the Powers exercising sovereign rights or influence in the aforesaid territories bind themselves to watch over the preservation of the native tribes, and to care for the improvement of the conditions of their moral and material well-being...” — (*General Act of the Berlin Conference, Article 6, February 26, 1885* *ely in central and southern Africa, late 1850s Comparison between colonisation in Africa and America.*)



To what extent was the act fulfilled at the end of the colonial rule in Africa? Explain your answer.

1. In both Africa and America, colonisers wanted to exploit natural resources. The resources varied from country to country ranging from minerals to agricultural products suitable for export to Europe. Profits from the exports were sent to Europe instead of promoting social and economic development in the colonies.



2. Colonialism in Africa and America saw the introduction of taxes to the indigenous people for the maintenance of colony.
  
1. Colonisation of Africa not only involved acquisition of resources but also the use of the people to provide free labour. Africans laboured in poor working conditions for long hours with inadequate pay. In the end, the Europeans left the African continent underdeveloped. Colonisation in America on the other hand involved Europeans relocating there with their families, developing the area and influencing America with their language and culture.
  
2. In Latin America, colonialism did not have much of an impact as the original natives (the Mayas, Incans, and Aztecs) mostly died of war and diseases or retreated into remote areas. It is the European population or mixed European-Indian ancestry that remained. This hastened development of the area, unlike in Africa which was left undeveloped yet exploited. The effects of this are still felt many years later as Africa lags behind in global development.
  
3. Colonisation period in America (Latin America) and Asia ended earlier than that of Africa.
  
4. In America and Asia, colonial powers created territories based on economic considerations. There were large nations of diverse populations such as India, Indonesia and Malaysia making it possible for groups like Hindus, Muslims and Sikhs to co-exist in spite of bitter experiences. In Africa however, colonial powers drew boundaries based on tribal divisions and pulled off one tribe against another. In Rwanda for example, the Belgian colonial powers favoured the Tutsi over the Hutu. In Sudan, the British turned the Northern region against the Southern region.
  
5. The perception of the native people by the European colonisers also varied. While Asia was seen as a backward nation, the Asians were generally seen as intelligent and cultured people who could be civilised. Africans on the other hand were viewed as barbaric, uncivilised people who needed to be dealt with ruthlessly. The British for example, introduced railways, parliamentary system of governance in India but they did not do much of the same in Africa. When the Europeans left, unlike other places such as Latin America and Asia, Africans did not have institutions to build on.

African communities responded in different ways to European occupation. The main responses were \_\_\_\_\_ and \_\_\_\_\_.

‘I have listened to your words but can find no reason why I should obey you—I would rather die first.... If it should be friendship that you desire, then I am ready for it...but to be your subject that I cannot be.... I do not fall at your feet, for you are God’s creature just as I am.... I am Sultan here in my land. You are Sultan there in yours. Yet listen, I do not say to you that you should obey me; for I know that you are a free man.’ — (*King Machelamba of the Yao in East Africa to German commander Hermann von Wissmann, 1980.*)



What does this source suggest about the attitude of African nations to colonial rule?

\_\_\_\_\_ refers to the struggle conducted by the Africans against imposition of colonial rule during their attempt to occupy the African land from 1880 to 1914.

\_\_\_\_\_ refers to cooperation of some African communities to European colonisers mainly through signing of treaties.

There are those African societies or leaders who decided to fight Europeans right from the start. They are known as \_\_\_\_\_ for example, Samore Toure of the Mandika, Menelik II of Ethiopia, Nandi of Kenya and Kabarega of Bunyoro. There are other groups and leaders who welcomed Europeans and only decided to fight after realising that Europeans had taken their land and independence. These are called \_\_\_\_\_. For example, Kabaka Mwanga of Buganda and Lebengula of the Ndebele. Some communities collaborated and cooperated with the Europeans for example, the Buganda, Ankole and the Maasai.

1. Africans collaborated because they thought that this would protect their independence. Africans valued self-rule. They trusted the Europeans and did not expect the Europeans to betray them. Most of the African leaders were illiterate and the treaties that they signed were interpreted for them by the missionaries. They thought that the colonialists wanted to promote trade between their countries and Europe.
2. Other African leaders collaborated because they wanted to get weapons and other forms of military support against their enemies. In Senegal for example, African societies collaborated with the French because of the threat from Samouri Toure of the Mandinka Empire who wanted to conquer their areas to expand his kingdom.
3. Some African leaders collaborated because of military weakness. Europeans had superior weapons and well trained armies. They saw it as futile fighting the Europeans and so they just gave in. In Kenya, among the Maasai for example, a Scottish trader called Andrew Dick opened fire killing 100 Maasai in what was called the 'Kendong" massacre.' This incident scared the Maasai who realised that resisting the British would be devastating. They saw that it was safer to welcome the intruders.
4. Natural calamities forced some Africans to collaborate. These communities had been weakened by both human and animal diseases and epidemics leaving them too weak to resist the intruders. The Banyankore (Uganda) for example were affected by jiggers and rinderpest. The Maasai of Kenya were weakened by small pox, rinderpest and internal conflicts. These African communities chose to collaborate to solve their problems.
5. African leaders collaborated to acquire wealth. They wanted clothes, beads, guns, mirrors and wine. They wanted to get European goods which they considered superior.
6. Some African leaders collaborated due to missionary influence. Missionaries invited their countries to take over areas where they worked. They convinced Africans to accept colonial rule through Biblical Scriptures such as all authority comes from God. They convinced them to sign treaties. For example, Francois Coillard, a missionary wrote a letter on behalf of King Lewanika of the Lozi in Zambia for British protection.



It is believed that many colonies brought development in Africa.  
Why do you think some resisted?

Reasons for African resistance varied from community to community due to the fact that African experiences under the colonialists were not the same. These reasons were:

1. African communities resisted because they did not want to lose their independence as some colonialists interfered with their traditional political set ups.
2. Africans were against the loss of their land which was alienated to make way for European settlement.
3. Forced labour was a major grievance for the Africans. They detested being forced to work on European farms and government projects. Africans resisted due to the imposition of high taxes on them. Besides, the taxes were collected in a ruthless and demeaning way.
4. Africans resisted because of the harsh and ruthless way they were treated by the colonialists. They were viewed as slaves, tortured and even flogged in public for offences like drinking local liquor which was a common African traditional practice.
5. Some African communities resisted because they were militarily superior at the time of colonisation. For example, the French came at a time when Samouri Toure's empire was its the peak, enjoying military supremacy and economic prosperity.
6. African leaders inspired their people to resist for example; Kinjikitile Ngwale of Tanganyika promised his people immunity against European bullets by using the magic water which was a mixture of water, millet and maize flour.

“The European merchant is my shepherd, And I am in want, He maketh me lie down in cocoa farms; He leadeth me beside the waters of great need; He restoreth my doubt in the pool parts. Yea, though I walk in the valleys of starvation, I do not fear evil: For thou art against me. The general managers and profiteers frighten me. Thou preparest a reduction in my salary In the presence of my creditors. Thou anointest my income with taxes; My expense runs over my income. Surely unemployment and poverty will follow me All the days of my poor existence, And I will dwell in a rented house for ever!”  
— (“A Psalm 23, by an African Laborer,” The African Morning Post, Accra, Ghana, September 2, 1944.)



What do you think the author is mainly complaining about from the secure above?


1. Africans had inferior weapons such as spears, bows and arrows while Europeans had superior and sophisticated weapons like guns.
2. Poor communication systems in Africa made them unable to coordinate their resistance activities. Europeans had disciplined and well trained armies in terms of tactics, strategies, weapons and information systems.
3. Africans had poor armies, tactics and strategies.
4. Inability to control natural calamities such as drought, famine among others weakened the African fighters making them unable to wage stiff resistance against the Europeans.
5. There was disunity among African communities. Communities did not come together to fight against a common enemy. In fact some communities aided the Europeans against their fellow Africans by fighting for them as mercenaries (paid soldiers). For example, during the Maji Maji uprising of 1905 to 1907 against the Germans in Tanganyika, the Maasai, Baganda and Somali communities fought for the Germans against their fellow Africans.
6. Unpopularity of some African leaders contributed to failure of African resistance. Some African leaders such as Shaka of the Zulu

had autocratic behaviour and brutal systems towards their followers. Africans therefore hated their leaders and did not participate in the wars against imposition of colonial rule.

7. Africans had weak economic base making them unable to sustain resistance for long due to lack of food. This was also coupled by the use of the scorch earth policy by the colonialists which also destroyed crops and livestock leading to starvation.
8. Some African communities relied so much on their beliefs, some which were false. For example, during the Maji Maji uprising in Tanganyika, Africans believed that the magic water made by their leader Kinjekitile Ngwale would make them immune to European bullets. This made them bold and courageous to attack the Europeans without arms and as a result, a large number were killed.

African resistance though played a vital role in general and aimed at retaining independence from external domination. Even though most African resistance failed, Africans continued with their anti-colonial efforts by using other methods. These efforts liberated African countries from colonial rule.

Keywords	
Pre-colonial	The period before the coming of the colonialists.
Written sources	These are recorded sources of information like books.
Archeology:	
Linguistics:	
Genetic:	This is the study of hereditary variations.
Anthropology:	The study of human societies and cultures.
Oral lore:	This is the transmission of information from one generation to the next through the word of mouth.
Trade:	This is the exchange of goods and services.
Barter trade:	This is the exchange of goods for other goods or services and vice versa.
Currency trade:	This is a form of trade that involves the use of money as the medium of exchange.
Local trade:	Trade carried out in a small demographic area.
Regional trade:	This trade covers a large demographic area.
International trade:	This trade is carried out across countries and continents.

- 
1. “Among all the three colonial administrative systems used by the Europeans, assimilation was the best system.”
    - a) How far do you agree with this statement?
    - b) Explain your answer.
  2. Africans responded differently to colonial rule. What do you think influenced African response to colonial rule?



In the 19<sup>th</sup> Century, Africa witnessed a lot of changes in her social, political and economic organisation. Before 19<sup>th</sup> Century, African societies evolved without any foreign influence. Most African societies later organised into small political units with no chiefs or kings.

In the early years of the 1<sup>9th</sup> Century, there was the development of many states in the continent. States rose and conquered those which were weak. With a vast land to control, there was the need for a centralised form of governance.



South Sudan had various societies during the pre-colonial period. Some of the societies in South Sudan were centralised while others were decentralised.



The source above shows images of drawings and a building that date from times when there were centralised societies in what is now South Sudan. What do the images suggest about the characteristics of centralised societies?



- a) Centralised societies had one overall political leader who had a lot of power. The overall political leader was either a king or a queen or an emperor.
- b) Centralised societies had a standing army which defended the community during war.

- a) In decentralised communities, political power was not in the hands of one person but in a group of people like the council of elders.
- b) Decentralised communities had warriors who defended the community.

There are many examples to give in South Sudan of centralised and decentralised communities. The Shilluk, Azande and Anyuak (Anywaa) were centralised communities while the Dinka and Nuer were decentralised societies.

The Shilluk Kingdom is also known as the Chollo Kingdom. The Shilluk are part of the Luo Nilotes group. The Shilluk were a centralised community. They are also known as the Chollo. Their kingdom was situated on the banks of the White Nile. Its capital was at Fashoda. It was founded in mid-15<sup>th</sup> Century by a man known as Nyikang. He is said to have quarreled with some of his relatives and parted with them. He migrated to a different location with his followers who were then known as the Shilluk. He was regarded as a semi-god. The Shilluk kingdom was therefore a sacred monarchy.

The Shilluk king, or reth, was indeed said to embody a divine being—a god or at least a demi-god—in the person of Nyikang, the legendary founder of the Shilluk nation. Every king was Nyikang. The reth was not supposed to die a natural death. He might fall in battle with the nation's enemies. He might be killed in single combat after a rival prince demanded a duel, as they had a right to do, or be suffocated by his own wives or retainers if he was seen to be physically failing (a state which was indeed seen to lead to poor harvests or natural catastrophes). On his death, though, Seligman emphasised, Nyikang's spirit left him and entered a wooden effigy. Once a new reth was elected,

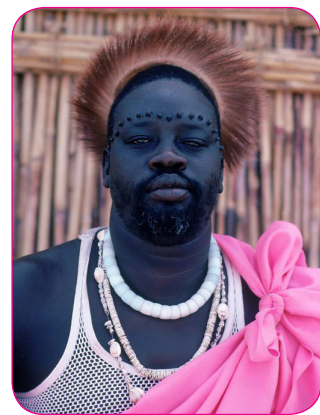
the candidate had to raise an army and fight a mock battle against the effigy's army in which he was first defeated and captured, then, having been possessed by the spirit of Nyikang, which passed from effigy back into his body, emerged victorious again.



1. Discuss the sequence of events that are or might be involved in the transition from one King or Reth to his successor.
2. Present these events in form of a flow diagram.

The Shilluk Kingdom was a sacred monarchy ruled over by a king whose title was **Reth**. The Reth was a symbol of political unity. The kingdom was divided into two provinces; Gar (North) and Lak (South). The people lived in groups of villages known as **Wach**. There were fifteen **Wach** each under a Paramount Chief. The Chief was responsible to the Reth. Each village had its own military and a military leader. The position of the king was hereditary. The king appointed chiefs to help him rule the kingdom. Each king after Nyikango is believed to have possessed his spirit. The selection and installation of a Reth was an elaborate ceremony full of rituals.

- a) The Shilluk had good land for planting crops. They therefore practised crop cultivation and kept few cattle. They planted millet, beans, maize, sesame, pumpkin and sorghum. Men and women took part in agriculture. They also produced gum.
- b) They were semi-nomadic cattle keepers as crop farming made them live a more sedentary life to take care of the crops. Men looked after livestock and milked cattle.
- c) They raided their neighbours for cattle too.
- d) They practised fishing in River Nile.
- e) They hunted animals and gathered wild leaves to supplement their meals. Men hunted while women and children gathered wild fruits and leaves.



*Fig. 3.1 Shilluk king*

- f) They were also traders. They carried out small scale trade with Arabs and neighbouring communities.
- g) The Shilluk were also craftsmen. They made jewellery, spears and daggers.

The family (gol) or Kalo was the smallest social unit. The father was the head of the family.

The society was divided into social classes. The first social class was the Royal house (Kwa Reth). Reth means King so these were the descendants of Nyikang. It was from this social class that a king was chosen. After the Kwa Reth were the ororo. They were the commoners. These were former members of the royal family who were disinherited of their royalty. Next were the Chollo who were descendants of non Shilluk people who settled in Shilluk territory.

The last class was the Bang Reth. This was a class owned by the king. They included his royal wives and widows of dead kings. Others in this group were descendants of slaves captured in raids.

The Shilluk were polygamous. Bride price was normally in form of livestock. Marriage to a relative was prohibited. Divorce was rare but if it happened, the bride price had to be returned.

Boys were initiated into adulthood through a dance ceremony. After initiation, the boy was allowed to have his own sorghum field and marry. The Reth interceded for the whole community.

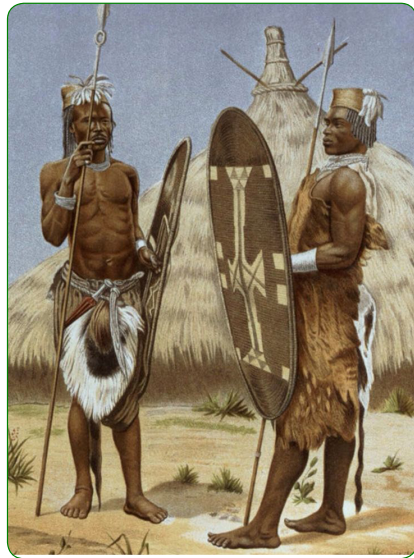
Attacks from the Ottoman Empire and colonisation of Sudan by the British led to the decline of the kingdom.

Today, the Shilluk still have their King but he is not an independent political leader. He operates under the South Sudan constitution.



1. Research on the Shilluk community using a range of sources including, someone from the community if possible.
2. Find out as much as you can about the community including how elections for a new Reth took place.

The Azande are a Bantu community. The Azande means the people who possess much land. The Azande people are found in present day Democratic Republic of Congo, South Sudan and in the Central Africa Republic. The Azande Kingdom was created through military conquests and was ruled by two different dynasties; the Banda dynasty and the Vungara dynasty. In South Sudan, they live in the Central and Western equatorial states of Yei, Maridi, Yambio and Tambura or Tumbura. The word Azande means people who possess much land. They were fierce warriors who were able to acquire a lot of land through conquests.



*Fig. 3.2 Azande warriors*

They were ruled by Kings. The kingdom was made up of many tribal kingdoms ruled by the Vungara dynasty. After a King's death, the sons would fight for the seat. The losing sons would move and establish kingdoms in neighbouring areas. This made the Azande Kingdom spread far and wide especially Eastwards and Northwards.

Each kingdom was divided into provinces.

The king appointed chiefs to help him rule.

The kingdom had a strong army which was feared by many.

1. In the Azande Kingdom, roles were gender based. The Zande were iron workers. They made iron knives, bows, arrows and swords.
3. They were also mixed farmers. They kept animals like cattle and grew crops like millet and sorghum. They practised shifting cultivation.
4. They hunted animals to supplement their meal.
5. They traded with their neighbours.
6. They made pots and baskets to store food and water.
7. They made baskets from barks and palm leaves.

They lived in villages made up of related clans. Their houses were made of mud. It is the men who built huts.

They believed in a supreme god called \_\_\_\_\_ to whom they prayed and offered sacrifice.

The society was divided into two. The \_\_\_\_\_ who were related to their great leader Gbudwe and his two sons Yambio and Tambura. The second group was the \_\_\_\_\_ whose cradle land was the valleys of River Mbomu. Then there were the commoners who were not Zande but were captured in wars of conquest and assimilated. The commoners were also called Auro.

They had a strong belief in witchcraft. They believe that witchcraft was an inherited substance located in the belly of a person. Many wore charms to protect them from bad spirits. Chiefs used witchcraft on persons who had committed crime especially big crimes like adultery and murder. The witchcraft was able to determine who had committed a crime. Thieves were punished by having their ears cut.

## Azande Witchcraft

- (1937) ***Witchcraft, Oracles and Magic among the Azande*** by Evans-Pritchard.
  - This publication put the Azande (southern Sudan and northeastern Democratic Republic of Congo) on the map Anthropology-wise and made Evans-Pritchard famous.
- Witchcraft or **mangu** exists within the body of an individual. Passed down from parent to child of the same sex (father → son, mother → daughter).
- Important to the Azande is whether or not a person is consciously (or unconsciously) directing their **mangu** to harm someone else.
  - Witches are never strangers or those in a superior social position.
  - If someone is sick, various oracles are consulted. If the oracles point to witchcraft as the source of the sickness, authorities confront the accused witch.
    - In order to reverse the harmful affects of his/her **mangu** the individual will perform a ritual that involves taking water into his/her mouth and then spitting it out, therefore cooling the **mangu**.
  - **Mangu** is blamed when an unexpected calamity occurs. The afflicted person must be the object of a witch's hatred/jealousy/etc. in some way.





1. The source summarises some of the Azande beliefs about witchcraft as explained by the anthropologist, Evans-Prit Chard, in 1937. What are their central beliefs about witches? What do they believe can happen as a result of Mangu?
2. Do you believe in witchcraft? Do your people practise witchcraft? Discuss with your friend how they carry out the practise.

The Zande were polygamous. Bride price was in form of iron spears. Men who could not afford the bride price could at times arrange to marry each other's sisters so they had no spears to pay. Kings at times gave spears to the court pages to enable them marry.

The Zande circumcised their boys.

They also performed dances especially at night during full moon.



1. Draw a table like the one below in your notebooks. Write down the social, political and economic similarities between the Shilluk and the Azande. An example has been given.

	Political similarities	Social similarities	Economic similarities
1.	They were both headed by a king.	Marriages were polygamous in both communities.	They all participated in trade.

The Anywaa people called themselves Anywaa (singular) Anywaae (plural). Others, particularly their neighbours simply know them as Anyuak. The Anywaa land originally was the stretch of territory extending along the Sobat River with its tributaries of Baro, Alworo, Gilo (draining western Ethiopia) and Akobo, Oboth, Agwei-Pibor. The Anyuak are part of the Luo Nilotes group. They were centralised community. The Anyuak kingdom headquarters is in Otalo in Adongo clan.



*Fig. 3.3 His Majesty King Adongo Agada, the 23<sup>rd</sup> King of the Anyuak Kingdom*

The kingdom of Anyuak was originally divided into two large clans: *Tung Goc* and *Tung nyo-Odolla*, which were perpetually feuding and competing for dominance. The Anyuak settled in big villages along the Akobo, Baro, Alworo, Oboth, Agwei and Dikony (Pibor) Rivers. Each Anyuak village has a King (Nyiya), chief (kwaro) and Kway-Luak (sub chief) in control of the social and administrative matters of the village. The Anyuak society is communal. It is obligatory to share resources and assist one another in times of famine and diseases. The Anyuak are strongly religious and have strong beliefs in

spirits. The Anyuak king (Nyiya) does not die but returns to the river. When the King discovers that he can no longer hold on, he secretly whisper to his trustees his successor (usually son, brother or a cousin). When the king has already returned to the river, the new king is placed on Ocwok (royal throne and bead).



1. Analyse how social and administrative matters are controlled in the Anyuak villages.

Present your work to the class.

The Anyuak kingdom used to be a federation of villages. The village is the largest political and economic unit in the Anyuak community. A village community is generally associated with lineage of some clans. Each village is headed by an independent king or chief. The villages headed by kings (Niyiae) were constantly feuding among themselves for the control of Ocwok (the royal throne and bead). This state of insecurity prompted the British colonial administration to make Nyiya Agada Akway Cham king of kings ostensibly after the Ethiopian feudal system (Emperor Haile Sellasie was king of kings) rendering the Ocwok to permanently remain in his possession. All other kings come to his court to be put on Ocwok or enthroned.

1. Lying in the plains below the Ethiopian highlands, Anywaa land has the characteristics of marsh land, rich savannah forest and grassland with annual rainfall of about 800mm. This has tremendous influence on the economy and lifestyle of Anywaa people.
2. They are predominantly subsistence agriculturalists growing sorghum, maize, sesame, beans, pumpkin, and tobacco. They raise cattle, goats and fowl, which are used for trade and sacrifices to the spirits. The cattle raiding practice of their neighbors, has discouraged them from keeping large herds of cattle.



3. Anywaa-land has a huge potential in wildlife especially large game such as elephants, giraffes, buffaloes, etc. The annual migration of the white ear cobs pass through Anywaa-land, which become a yearly source of proteins but has a huge potential for tourist attraction. There is also a potential for exploiting the shea nuts, acacia Senegalese (gum Arabia) and lalob which are abound in the forest.
  4. The practice fishing in the following Rivers: Akobo, Baro, Gilo, Alworo, Oboth, Agwei, and Dikony (Pibor).
  5. They practice blacksmith to make, fishing spear, hunting spear (fighting spear), knives, cultivating tools and dancing tools (gaari).
  6. The Anywaa youth extract gold nuggets and dust from the streams that drain the western Ethiopian highlands near Dima and Maji. The gold extracted is used for trade with Ethiopian highlanders or exchanged for dimuy-beads as well as settling marriages.
- 
1. The Anyuak are strongly religious and have strong beliefs in spirits. They belief that when one dies his or her spirit comes back. One could communicate with the departed through a medium. Anyuak attach importance to *Acieni* (curse) or *gieth* (blessing). The two create order in Anyuak society. For instance, before a person dies, he confides their will to somebody, who declares himself as the trustee of the will once the death is announced.
  2. Marriage is expected of every adolescent. He pays bride price in demuy, cattle and sometimes money. The tradition of money started with the Ethiopian Anyuak and has now become common due to the scarcity of the demuy.
  3. Marriage to blood relatives is highly discouraged such that the social stigma can force one to find ease by going to live in a far off place.
  4. They are polygamous. The Anyuak participate in the marriage of more than one wife. This is see as a mode of continuing the community.

5. The Anyuak have a typical naming system, as shown in the table below.

First born	Omot	Amot
Second born	Ojulo	Ajulo
Third born	Obang	Abang
Twin	Opiew	Apiew
Born after twins	Okello	Akello
Born after the death of his or her father	Agawa	Agawa



With your classmate, identify the meaning of the following names:

1. Ochan, Achan
2. Ochalla, Achalla
6. The Anyuak literature is orally expressed in form of poems, songs, folktales, riddles, and stories. These are passed down from one generation to another.
7. The main music instruments included used by the Anyuak include; thom (guitar), bul (drum), tung (horn), odola (small drum).



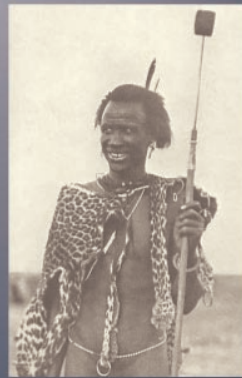
*Fig. 3.4 King (Nyiy), Adongo Agada Akway performing royal dancing (Agwaga) after enthronement, May 2001. He is the 23<sup>rd</sup> king of the Anyuak kingdom. In May 2003, a peace agreement between the Anyuak and the Murle was sealed in Otalo under the auspice of Nyiy Adongo Agada Akway*

They live in the upper Nile valley. They are Nilotes. The Nuer people were a decentralised society. They are believed to be related to the Dinka by blood. Some people claim that in the past the descendants of the Nuer and Dinka were children of the same father.

## The Nuer and the Dinka

The Nuer feel closer to the Dinka than to other groups of strangers. They fought together in the SPLA and often speak of each other as cousins. At the same time, the Nuer show greater hostility toward the Dinka than toward other strangers.

*"The nearer people are to the Nuer in mode of livelihood, language, and customs, the more intimately the Nuer regard them, the more easily they enter into relations of hostility with them and the more easily they fuse with them...Nuer make war against a people who have a culture like their own" – Evans-Pritchard.*



Study the source above and answer the following questions.

1. What apparent contradiction does the source suggest about the attitudes of the Nuer towards other tribes?
2. Do you think the anthropologist would come to the same conclusion today? Give reasons for your answer.
  - (a) The largest political organ was the tribe. The tribes were subdivided by lineage.
  - (b) Tribes made up a clan. Clans lived together in villages under a headman.
  - (c) They were led by religious leaders who were like chiefs.
  - (d) When several clans faced danger they could come and stay together to form a strong defence then separate after the threat was over.

(e) Disputes in the society were solved by the religious chiefs who were known as \_\_\_\_\_.

1. They were nomadic pastoralists. Cattle were their dearest possessions. A family's prestige was equivalent to the number of cattle they owned. Families lived around communal cattle camps. They preferred being named after their cattle. They dedicated their cattle to spirits.
2. They raided cattle from their neighbours especially the Dinka. To them raiding the Dinka was normal and a duty. Every Nuer tribe raided the Dinka.
3. Women performed rituals to bless men before raids and safe return.
4. They fished in the Nile River.
5. They cultivated millet and maize.
6. The Nuer were traders. They traded with the Dinka, Anyuak and the Shilluk who were their neighbours.



*Fig. 3.5 Nuer woman*

1. They believed in a supreme god called Kwoth. They offered sacrifices to him. They believed that God visited men through natural things like rain or thunder, the moon or the sun. They believed the rainbow is the necklace of God.
2. They had religious leaders like diviners and healers.
3. They believed in spirits. The spirits of the air were the most powerful.
4. Facial markings were done to initiate one into adulthood. The cuttings are known as \_\_\_\_\_. The patterns differed according to the tribe one belonged to. In some it involved six cuts across the forehead.
5. They built circular houses with mud walls.
6. They had many ceremonial rituals.
7. Their marriages took place in stages. A marriage was not complete until a woman bore at least two children. Then it was fully complete after she bore the third child.

8. Their marriages were polygamous. They were also exogamous. A man could not marry a woman of the same clan as his. They also had 'ghost' marriages.
9. Barren women were allowed to "take a wife" of their own. The children born from such a marriage were hers though they had been fathered by men.
10. They practised circumcision of their males though not all the time. They used to circumcise at times as a ritual to cleanse someone who has committed incest.
11. Members of a clan shared a totem.



Hold a class discussion with your teacher on marriage in the Nuer community.

- (a) Ghost marriages and how they worked.
- (b) Marriages involving barren women.
- (c) Polygamous and exogamous marriages.

They are the largest ethnic group in South Sudan. They also call themselves the . They are River Lake Nilotes. They are among the tallest people in the world.

They were a decentralised community organised in clans. They had leaders from ruling families who ruled over the people. These leaders were ritual chiefs who were believed to have healing powers. They were known as or masters of fishing.

Men who had undergone scarification became known as and formed the warriors of the community.

1. The Dinka men made carved fishing hooks and spears.
2. Dinka women weaved baskets and sleeping mats from papyrus.
3. They made pots and leather belts from animal skin.
4. They were pastoralists. They kept large herds of cattle.
5. They were also traders. They traded with the Nuer in cattle, grain and ivory.



*Fig. 3.6 Dinka cows*



*Fig. 3.7 Dinka cattle luak*

Young men were inducted into adulthood through markings on their forehead. This is called *scarification* or *scarring*. This was done from the ages of 10 to 16. Those who screamed or blinked during scarification were considered weak.

After their scarification they named themselves after the colours of their cattle.

They held traditional dances for various occasions like marriage.

They practised wrestling which was a very popular sport.

Polygamy was practised especially among the rich.

Women were valued very much as sources of wealth through bride price.

They built round mud huts.

They mostly walked naked especially the men. Women dressed skimpily in small goat skin skirts.

The Western Dinka practised circumcision while many Eastern Dinka did not.



*Fig. 3.8 Dinka girl*

a)

## THE DINKA AND NUER TRIBE



*Dinka tribe markings ^*



*Nuer tribe markings ^*

b)

You are a Dinka, I am a Nuer, Kiir is the President, Dr. Riek is opposition Leader. You are poor; I am poor (by their standards). Both of them are wealthy and call one another brother and every time they meet, they hug. I and you have one thing in common, poverty.

The fact that you come from the President's home base does not make you any better than me.

Neither does the fact that I come from Opposition Leader's Region make me worth than you. We both have to struggle to survive. The day we will start thinking beyond our tribes, we shall make this country a better place and a place where there is no room for 'tribalism'. It starts with you and me my dear brothers and sisters of the soil. It's time for you and me to start hugging. Let's embrace the peace! It's time for peace to prevail. Do not wait for Leaders, it start with us. One South Sudan and One Nation!"

~Peter Pal Dekur

DDM



1. Discuss the similarities of Dinka people and Nuer people from the two sources above.
2. What is the common message of the two authors from the sources above?




1. Draw a table like the one below in your notebooks. Write the social, political and economic similarities between the decentralised societies we have discussed.

	Political similarities	Social similarities	Economic similarities
1.			
2.			
3.			

2. Draw another table and in it, write the difference in social, political and economic organisation of the decentralised and centralised societies we have discussed.

NEW WORDS	
<b>Early societies:</b>	These are societies that existed before modern time period dating below 18 <sup>th</sup> Century.
<b>Centralised societies:</b>	These are societies with a single rule with all the powers.
<b>Decentralised societies:</b>	Societies whose power is shared among groups of people for example, council of elders.
<b>Kingdom:</b>	A country, territory or state ruled by king or queen.
<b>Polygamous:</b>	A type of marriage which allows man to marry more than one wife.
<b>Exogamous:</b>	Marrying outside one's tribe or clan.
<b>Diviners:</b>	Specialists who confer or provoke spirits. Have special powers.
<b>Nomadic:</b>	Movement of domestic animals from one place to another in search of pasture.
<b>Pastoralists:</b>	People who keep animals as their only economic activity.
<b>Rituals:</b>	meaning.



- 
1. It is believed that there were many factors that led to the formation of centralised and decentralised societies. Discuss them with your friend.
  2. Why did many Kingdoms collapse in what is now South Sudan in the mid 19<sup>th</sup> Century?
  3. Describe the political organisation of the Nuer in the pre-colonial period.
  4. Describe common social practices in the communities we have studied.
  5. How was sacrifice done among the Dinka?

In 1820, Egypt's ruler Muhammad Ali, invaded Sudan with an army that had cannons. He conquered the country and joined it to Egypt. Thus, beginning the period of Turko-Egyptian Rule in Sudan, which lasted until 1885.

Muhammad founded the city of Khartoum and established a governor there to rule the Sudanese.

Muhammad Ali extended the empire all the way to Central Africa and included almost the whole of the Nile Valley.

This period of Egyptian rule in the entire Sudan region was called the 'Turkiya' because officially Egypt was part of the Turkish Empire.

a.

## Who was Mohammed Ali Pasha?



- He is often referred to as the founder of modern Egypt.
- Muhammad Ali Pasha (c. 1769–1849) was an Ottoman Turkish military leader who ruled Egypt for much of his adult life.

b.



1. What is similar between illustration A and B?
2. Observe cartoon strip B, who do you think are the people in that cartoon?

The region of modern time Sudan has a history linked with or influenced by Egypt which is its immediate neighbour to the north. It also has a strong identity as the eastern end of the great trade route stretching along the open Savannah south of the Sahara. It is important to note that Egypt was conquered by the Ottoman Empire (Turkish Empire) in 1517 following the Ottoman-Mamluk war of 1516 to 1517. Egypt was administered as a province of the Ottoman Empire from 1517 until 1867 hence the name Turko-Egyptian. Egypt became a semi-autonomous Ottoman province until the invasion by European countries of France and later Britain.

Turko-Egyptian rule in Sudan was between 1820 and 1885. Muhammad Ali, the Ottoman viceroy of Egypt annexed the country and his grandson Khedive Ismail completed this process of annexation.

There are several reasons for the entry of the Turko-Egyptians into Sudan:

1. The primary reason was to obtain slaves for a new army. Muhammad Ali wanted to rebuild his army with slaves from Sudan because he believed that a slave army will be loyal to him.

2. Muhammad Ali harboured ambitions of finding an empire. This army of slaves would therefore be useful for the expansion of his territory. Muhammad Ali was interested in slaves whom he wanted to train into a modern army. He collected as many slaves as possible from South Sudan and sent them to Aswan for training. Those who were unfit for military services were put to work in his many agricultural and industrial projects. Between 1820 and 1821 for example, it is estimated that about 30,000 Sudanese were conscripted and sent to Egypt for training into the army. Many died because of diseases and unfamiliar climate.

3. Turko-Egyptian invasion of Sudan was also motivated by the need to expand Egyptian influence. Muhammad Ali craved for wealth and markets. He therefore invaded Sudan looking for commodities of interest such as slaves, gold, ivory and timber. South Sudan and her people became the main sources of these commodities. Egyptian soldiers destroyed pyramids looking for gold, ivory and slaves. Many Sudanese fled to escape slave traders.

4. Muhammad Ali was also motivated by a desire for revenge against a massacre who had established themselves at Dongola. This dates back to the time when he was appointed as the viceroy. He made his way up by forming alliances with one set of potential opponents against others and eliminating one group after the other in turn. His main obstacle was the Mamluks who were descendants of slave warriors from abroad. Muhammad Ali invited about 5,000 Mamluks notables in the citadel treating them to coffee and polite conversation. His soldiers opened fire and murdered all of them. Muhammad Ali continued to hunt down and kill Mamluks



*Fig. 4.1 Muhammad Ali*

in Cairo and elsewhere in Egypt totaling to about 3,000. Many of them fled to the south and established a state at Dongola (Dungulah) as a base for their slave trading.



*The major aim for the establishment of Turko-Egyptian Rule in larger Sudan was to obtain black slaves for the Turkish army in Egypt.*

Ismil Kamil, first conquered the people of Nubia, Sennas, Kordofan and the Root sea. The Sudanese Kingdoms were conquered very fast. This is because they had inferior weapons compared to Egyptians. The Funj Kingdom and the Kordofan Kingdom were both conquered in 1895.



1. Research about Muhammad's and Ismail's conquest of Sudan.
2. Come up with a timeline of the main events and the battles fought like the one shown below.

1820-1821	Turko-Egyptians conquered and controlled Sudan.

3. Present your findings in class.

Turko-Egyptian rule in Sudan lasted for a period of about 60 years. The Sudan territories that initially consisted of kingdoms and tribal territories were put under one centralised administration. Northern Sudan was divided into 6 provinces. A governor general who was answerable to Cairo headed this centralised bureaucracy. During this period, Sudan was ruled by Turkish speaking elites and those they appointed. Top ranks in the army were meant for Turkish speaking Egyptians, while the South Sudanese provided slaves. Egyptian soldiers lived well and overtaxed the people. Muhammad Ali won allegiance of some tribal and religious leaders by granting them tax exemptions.



*Fig. 4.2: City of Khartoum*

Egyptians divided Sudan into provinces, which were further sub-divided into smaller administrative units that were based on tribal territories. Khartoum became the centre of Egyptian domain and served as a residence of the Egyptian deputy. Garrison towns became administrative centres. At local level, traditional chiefs assumed administrative responsibility. These changes increased tension that already existed between the centre and periphery especially the south. The seat of power moved to the central part, that is Khartoum. Slave trade enhanced the position of these northerners yet slaves came from the south. The Turko-Egyptians and north Sudanese collaborated against those of the south and exploited them into slavery.



*The centralised government introduced by Muhammad was only used in North Sudan and among the Shilluk.*

'Ali Khurshid was given wide powers, but discovered his new domain was already in ruins after only five years of Turko-Egyptian rule. The hakimdar's rule, which lasted until 1838, was characterized by a number of important developments, including the establishment of Khartoum as the new capital of the Sudan, the introduction of a number of new crops, the growing cultivation of cotton, and the revival of the Gezira region. 'Ali Khurshid also worked hard at organising the slave trade, and mounted numerous raids on the Shilluk, the Dinkas, and the Hadendowa, many of which met fierce resistance.

*(Hill 1959; Udal 1998; Douin 1944)*

There were several reasons that contributed to the collapse of the Turko-Egyptian rule in Sudan. These reasons were:



From the source above, discuss the key points that made the Turko-Egyptian rule collapse?

As the Egyptian rule became more secure, government became less harsh. There was burdensome bureaucracy that was put in place that was expected to make the country self-supporting. Muhammad Ali's immediate successors Abbas (1849 to 1854) and Said (1854 to 1863) lacked leadership qualities and paid little attention to Sudan.

Activities in the Ottoman Empire also contributed to the collapse of

Turko-Egyptian rule in Sudan. In 1865, the Ottoman Empire ceded the Red Sea coast and its ports to Egypt. Ismail made the Europeans provincial governors and appointed Sudanese to more important government positions. He attempted to eliminate slave trade. He made attempts to build a new army based on the European model instead of depending on slaves. This modernisation caused a lot of unrest and contributed to the collapse of the Turko-Egyptian rule. The army revolted (mutiny) and many Sudanese resented getting of troops among the civilian population.

Efforts to suppress slave trade angered the urban merchant class who had grown prosperous by selling slaves.

Another incident that weakened Turko-Egyptian rule in Sudan was the killing of an Ethiopian priest in Sudan by Egyptian tax collectors in 1837. This incident prompted the Ethiopians to send a large force of about 20,000 soldiers and defeated the Egyptians in Sudan.

Egyptian rule in Sudan was undermined due to hostility and tension between the traders and soldiers that arose due to commercial expeditions organised by traders and missionaries to exploit natural and human resources in South Sudan. This hostility and tension increased violent confrontation since the traders viewed the Sudanese with contempt and a negative attitude. They regarded them as racially inferior. The invaders resorted to acquiring ivory by force leading to sequences of violence and conflict that undermined the Turko-Egyptian rule. As sources of commodities such as ivory depleted, the traders relied on intermediaries for example, the Bari who demanded higher prices for fewer tasks. All this undermined efforts to establish beneficial commercial relationship.

Attempts made by leaders such as Viceroy Muhammad Said, Khedive Ismail, Sir Samuel Baker and others to suppress slave trade also undermined Turko-Egyptian rule in South Sudan. The leaders imposed heavy taxes on traders' employees in a bid to suppress the slave trade. Muhammad Ismail and Sir Samuel Baker even sent expeditions to South



Sudan to extend Khedive's rule there and suppress the trade but the expeditions failed. These revolts led to Sultan Abdal Hamud replacing Ismail. Gordon resigned as governor general of Sudan and was succeeded by Muhammad Rauf Pasha.

The Mahdist war of 1881 to 1899 also led to the collapse of the Turko-Egyptian rule in Sudan. This was a revolt led by the Sudanese religious leader, Muhammad bin Abdullah who proclaimed himself the "Mahdi" or guided one. The war which shall be described later on in this unit, led to the decline of Turko-Egyptian rule in Sudan.

of Egypt in 1889 making Egypt their protectorate led to the collapse of Turko-Egyptian rule. During this period, Khedive Ismail had put Egypt into a huge debt due to his exorbitant spending and corruption. This made his financing of the Suez Canal to crumble forcing Britain to step in as the Suez Canal was of paramount strategic importance to British imperial interests. Britain and Egypt therefore occupied Sudan as Anglo-Egyptian Sudan.

People of Sudan have been oppressed by different regimes that ruled the Sudan. Turko-Egyptian occupation was promoted by expansionist ambitions of the Ottoman Empire and its craving for wealth and markets. The commodities were slaves, ivory, gold and timber found in South Sudan. Turko-Egyptians and the North Sudanese collaborated in their raids against South Sudan for slaves. Many South Sudanese were taken into slavery in the Arab world and the new world. After consolidating their control over north Sudan, Egyptian forces began to move south. The South Sudanese resisted Turko-Egyptian invasion. Egyptian forces attempted to set up forts and garrison in the region but diseases and defections forced their abandonment. This is because the Turko-Egyptians were not familiar with the climate. The Khedives of Egypt had no real authority over the region.

Arab invaders who wanted to impose their culture and way of life on the people frequently bypassed villages in South Sudan. Many local rulers despised the Arab culture and encouraged the tribes to resist the invaders and protect their African culture and way of life. The invaders were met with stiff resistance.

## AHMED IBRAHIM ABU SHOUK

The Sudanese Mahdiyya was a movement of social, economic and political protest, launched in 1881 by Muḥammad Aḥmad b. ʿAbd Allāh (later Muḥammad al-Mahdī) against the Turco-Egyptian imperialists who had ruled the Sudan since 1821. After four years of struggle the Mahdist rebels overthrew the Turco-Egyptian administration and established their own 'Islamic and national' government with its capital in Omdurman. Thus from 1885 the Mahdist regime maintained sovereignty and control over the Sudanese territories until its existence was terminated by the Anglo-Egyptian imperial forces in 1898.



1. From the source above, what do you think was the main motive of the Mahdiyya.
2. Give reasons why you think it was necessary for South Sudanese to resist the Turco-Egyptian Rule.

The Mahdist war, as stated earlier in this unit was a war fought between the Mahdist Sudanese religious leader, Muhammad Ahmad bin Abdullah, who was the proclaimed "Mahdi" of Islam (the guided one) and forces of Khedive of Egypt initially and later the British. Muhammad Ahmad was the son of a Dongola boat builder. He spent several years in seclusion and gained reputation as a teacher.



*Fig. 4.3: Muhammad Ahmed bin Abdullah (the Mahdiya)*

The Suez Canal was opened in Egypt in 1869 increasing immensely Egypt's economic and strategic importance. Many European imperialists became attracted to the region. During this time around 1879, Ismail Pasha's government was replaced by his son Tewfik Pasha as the ruler of Egypt. Ismail's government had incurred huge external debts for Egypt due to poor spending bureaucracy and corruption. He was unable to sustain the construction of the Suez Canal and so Tewfik who ascended to power at the hands of foreign powers replaced him. Tewfik yearned to get British occupation to secure the monarchy.

“Described in secular terms, the Mahdia was a revolt which occurred in the Sudanese dependencies of the Khedive of Egypt which overthrew the existing administration and which established an indigenous territorial state, mainly in northern parts of those dependencies. The consequence of this revolt with the establishment of the British control over Egypt itself resulted in the confrontation of the Mahdist state with British military power and ultimately in its destruction, incidentally to the development of British foreign and imperial policy at the end of the nineteenth Century”.



1. Draw a frame diagram showing the sequence of events as outlined in the source above.

In June 1881, Muhammad Ahmed declared himself the Mahdi of the Turkiyya. By January 1883, Kordofan capitulated. Other areas followed suit. The most demoralising defeat was at the Battle of Shaykan when 10,000 Egyptian forces were defeated. From that point, other provinces like Darfur, Bahr el-Ghazal started falling. In January 1888, Khartoum fell. This marked the end of the Turkiyya regime.

The Equatorial province under the leadership of Amin Pasha was the only province which had fallen under the Mahdiyya rule.

1. Resentment to the activities of Tewfik by the Sudanese and Egyptians. They resented the ever-increasing influence of European governments and merchants in the affairs of the country. Heavy presence of Europeans in Egypt to protect Cairo, Alexandria and the Suez Canal also limited British and Egyptian presence in Sudan. This led to the Mahdi, Muhammad bin Abdullah declaring the revolt.
2. The Mahdi war broke out because Abdullah wanted to expel the British and overthrow the monarchy, which he viewed, as secular and leaning to the west. He wanted to replace it with a pure Islamic government. This made him attract the support of many Sudanese people and even Egyptians catching Tewfik and the British off guard.
3. Another reason for the Mahdi revolution was ethnic Sudanese anger at the foreign Turkish Ottoman rulers. Muslims were annoyed with the Turks lax religious standard and willingness to appoint non-Muslims such as Charles Gordon to high positions.
4. Mahdi revolt occurred because, the people of Sudan and segments of Egyptians were not happy with perceived corruption and mismanagement that characterised Tewfik's government.
5. The slave traders of South Sudan were also not happy with abolition of slave trade, which was one of the main sources of income in Sudan at the time. General Charles Gordon initiated an intensified anti slavery campaigns. Attempts made by Egyptian and British leaders to suppress this trade immensely contributed to the outbreak of the Mahdi revolt.
6. The Mahdi war was caused by the Turko-Egyptian rule in Sudan. During the Turko-Egyptian rule in Sudan and South Sudan, segments of the population suffered extreme hardship. There was heavy taxation imposed on Sudanese people by the central government. Flat tax was imposed on the farmers and small traders and collected by government appointed tax collectors from Sha'igiyya tribe of northern Sudan. Farmers were many times unable to pay this high tax during times of drought and famine. Besides, the tax was collected with brutal and unjust methods making many farmers to flee their villages in the fertile Nile Valley to the remote areas of Kordofan and Darfur. Turko-Egyptian rule saw this masters having absolute control over all Sudanese trade and this destroyed livelihoods and indigenous practices. During forceful military conscription of slaves to the Egyptian army, thousands of

Sudanese men and boys died on their long march from the Sudanese hinterlands to Aswan, Egypt.

“A revolutionary movement is most likely to be successful when there is a general discontent, not confined to one class or territorial group but spread throughout the society as a whole, arising from specific grievances and not merely from a vague malaise or resentment. Secondly, this must coincide with a consciousness of material or moral weakness in the existing government, which hinders it from crushing the revolution at its outset. Thirdly, there must be a revolutionary army of persons ready and able to use force to attain their aims. Fourthly, there must be a revolutionary high command fulfilling a double function: both of disseminating propaganda which will inflame and make articulate the discontent while suggesting a renewed social and political order, and of organising revolutionary activities evoked by this propaganda.”  
(Holt: Mahdist State.)

1. Briefly summarise in bullet point the author’s view about the factors necessary for a revolutionary movement to succeed.

The Mahdist revolution scored success after another even though its supporters possessed traditional weapons compared to the government’s modern and sophisticated weapons.

There are several reasons that contributed to the success of the Mahdi revolt. These were:

1. Many Arab tribes rose in support of the revolt as they considered it a Jihad (religious war) against Turkish oppressors.



What do you think is the main message in this modern day cartoon strip. Discuss with your friend.

2. Religion motivated people to join the movement. Abdallah (Mahdi) legitimised the revolt by drawing parallels to the life of the prophet Muhammad. For example, he called his followers “*Ansar*” after the people who greeted Prophet Muhammad in Madina. He also appointed commanders to represent three of the four religious Caliphs. He announced that Abdullahi bin Muhammad, his eventual successor, represented Abu Bakri Al Sidiq, the prophet’s successor. He collected zakat (tax on wealth) instead of the range of colonial taxes. He strove to impose Sharia prohibitions and punishments.
3. The Mahdi rebels had vast stores of arms and ammunition, military clothing and other supplies captured from their battles. The Mahdi waged several successful battles against the Egyptians. For example, the Mahdi had a well-organised army compared to the Egyptian army. In the summer of 1883, the Egyptian troops that encountered the rebels were disorganised. The force was placed under the command of a retired British Indian staff corps officer William Hicks and twelve European officers. The force was in the words of Winston Churchill “perhaps the

worst army that has ever marched to war” as it was unpaid, untrained and undisciplined.

4. Internal problems in Egypt. Egypt was groaning under a huge debt. The British under the control of a “Financial Advisor” placed the Egyptian treasury crippled by corruption and bureaucracy. This office in a bid to regulate Egypt’s financial affairs maintained that the garrisons in Sudan were costing the Egyptian government unmanageable expense. It was therefore decided that Egyptian presence in the Sudan should be withdrawn and the country left to some form of self-government likely headed by the Mahdi.

There was also a revolution going on in Egypt (Urabi Revolt) at the same time. Therefore Khedive of Egypt refused to send troops to Sudan.

The Mahdiya (Mahdist regime) imposed traditional Islamic laws (Sharia laws). This, according to Muhammad Ahmed, would promote religious unity unlike the old order which was believed to promote tribalism. The Mahdi maintained that his movement was not a religious order but a universal regime. To him, this was a genuine Sudanese nationalist government. Initially, the Mahdiya (Mahdi state) functioned as a Jihad state run like a military camp. After the death of Muhammad Ahmed on 22<sup>nd</sup> June 1885 due to typhus, the state fell in the hands of Khalifa Abdullahi. The Khalifa instituted an administration and appointed “Ansar” (usually Baqqara) as emirs of the provinces he established in his kingdom. He established the military and organised workshops to manufacture ammunition and maintain steamboats. There existed a department of finance or treasury which kept detailed records, taxed the subjects and distributed wealth. The state minted its own coins for the local economy.



*Fig. 4.4 Khalifa Abdullahi*

At the top of the Mahdist administration was the Khalifa. He often delegated his authority to his brother who commanded the largest division within the

Mahdi army, the Black Standard. The army (Black Standard) was divided into four divisions led by a Chief Officer (Amir) who oversaw a number of smaller units organised by tribal clan, ethnic or other affiliation. These units were divided into groups of 100 which were further divided into groups of 25. At every level of command, authority was derived from pre-existing social hierarchies, tribal clans or family leaders. These leaders had several functions including \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_ and \_\_\_\_\_

There existed courts administered through the Sharia law. The main court was located at the mosque headed by a chief judge. A number of smaller courts existed to listen to cases involving inheritance, taxation and slave ownership among others. Much of the wealth of the Mahdist elite was dependant on labour of their slaves. Most of these slaves were drawn from the non Arabic, non Muslim people of the South Sudan identified by the Ansars as “Blacks.” South Sudanese slave labour often taken by force formed the productive base of the society. Families of the elite Mahdist could possess up to 100 slaves. Slave soldiers performed several functions such as guards and labourers at the Khalifa house.

“the Mahdist movement was short-lived, and in the long run, unsuccessful, but its history of less than twenty years shows a rapid political development from the proclamation and establishment of a messianic Islamic community in the Sudan to the creation of an autocracy, based on the hegemony of one Islamic Studies (Islamabad) 17:3 (1978) © Dr Muhammad Hamidullah Library, IIU, Islamabad.



Can it be true that the Madhist movement was unsuccessful but that it had an impact? Discuss with your partner and be prepared to contribute to class discussion.

He used the Jihad to extend his version of Islam in the region. As stated earlier,



the initial Mahdiya state was run on military lines with courts enforcing the Sharia law.

Later, the Khalifa established a more traditional administration. He continued his invasion of neighbouring areas invading Ethiopia and defeating them in March 1889, where the Ethiopian emperor Yohannes IV was killed. These invasions strained his state economically. This coupled with crop failure weakened by the Mahdiyya.

He was also unable to overcome tribal leanings to unify Sudan in as much as he was an able general and administrator.

Many times he was forced to employ Egyptians to provide the trained administration and technicians he needed to maintain his self proclaimed Islamist military caliphate.

His state was also threatened by the Italian, French and British imperial forces that surrounded it.

In September 1896, Khalifa Abdullahi lost Dongola. In 1898, in the Battle of Atbara River, his army was defeated and he moved his new capital to Omdurman, his army was destroyed by the Anglo Egyptian forces, forcing the Khalifa to flee to the south. He was finally caught and killed by Sir Reginald Wingate.



*Fig. 4.5 Battle at River Atbara*



Research and draw a timeline of the event leading to the Mahdi Revolution and its decline.

## Keywords

<b>Annex:</b>	add territory to one's own territory by appropriation.
<b>Harboured:</b>	a part of a body of water along the shore deep enough for anchoring a ship and so situated with respect to coastal
<b>Mamluks:</b>	
<b>Elites:</b>	a small group of powerful people that control a power or skill in a society.
<b>Bureaucracy:</b>	
<b>Forts:</b>	
<b>Garrisons:</b>	a group of troops stationed in a particular location.
<b>Imperialists:</b>	especially through force.
<b>Hinterlands:</b>	a German word which means land behind.
<b>Jihad:</b>	

1. Explain the nature of Sudan before the Turko-Egyptian entry?
2. With your friend, discuss how the Mahdist administration was organised.
3. How did Sudan respond to Turko-Egyptian and Mahdist administration?



Regional bodies are organisations formed by different countries in one region to achieve certain objectives. In Africa such bodies include: The East African Community (EAC), which operates in countries in the Great Lake regions of Eastern Africa, The Economic Community of West African States (ECOWAS) that operates in West Africa and the Common Market for Eastern and Southern Africa (COMESA). These regional organisations operate under the blessings of the African Union, which encourages their formation. Internationally, the African Union is also a regional organisation representing the African region or the African continent. We also have regional organisations in other continents like Europe. An example is the European Union (EU) made up of many nations in the continent of Europe. International organisations operate in many different countries across the continents. They include the International Monetary Fund (IMF) and the World Bank.

In this unit, we shall look at various regional and international organisations, their structure, aims and contributions to the achievement of independence and development in Africa.

This was an organisation formed by independent African countries in 1963. It owes its origin to Pan-Africanism.



*Fig. 5.1 Pan African Leaders*



Tell your teacher:

- a) If you are a member of any club in your school?
- b) Does your club have any rules and regulations?

The OAU charter stipulated its objectives, principles and structure.

### The OAU Charter

- Ethiopia's proposal.....
- Objectives:-
  1. Promote unity and solidarity
  2. Coordinate and intensify cooperation and efforts
  3. Defend sovereignty, territorial integrity and independence
  4. The emphasis on eradicating colonialism
  5. International cooperation



1. Study the charter of the OAU. Using magazine cutouts, library or other resources.
2. Briefly summarise the OAU's purposes, principles and structure. "The OAU was formed as African leaders recognised that they would have to help themselves if African nations were to make real progress." Do you think this is true? Give reasons for your answer.
  1. To provide African countries with a permanent organisation through which they could discuss issues affecting them and come up with ways of solving them.
  2. To provide identity for the newly independent countries of Africa in a world dominated and controlled by the white race.
  3. To eradicate all forms of colonialism from Africa.
  4. To improve the living standards and conditions of African people as a group and as individual states.
  5. To help maintain the sovereignty of African countries.
  6. To promote cooperation among the African states in economic, social and political fields so as to improve living standards.
  7. To promote African unity.



*The birth of the Organisation of African Unity (OAU) more than 50 years ago in Addis Ababa emerged from the aspiration towards an ideal of unity advocated by the fathers of independence. From 22<sup>nd</sup> to 25<sup>th</sup> May 1963, 30 African countries took part in the conference in the Ethiopian capital, which set up the OAU, which marked the arrival of the first pan-African organisation. A charter defined its objectives, principles and institutions.*



Investigate about the countries which the OAU helped to gain their independence and how it helped them.

Use the table below to record your findings.

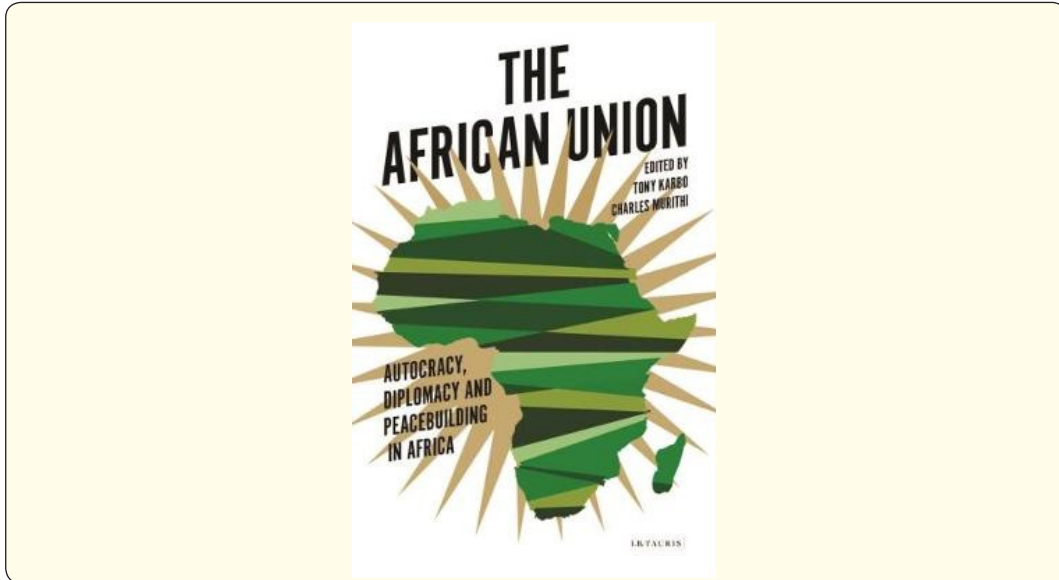
1. South Africa		

Present your findings in class.



This was an organisation formed by African countries to replace the OAU in 2002. It is the current organisation uniting and representing Africa in the world. Its charter was signed on 11<sup>th</sup> July, 2000.

The African Union stipulated the organisation, objectives and the rules.



1. To accelerate the political, social and economic integration of the continent.
2. To promote and defend the African common positions on issues of interest.
3. To defend the independence and territorial integrity of African states and maintain the sovereignty of these countries.
4. To promote democratic principles and institutions, popular participation and good governance.
5. To harmonise policies of regional blocs.
6. To promote cooperation among the African states in economic, social and political fields so as to improve living standards.
7. To achieve greater African unity.
8. To promote peace, security and stability in the continent through peaceful settlement of disputes.
9. To help the continent develop by promoting research in all fields, particularly in science and technology.

10. To encourage international cooperation, taking into account the Charter of the United Nations and the Universal Declaration of Human Rights.
11. To work with relevant international partners in the eradication of preventable diseases and promotion of good health on the continent.



*Fig. 5.2 African leaders attending an AU conference in Addis Ababa*



*The main aim of changing the name of the Organisation of African Unity to African Union was about a change of perspective through the definition of common policies in priority areas: Defense, peace and continental security, integration of African economies, the free trade policy.*



This is an organisation of African countries. It succeeded the Intergovernmental Authority on Drought and Development (IGADD). Its member states are:

- Djibouti
- Eritrea
- Ethiopia



*Fig. 5.3 IGAD logo*



- Somalia
- Sudan
- South Sudan
- Kenya
- Uganda


It was established in 1996. South Sudan was admitted into the organisation in 2011.

**Rationale:**

- Frequent droughts and famine crisis in ASAL
- Efforts were focused on disaster preparedness and emergencies measures
- Need to prevent disasters and end drought emergencies

**Objectives:** Strengthen drought resilience strategies and investments at the member states' and regional level

**Strategy:** To establish an inclusive regional mechanism mobilize resources for priority national and regional interventions aimed at enhancing drought resilience and facilitate knowledge management including sharing lessons learnt and best practices.



IGAD Secretariat, Djibouti



How are the objectives of the IGAD important in ensuring that Africa is promoted?

- Promote joint development strategies among member states.
- Harmonise policies with regard to trade, customs, transport, agriculture and natural resources.
- Create an enabling environment for foreign and cross border trade.
- Achieve regional food security through combating drought and other disasters.

- e) To initiate programs for sustainable development of natural resources and environmental protection.
- f) Develop a complementary infrastructure.
- g) Promote peace and sustainability in the region for example through dialogue.
- h) Promote co-operation in science and technology.



This is an organisation of West African States that was formed in 1975 with the signing of the Lagos treaty.

The Economic Community of West African States (ECOWAS) is made up of fifteen member countries that are located in the Western African region. These countries have both cultural and geopolitical ties and share common economic interest.

- a) To improve the living standards of the people in member states.
- b) To achieve and maintain economic stability.
- c) To improve relations between member states.
- d) To promote cultural interaction among member states.
- e) To promote industrial development among member states
- f) To increase cooperation in specific fields like transport, agriculture and trade.



*Fig. 5.4 Map of West African Countries covered under ECOWAS*



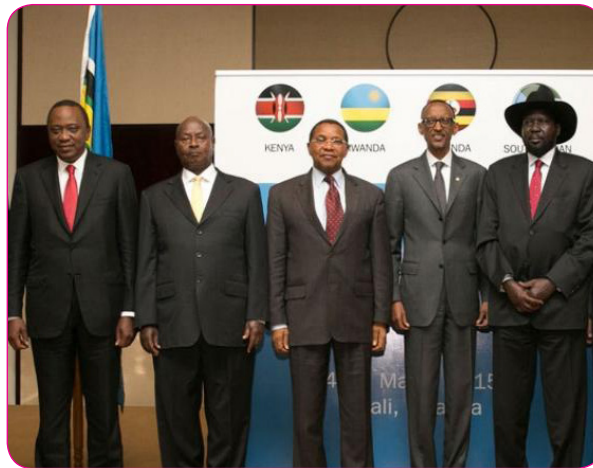
The New East African Community was formed in 2001 to replace the old one that had ceased to exist from 1977. It was to revive the old unity that existed among states in the East African region. The old East African Community had three member states, Kenya, Uganda and Tanzania. The New East African members are:

- Kenya
- Tanzania
- Burundi
- Uganda
- Rwanda
- South Sudan

It has a motto and anthem. Its headquarter is in Arusha, Tanzania.

	Kenya
	Rwanda
	South Sudan
	Tanzania
	Burundi
	Uganda

- a) To establish a customs union, a common market, a monetary union and eventually a political federation.
- b) To enhance the role of women in social, economic and political development.
- c) To encourage cooperation between the civil society and the private sector to achieve development of member states.
- d) To promote peace and security among members.
- e) To develop policies which encourage cooperation of member states.



*Fig. 5.5 Presidents of EAC member countries in 2015*

The Common Market for Eastern and Southern Africa (COMESA) is a free trade area with nineteen member states stretching from Libya to Swaziland. COMESA was formed in December 1994, replacing the Preferential Trade Area, which had existed since 1981.

- a) To ensure continuous growth of members by encouraging a balanced production and marketing.
- b) To promote joint development in all fields of economic activity.
- c) To promote peace, security and stability of member states.
- d) To strengthen relations between COMESA and the rest of the world.
- e) To create an environment which encourages cross border and domestic investment.

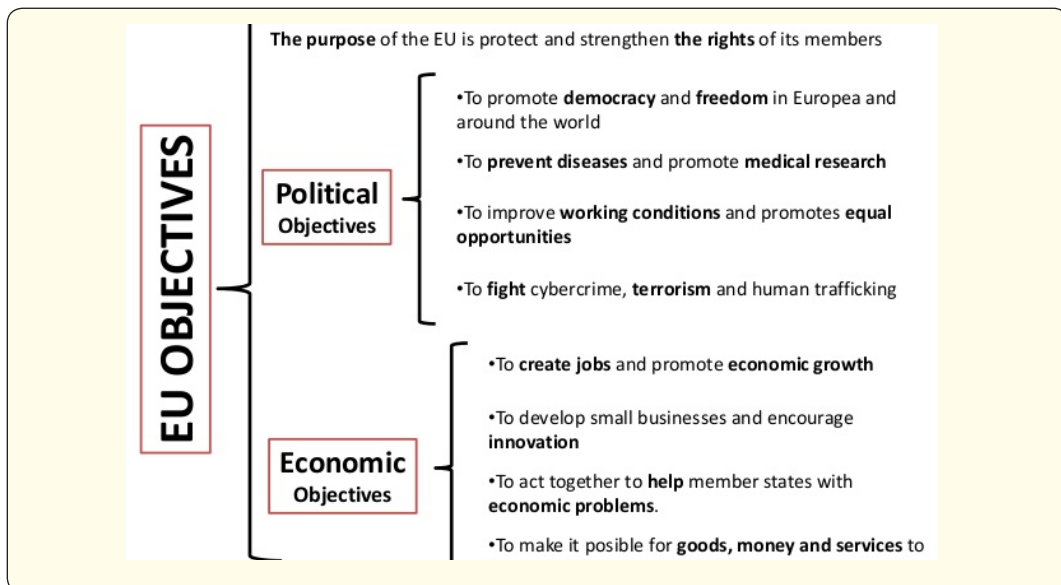
It is a political and economic union of 28 states mainly in Europe. It developed an internal single market by standardising its laws to be followed by all member states. They developed a monetary union where they use their currency known as the Euro.

Member states include Australia, Belgium, Cyprus, France, Germany, Poland, and Spain among others. Britain is in the process of withdrawing from the union.

Their motto is *United in Diversity*.  
Its headquarters is in Brussels, Belgium.



*Fig. 5.6 Flags of EU member states*



- (a) To promote economic and social progress of member states.
- (b) To assert the identity of the union on the international scene for example,

through aid to non-member countries, having common foreign and security policy and action in the international crises.

- (c) To introduce European citizenship to complement national citizenship to citizens from member countries.



*The European Union's main objective is to promote peace, follow the EU's values and improve the wellbeing of nations.*

It was formed in 1945. Almost all countries of the world are members of IMF.

- a) To promote international monetary cooperation.
- b) To promote the growth of international trade.
- c) To promote stable exchange of money.



1. Research and list down other objectives of the IMF.
2. What does the IMF and the World Bank do?
3. Write down the answers in your note books.

One international organisation that we have not discussed above is the United Nations which was formed in 1945. Together with the organisation of African Unity, the United Nations has played a great role in freeing African nations from colonisation.

The United Nations in its charter on human rights included the right to self-determination. This means that all people have a right to decide their destiny for themselves and not other people deciding for them. Colonised people had the right to be set free so that they rule themselves. The UN also set up the trusteeship system and the trusteeship council. This council was to organise the administration of territories that were not independent. Any country that took over the administration of such a territory was to set up systems that would slowly lead it to self- independence.

In 1960, the General Assembly of the UN adopted the Declaration of granting independence to colonised countries and people. In it, it insisted that all people have the right to \_\_\_\_\_ and colonialism should end quickly. All of its member countries, some which had colonies, were to obey this. In 1962 it adopted the special committee on decolonization to monitor if the colonialists were doing what it asked them to do in the previous declaration. Through this special units it condemned colonisation and removed Africa from the claws of colonialism. When South Africa wanted to annex Namibia, it saved it from annexation. When the White extremists in Southern Rhodesia (Zimbabwe) did not want to give independence to the Africans there, the UN put sanctions on the government of Ian Smith to force it to give them independence. It consistently condemned apartheid regime in South Africa.

The OAU on the other hand had a special committee as part of its structure dedicated to freeing Africans from colonialism. It was called the Liberation Committee. Its full title was the Coordinating Committee for the Liberation Movements in Africa. It had its headquarters in Dar-es-Salaam.



- a) Carry out a research on the African organisations which helped South Sudan gain her independence.
- b) Write down the contributions made by these organisations and the challenges they faced in helping South Sudan become an independent country.
- c) Present your findings to your class.



“We further hope that this coming together will evolve eventually into a Union of African States just as the original thirteen American colonies developed into the forty-nine States constituting the American community. We are convinced that it is only in the - interdependence of such a unity that we shall be able truly to safeguard our individual national freedom. We have no illusions about this being an easy task. But with the spirit and determination there, the goodwill and cooperation of our people, we shall, I am firmly convinced, reach our objective”.(A speech by Kwame Nkrumah, former president of Ghana)



To what extent do you think the above statement has been achieved?

1. The OAU helped in solving disputes between countries like Kenya and Somalia over their boundary, Ethiopia and Somalia over the Ogaden region, Chad and Libya too. The disputes were solved by the OAU's Mediation Commission. IGAD and the AU have been involved in peace keeping missions in the horn of Africa and other areas of Africa. This helped promote peace which is a key development.
2. The OAU and other regional organisations have banks where nations get loans to develop their countries. An example of this is the African Development Bank, the African Central Bank, the African Monetary Fund and the African Investment Bank.
3. The United Nations organisation through the World Bank and the International Monetary Fund have helped balance trade between nations in Africa and stabilise their currencies. They too have given loans and grants to counties in Africa to build infrastructure, pay debts and so on.
4. The East African Community and ECOWAS have pooled resources together to build roads and railways.
5. Organisations like COMESA and EAC have promoted trade in Africa

between member countries through reduction of tariffs. For example, Nigeria supplies oil to members of ECOWAS at a cheaper price.

6. The African Union through its peer review mechanism has promoted good governance in Africa through positive competition of countries. Those that promote democracy and gender equality are awarded. The AU and the UN also send observer missions to African countries to observe elections to help ensure free and fair elections.
7. ECOWAS has allowed free movement of members in each other's countries. It has reduced restrictions on VISA requirements. This has allowed a lot of cross border investments.
8. The EU and African countries co-operate in many ways. The EU has entered agreements with many African countries like the Cotonou Agreement and the joint Africa-EU Strategy of 2007. The EU adopted three special strategies for three areas in Africa – the horn of Africa, the Gulf of Guinea and the Sahel region. In the horn of Africa, it helps countries fight insecurity especially terrorism, drought, famine and flooding. It gives food aid and teaches communities on how to develop sustainable economies. In the Sahel region and the Gulf of Guinea, it is involved in promoting security too. It fights human trafficking in the Sahel region. In 2017, the EU committed to provide 50 million Euros to support the newly established G5 Sahel joint force to improve security in the region.

In other parts of Africa, it has had several military and civilian missions as part of its common security and defence policy. EU missions are deployed in the Central Africa Republic, Libya, Mali and Somalia today. Here, they prevent civilian deaths and help them go on with their economic and social activities thus promoting development.

Through economic partnerships with African states the EU promotes trade between it and Africa by allowing imports and exports from partner countries. The European development fund is used to fund a lot of projects in Africa.

9. The United Nations has helped resettle refugees. It provides food to them, security and education. The education helps them get employment even in the host countries.



Visit the library or research using the internet and other sources about the following:

- a) The Lomé convention of 1975.
- b) The Cotonou agreement of 2000 (section affecting Africa) and see how other nations have helped Africa develop itself.
- c) The United Nations has been in the forefront in helping African countries gain independence and develop. How far do you agree with this statement?

Write down your points.

“A peacekeeping operation, cannot serve as a substitute for the absence of a political process. What the peacekeeping operation can only do is to support a political process.” (*The Relationship between Africa and the UN FES New York Conference Report June 2008*)



Do you think the statement on page 94 true? What are the dangers of relying too heavily on peace keeping operations?

Many African regional organisations face this problem as some members fail to remit their contributions. This makes it hard to finance their projects.

Some leaders of certain countries do not meet one on one due to various reasons. Some miss crucial meetings because their “enemy” is attending.

The EAC member states for example have accused one another of doing

this especially Kenya and Tanzania. This creates hatred and drags any development plans.

One aim of the EAC is to promote good neighbourliness. Kenyan fishermen are periodically detained in Uganda accused of fishing in Ugandan waters of Migingo Island. In 2017, the Tanzanian government detained livestock of Kenyan pastoralists who had crossed the border in search of pasture during the dry season. Kenya sent several delegations to plead with the Tanzanian government in vain. Such actions create hostility in the organisation.

Some international organisations that are in Africa assisting Africans on how to develop viable economies in some areas get frustrated as some communities refuse to change. Some other communities need constant supervision to continue doing what they were told yet it is for their own benefit.

Some members are involved in creating instability in other member nations.

Civil wars have undermined the progress made in some countries like in Sudan, South Sudan, Ethiopia and Somalia. Agriculture is disrupted, roads destroyed and people killed. A lot of money is spent on weapons and reconstruction after war instead of development.



Imagine that you are a member of the EAC, write an essay on how you would solve the challenges that EAC faces.

Present your essay in class. Let the class question each essay so that as a class the suggested solutions are debated upon and a collaborative set of solutions are developed.

## NEW WORDS

<b>Charter:</b>	A written grant by a legitimate power such as a company, university or country.
<b>Decolonisation:</b>	Granting a state or country independence.
<b>Diversity:</b>	
<b>Federation:</b>	A group of states with a central government but independent in internal units.
<b>Geopolitical:</b>	Relating to politics especially in international relations,
<b>Pan-African:</b>	Advocacy for the unity of African people.
<b>Sovereignty:</b>	The power of a country to control its government.
<b>Civil war:</b>	It's a war of people or citizens of a state against themselves.

1. The organisation of Africa Unity was unable to handle many regional conflicts, some that resulted into wars. What were some reasons for this inability?
2. In what ways does peace promote development?
3. What do you think is the political challenge facing South Sudan?



Trade is defined as the buying and selling of goods and services. Slave trade is the process of procuring, transporting and selling of human beings as slaves. South Sudan was from ancient times, involved in trading activities.

Apart from the local trade that existed among the South Sudanese communities to acquire commodities that they needed, this area was also involved extensively in regional and international trade particularly in slaves and other commodities. Slavery in the region of South Sudan has a long history beginning in the ancient Nubian and ancient Egyptian times and continuing up to the present. Prisoners of war were a regular occurrence in Africa. During conquests and after winning battles, Nubians took Egyptian slaves. Egyptians also took slaves after winning battles with the Libyans, Canaanites and Nubians.



Recite the poem below.

**THE NEGRO'S COMPLAINT.**

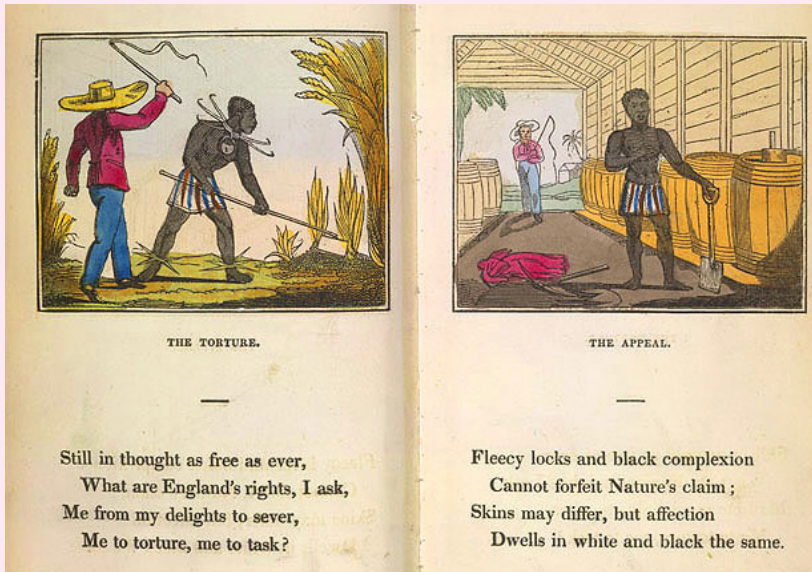
**FORCING A NEGRO FROM HIS HOME.**

Forc'd from home and all its pleasures,  
Afric's coast I left forlorn ;  
To increase a stranger's treasures,  
O'er the raging billows borne.

**THE NEGRO'S COMPLAINT. 3**

**THE ARRIVAL IN THE WEST INDIES.**

Men from Europe bought and sold me,  
Paid my price in paltry gold ;  
But, though slave they have enroll'd me,  
Minds are never to be sold.



THE TORTURE.

—

Still in thought as free as ever,  
 What are England's rights, I ask,  
 Me from my delights to sever,  
 Me to torture, me to task?

THE APPEAL.

—

Fleecy locks and black complexion  
 Cannot forfeit Nature's claim ;  
 Skins may differ, but affection  
 Dwells in white and black the same.

*Poem by William Cowper*



1. What is the author's attitude towards slavery? Explain it drawing your support from the poem.
2. Assume that you are the slave in the poem, with your friends, role-play a conversation between slaves drawing evidence from the poem.



*Interview with Simon Deng, A former domestic slave who now lives in America and talks on human rights issues. He is also involved in peace and reconciliation talks with the people in South Sudan. He is a native of the Shilluk Kingdom in Southern Sudan. Picture: Antoine de Ras, 10/03/2013*

Johannesburg - His tribal scars are the first thing you notice about Simon Deng.

He sits suited and collared and tied - a small blue pin on his lapel reading, "Freedom is not free."

But it's the line of scar tissue - 20 or so bumps stretching across his brow, from ear to ear - that catch the eye.

The first thing he did after escaping slavery was to have the markings of South Sudan's Shilluk tribe cut into his flesh.

"For all those years that I was a slave, the dog lived better than I did," he says.

"My slave master told me that to be treated like a human being, I must do three things: convert to Islam, take an Arab name and become their son. To give up my identity. Now, nobody can take my identity away."

Deng was nine when he was abducted, put on a boat going up the Nile and given to a northern Sudanese family as a "gift."

For the next three-and-a-half years, he was the family's beast of burden, doing chores, walking to and from the river carrying water.

"I was made to do things a child cannot do physically. It wasn't easy, but did I have a choice? I was punished if I did not fulfil all my tasks."

He was beaten, bullied and threatened. Run away and your legs will be cut off, he was told.

It's difficult to imagine now. Deng sits in the restaurant of an upmarket hotel, pouring warm milk into his coffee - an award-winning abolitionist activist travelling the world to share his message that slavery is not history; that it is happening now.

But it was only after 20 years of freedom that Deng began to speak up.

For former slaves, speaking about their ordeal is taboo - shameful, says Deng. Even when he became a Sudanese long-distance swimming champion, he kept his experiences to himself.

But in 1993, having relocated to the US, he read a newspaper article that brought back the pain of his childhood.

"It said in Sudan you could buy a human being for \$10. I could not believe what I saw. For three nights I couldn't sleep. It haunted me. These were my people. This was my country. This was the very situation I had walked away from. But I was living in denial."

Deng organised several walks across the US to raise awareness about slavery in his country and to push for the independence of South Sudan.

"To look back and see where I am now, I consider myself a lucky victim. So



many kids like me who went through what I went through will never have this opportunity, to go all over the world and speak to free people as a free person. I have a moral obligation to speak out on behalf of those who can't speak for themselves.”

It is a moral obligation that extends to countries with clout, he says. Countries like South Africa.

South Sudan gained independence in July 2011, yet the fighting between north and south persists.

“The AU is always sitting down to discuss Sudan - but the solutions do not materialise. Africa needs a fatherhead to look up to and South Africa is in a position to play that role. If South African leaders turn a blind eye to a child calling for help, that itself is immoral.”

South Africa has forces in Darfur, western Sudan, as part of the UN-AU operations in the region.

For Deng, freedom came in the form of the same tribal marks he now bears. Sent to market one day, he saw three men with the scars he'd seen back home. “It was like the sun rising out from nowhere,” he says.

He approached the men, spilled out his story, his name, the names of his parents, his village, his tribe, speaking in his native tongue to convince them he was one of them. They knew somebody from the same village. Over the next few weeks, Deng's escape was plotted.

Then, suddenly, he was on a steamer heading south and standing outside his mother's hut and his sister was screaming and his mother was crying and the son they thought was long dead - the son who had been missing for three-and-a-half years, whose father had offered a reward of 10 cows for information on - was home.

Deng is still based in the US, but travels to South Sudan as often as he can. As for the north? “Never,” he says.

But that's the point, having that choice.

“There was a time when I couldn't say no, when all I knew was yes - and yes to everything. Now, without fear of torture or punishment, I can choose. I can say no. I am a free man.”

\* For every 1,000 people in Africa, four will be pushed into modern-day slavery.

According to the International Labour Organisation, an estimated 20.9 million people around the world were victims of forced labour between 2002 and 2011.

Of these, 4.5 million were victims of forced sexual exploitation, while 14.2 million were forced into economic activities of the kind Simon Deng experienced, like agriculture, construction, domestic work and manufacturing. Ten percent were at the mercy of state entities, like prisons or the army or rebel forces.

More than half the victims were women and girls, and a quarter were children under the age of 17. Most of these victims were found in Asia, but in an unwelcome second place - with 3.7 million people in forced labour - was Africa.

*Source: ILO 2012 Global Estimate of Forced Labour*



1. Assume that you are a committee addressing modern-day slavery, which laws can you come up with that are going to prevent slavery today?
2. Why do former slaves like Deng find it a taboo to talk about their ordeal?

Arabs conquered Egypt and attempted to conquer the kingdoms of Christian Nubian (Sudan) on several occasions without success. Given their unsuccessful efforts, the Arabs signed the 600 year ' *Treaty of Juba* ' in 652 AD with the Christian Nubian kingdom of Makuria. Nubians who were already involved in the East African slave trade agreed to trade 360 slaves annually to their northern neighbours in exchange for spices and grains. The Nubian kingdom fell in 1504. The Ottoman conquered most of Nubia (Sudan) while the Funj conquered much of modern day Sudan from Khartoum to Darfur. The Funj began to use slaves in the army during the reign of Badi (1692 to 1711). Egyptian slave traders began raiding modern South Sudan. Muhammad Ali of Egypt attempted to build up an army of South Sudanese slaves with the aid of the Nubian slave traders.

During the Trans-Saharan trade, the main item of trade from North Africa (Sudan region) was salt which was the main trade commodity needed in Sudan. This is because people living near the Sea could only obtain salt. Other items of trade from North Africa were clothes, beads and metal goods. On the other hand, the item of trade from West Africa to North Africa was gold. There was a high demand of gold in North Africa and this was available in

West Africa. Other items of trade were slaves and ivory. Slaves were acquired from African communities in the South Sudan region and not the Arabs of North Sudan. Slave raids became a common occurrence in this region. There were slave traders who organised and captured slaves from the interior of Sudan.

Samuel Baker, a British explorer visited Khartoum in 1862 said, “Slave trade was the industry that kept Khartoum going as a bustling town” An armed group would sail up the Nile, find a convenient African village, surround it during the night and attack just before dawn, burning huts and shooting. Women and young adults would be captured and bound with “forked poles on their shoulders,” hands tied to the pole in front, children bound to their mothers. The motive according to him was



*Fig. 6.1 Samuel Baker*

“to render the village so poor that surviving inhabitants would be forced to collaborate with slavers on their next excursion against neighboring villages.” The villages would be looted of cattle, grain ivory and totally destroyed.”

According to the historian Douglas H Johnson, two thirds of Khartoum’s population was slaves. The Arab African slave trade continued and still continues, because according to Muslims, slavery is clearly sanctioned in the Koran (Holy book of Muslims). The Koran condones slavery especially of non believers.



*Fig 6.2 The Arab-African slave trade*



Analyse the trade routes that were used by slave traders giving reasons why they preferred those routes.

North Africa was central to the entire trade of the Mediterranean region. Nubia in Sudan likewise traded with interior African countries such as, Chad, Libya and the Arabian Peninsula. On the east coast of the continent, the Swahili traders linked the region to the Indian Ocean trading network bringing imports from China, India and far East countries. These imports included utensils, clothes, porcelain plates in exchange for gold, ivory and slaves. In the interior of African continent, trade was limited due to low population densities. Between 1000 and 1500, the forests of West Africa became part of the trading network. The trade routes involved towns such as, Ife to Djenne, a major trading centre in Sudan near other large trade cities such as Timbuktu and Gao.

By 1000 AD, the Bantu language speaking people of Zimbabwe and southern Africa developed extensive overseas trade with lands as far away as China and India. They traded beef, iron, ivory and gold in exchange for porcelain beads, Persian and Arab pots. Trade in the forest kingdoms was mostly done at local levels in markets. Clothes, vegetables, meat and other items were traded and paid for using seashells called collieries which were imported from East Africa. Copper and iron bars were also used as currency. Trade with the Middle East had began quite early with the ancient Egypt. The spread of Islam brought traders into the interior of Africa. This laid down the

framework for Long Distance Trade across political and cultural boundaries.



The Trans-Atlantic slave trade involved the transportation of enslaved African people from Africa to the Americas and their sale there. The trade existed from the 16<sup>th</sup> to the 19<sup>th</sup> Centuries. The slave trade used mainly the triangular route as slaves were taken from Africa to the Americas and worked on large plantations. Their labour yielded raw materials, which were taken to Europe to be processed into finished products. Europe, especially Britain, had undergone the industrial revolution and had industries. The finished products were brought back to Africa to be sold as cheap imports. The trade therefore involved three continents of Africa, America and Europe forming a triangle hence the term a “triangular trade.” The Portuguese were the first European country to engage in this trade followed by other European countries including the British, the French, the Spanish and the Dutch empires.



*Fig. 6.3 Triangle formed between Africa, America and Europe in the Trans-Atlantic trade*

The Trans-Atlantic slave trade was as a result of labour shortage created by the desire of European colonialists to exploit New World Land (America) and its resources for capital profits. The native inhabitants of America mainly the Red Indians were utilised at first as slave labour but a large number died from overwork and diseases. Europeans looked for alternative source of

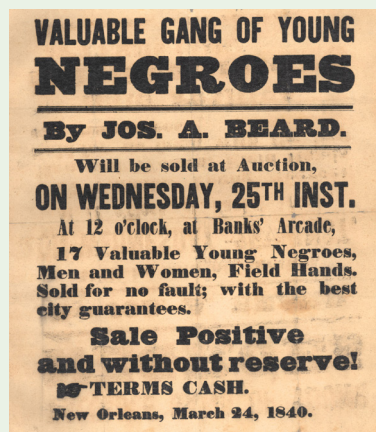
labour. Africans were preferred because they were perceived to be physically strong, immune to diseases and available in large numbers. Ship owners regarded slaves as cargo to be transported to America as cheaply and quickly as possible. Slaves were sold to work on coffee, tobacco, cocoa, sugar and cotton plantations. Slaves also worked in gold and silver mines, rice fields, construction industry and cutting timber for ships and as domestic servants. During the 17<sup>th</sup> Century, slavery hardened with slaves and their offsprings being legally the property of their owners and children born to slave mothers were also slaves. As property, people were considered as merchandise and sold at markets with other goods and services.

a) “He took me by the hand and led me out to the middle of the street, and turning me slowly around, exposed me to the view of those who attended the venue. I was soon surrounded by strange men who examined and handled me in the same way that a butcher would a calf or a lamb he was about to purchase, and who talked about my shape and size in like words... I was then put up to sale... the people who stood by said that I had fetched a great sum for one so young a

sale was over, my mother hugged and kissed us and mourned over us, begging us to keep a good heart... It was a sad parting, one went one way, one another, and our poor mammy went home with nothing.”

*Taken from The History of Mary Prince, a West Indian Slave.*

b)





Study the sources on page 107.

1. How far do sources A and B agree?
2. What do these sources tell you about the treatment of slaves during the Trans-Atlantic slave trade? Why do you think these people were treated this way?

Although Europeans were the market for slaves, they rarely entered the interior of Africa due to fear of diseases and fierce African resistance. Africans played a role in the slave trade. African leaders and slave traders organised raids to acquire slaves. Prisoners of war were sold as slaves to European buyers. Some African slave traders kidnapped lonely travelers, women and children and sold them as slaves. Some African leaders sold their subjects to slavery. Criminals and other wrong doers in society were sold as slaves.

The slave traders enticed children with sweets and gifts and sold them as slaves.

“...I must own, to the shame of my countrymen, that I was first kidnapped and betrayed by some of my own complexion... but if there were no buyers there would be no sellers. So far as I can remember, some of the Africans in my country keep slaves, which they take in war, or for debt; but those which they keep are well fed, good care taken of them, and treated well... But I may safely say, that all the poverty and misery that any of the inhabitants of Africa meet with among themselves, is far inferior to those inhospitable regions of misery which they meet with in the West Indies, where their hard hearted overseers have neither regard to the laws of God, nor the life of their fellow men... Some pretend that the Africans, in general, are a set of poor, ignorant, dispersed, unsociable people; and that they think it no crime to sell one another, and even their own wives and children; therefore they bring them away to a situation where many of them may arrive to a better state than ever they could obtain in their own native country. This specious pretence is without any shadow of justice or truth and if the argument was even true, it

could afford no just and warrantable matter for any society of men to hold slaves. But the argument is false; there can be no ignorance, dispersion, or unsociableness found among them, which can be made better by bringing them away to a state of a degree equal to that of a cow or a horse...

*Taken from Thoughts and Sentiments on the Evil and Wicked Traffic of the Slavery and Commerce of the Human Species, by Ottobah Cugoano, A native of Africa.*



Slave traders did not see slaves as fully human. Justify this statement drawing your support from source 3.

After being acquired, the slaves were yoked with wooden yokes and marched to the coastal towns to await shipment. On arrival to the coast, slaves were sold using barter trade method to the European merchants. The Africans in return got pieces of clothes, wine, copper bars, brass pans and firearms among other items. Strong African men and women were sold too. There existed large warehouses at the coastal ports of Goree, Elmina among others where slaves were kept sometimes for months awaiting shipment to the Americas. Once the ships arrived, slaves were tightly packed in the ships, usually lying on their sides to create space for the ships to carry as many slaves as possible. They were tied to the ships with chains to deter them from escaping. The journey of the slaves from Africa to America across the Atlantic was referred to as the *middle passage*. It was one of the most traumatising experiences. The slaves travelled in extremely miserable conditions with inadequate food and water and poor lighting in the ships. There were poor sanitation facilities and many slaves who left Africa died of diseases. Besides, many African slaves jumped in the ocean preferring to be eaten by sharks. There was a high death rate during the “middle passage.”

“... At last, when the ship we were in, had got in all her cargo, they made ready with many fearful noises, and we were all put under deck, so that we could not see how they managed the vessel. But this disappointment was the least of my sorrow. The stench of the hold while we were on the coast

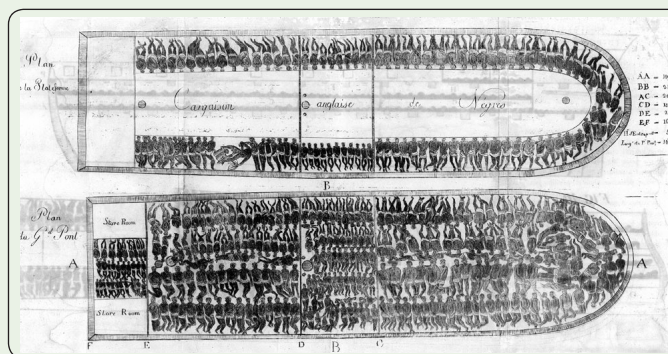


was so intolerably loathsome, that it was dangerous to remain there for any time . . . but now that the whole ship's cargo were confined together, it became absolutely pestilential. The closeness of the place, and the heat of the climate, added to the number in the ship, which was so crowded that each had scarcely room to turn himself, almost suffocated us.

This produced copious perspirations, so that the air soon became unfit for respiration, from a variety of loathsome smells, and brought on a sickness among the slaves, of which many died—thus falling victims to the improvident avarice, as I may call it, of their purchasers. This wretched situation was again aggravated by the galling of the chains . . . and the filth of the necessary tubs, into which the children often fell, and were almost suffocated. The shrieks of the women, and the groans of the dying, rendered the whole a scene of horror almost inconceivable. Happily perhaps, for myself, I was soon reduced so low here that it was thought necessary to keep me almost always on deck; and from my extreme youth I was not put in fetters.”

*From Olaudah Equiano, The Life of Olaudah Equiano (New York: Negro Universities Press, 1969), 46–49.*

b)



*A print of slave ship, the Brookes 1789*



1. Compare the two sources (4a and 4b).
2. List the 'horrors' that slaves faced on their way to Europe during the Trans-Atlantic slave trade.
3. How does what you see in 4b explain the conditions described in 4a?



*It is important to note from the descriptions of slave trade in Sudan and the rest of Africa that the practice of slave trade greatly exploited the African continent. The African continent was bled of its human resources via all possible routes across the Sahara through the Red Sea, from the Indian Ocean ports and across the Atlantic. There were at least ten centuries of slavery for the benefit of the Muslim countries (from the 9<sup>th</sup> to the 19<sup>th</sup> Centuries), four million people enslaved and exported via the Red Sea, another four million through the Swahili ports of the Indian Ocean, approximately nine million along the trans Saharan caravan route and more than twelve million across the Atlantic Ocean.*

- a) Trading was profitable at the level of the individual, group, or class doing the trading. But what about the social costs of the trade? The slave raids against farmers and the abandonment of good crop lands, the stress on defence or military activity, the draining of young adults from the labour force, all had their long-term economic costs. Klein 1999: 161.
- b) Throughout West Africa, evidence of wholesale flight and destruction caused by the slave trade can still be seen. People fleeing slave raiders left massive stretches of empty land in fertile areas behind them. There is still a great 'empty belt' of land running through the sub-Saharan zones of Ghana, Togo, Dahomey and Nigeria, in other words through the main slave-raiding areas. Beckles 2002: 153.



What do the two sources agree about slavery?

The effects of Trans-Atlantic trade on Africa were:

- Trans-Atlantic slave trade greatly impaired Africa's potential to develop economically and maintain the social and political stability.
- Africans were immensely exploited in terms of human resources,

labour and commodities. Socially, the Trans-Atlantic slave trade led to decrease in population in the West African region. It is estimated that this trade was responsible for forceful migration of between 12 to 15 million people from Africa. The majority of people who were enslaved were men.

- This trade led to increased warfare among African communities due to slave raids. There was a lot of civil unrest and insecurity as villages raided each other for slaves so that they could capture them and sell them to keep up with the European demand.
- Slave trade led to the growth of some powerful and wealthy states such as Asante and Dahomey. This is because their leaders were greatly involved in the control of the slave trade. Some African communities for example, South Sudan were on the other hand weakened because of war and destruction experienced with the slave raids.
- The Trans-Atlantic slave trade greatly undermined the economy of African communities. This is because Africa was losing its most valuable resources which are the working class or labour force. Besides, the constant wars and conflicts did not create a conducive environment for people to engage in any other economic activity.
- The Trans-Atlantic trade created a lot of mistrust and suspicion among African communities. The practice of raiding other African communities led to hostility among African states. Established code of conduct (concerning warfare) that was meant to create peace was destroyed leading to high levels of insecurity.
- These activities created hatred between African states. African states were therefore considerably weakened, not only because of the wars and conflicts, but also because of the deportation of their much strong labour force. It is worth noting that these factors contributed to colonisation of the African continent by European imperialists as they found African states weak and disunited.
- The Trans-Atlantic slave trade led to loss of lives and displacement of many African communities. Many people fled their homes in fear of being captured as slaves. This affected and greatly hampered the growth of economic activities such as agriculture and industry.
- The Trans- Atlantic slave trade led to destruction of property following numerous raiding, conflicts and displacements.

- The Trans -Atlantic slave trade interfered with the social fabric of the African communities. Most who were taken away were men leaving women to head families and undertake economic activities to maintain homesteads. African chiefs and leaders who initially were custodians of their people changed and became the ones to capture them into slavery.
- Most African states were politically destabilised, economically weakened and socially fragmented. The trade left the African continent disorganised, underdeveloped and susceptible to colonialism.
- The Trans- Atlantic slave trade led to the importation and subsequent enslavement of Africans in America. This led to the settlement of Africans in America.
- Long term exploitation of the black slaves produced deep social divides between the rich white and poor black communities, consequences which still haunt America today.
- The trade also laid the foundation for modern capitalism as using African slave labour; immense wealth was generated for business enterprises in America and Europe.
- Slave trade also expanded agricultural production in America.
- The Trans- Atlantic slave trade led to the introduction of elements of African culture in America such as African juju, samba dance style and jazz music among others.



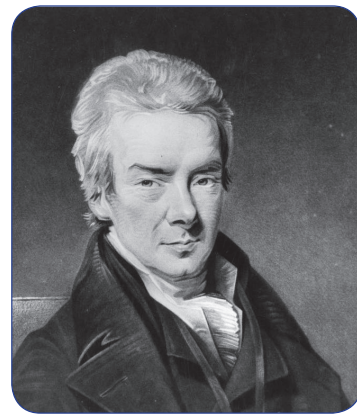
With your friends, assume that you have been called for a radio interview to discuss the effects of slavery in Sudan today and strategies for making sure it does not happen. Choose one learner to play a role of an interviewer and the other one the role of a politician.

- The trade was of more benefits to the European nations as it greatly boosted their economic growth. This is because their industries thrived on cheap raw materials from America generated by free African slave labour.
- They also had cheap markets in Africa to sell their finished products.
- The Trans-Atlantic slave trade led to the rise of rich and wealthy European merchants.



*It is worth noting that the Trans-Atlantic slave trade had extremely negative effects on the African continent. The wealth these continents gained from slavery is evident in this continent today.*

End of Trans-Atlantic trade began in the 19<sup>th</sup> Century with the ban on importation of slaves in Britain and America in 1807. There was international pressure during the abolition of this illegal trade even though it continued for a further 60 years. From 1815 to 1865, the British royal navy undertook anti-slavery patrols of the West African coast seizing hundreds of vessels. Britain was forced to pay compensation for seized ships and to encourage countries such as Spain and Portugal to abolish slavery. The Trans-Atlantic slave trade was finally abolished in the 1860's when most European countries put a ban on the trade.



*Fig. 6.4 William Wilberforce*

Efforts towards the abolition of the Trans- Atlantic slave trade came about due to several factors.

Abolitionists for example, William Wilberforce (1759 to 1833) led the British parliamentary campaign to abolish the slave trade and slavery.


1. He termed the trade inhuman and undermining human dignity.
2. Christians termed the trade unchristian and unethical. Other abolitionists included economists such as Adam Smith who argued that free labour was more productive than slave labour.
3. The gaining of independence by the United States of America in 1776 also led to the abolition of slave trade as it closed slave markets.
4. Abolition of slave trade was hastened by ideas of the French Revolution of 1789. The French Revolution brought ideas of liberty, equality and fraternity (brotherhood) that this trade negated.



This slave trade had been a very lucrative business for the Europeans. Discuss with your friend how easy you think it was to abolish slavery. You may need to do some further research.

The Abolition of the slave trade began with British effort in the 19<sup>th</sup> Century. During the mid-19<sup>th</sup> Century, the British Royal Navy was active in the Indian Ocean including the Red Sea where there existed Sudanese ports. Egyptian government cooperated with the British and introduced new commercial and criminal laws administered in secular courts. This reduced the prestige of Islamic judges who presided over Sharia Courts that approved slavery.

The British imposed upon the Egyptian government that was extending its rule to Sudan to close down the slave trade. Ismail Pasha (1863 to 1879) signed the Anglo- Egyptian slave trade convention in 1877. In this treaty, the Egyptian government committed to stop the sale and purchase of slaves in the Sudan by 1880. General Charles Gordon, the British governor in Sudan began to enforce the terms of this treaty. He carried out campaigns to break up markets and arrest slave traders. His subordinates pursued the same action in the provinces. Muslim opposed this move proclaiming that English Christians were violating clear teachings of Islam as outlined in the Koran. Gordon's anti-slavery campaigns led to the Mahdist uprising. After defeating the Mahdists in the 19<sup>th</sup> Century, the British proceeded to sharply reduce the slave trade though with a lot of Arab Sudanese resistance. Slavery was officially abolished in 1924. The practice however continued long after independence in 1956 and it was a major factor in the Sudanese civil wars. The Arab enslavement of the Dinka people in the Southern Sudan is one of the most brutal and well-documented examples of the late 20<sup>th</sup> Century slavery.



The current wave of slavery in Sudan began in 1983 with the second Sudanese civil war between Northern and Southern regions. It involved large numbers of “African” Sudanese mainly the Dinka, Nuer and Nuba being captured, sold and exploited in other ways by Northern Sudanese ‘*Arabs*.’ In 1989, the National Islamic backed military government took power and the Khartoum government declared a ‘jihad’ against non-Muslim opposition in South Sudan. The Baggara of North Sudan who neighbour the Dinka in South Sudan were also given freedom to kill these groups, loot their wealth, capture slaves, expel the rest from the territories and forcefully settle in their lands. The Sudan criminal code of 1991 did not list slavery as a crime. According to the Imam of Ansar and former prime minister, Sadiq Al Mahdi, ‘jihad requires initiating hostilities for religious purposes. It is true that the regime has not enacted a law to realise slavery in Sudan. But the traditional concept of jihad does allow slavery as a by- product.’

Human rights watch and others described the contemporary form of slavery mainly as the work of the armed government backed militia of the Baggara tribes who raid civilian primary of the Dinka ethnic group from the South region. These slaves were “forced to work for free in homes and in the fields, punished when they refuse and abused physically and sometimes sexually. The government of Sudan used slavery as a low cost way of weakening its enemy in the second Sudanese civil war, the rebel Sudanese People’s Liberation Movement or Army (SPLMA) which was thought to have a base of support among the Dinka of Southern Sudan. Abductions during this war are estimated to range from 14,000 to 200,000. However; modern slave trading did not reach the scale of the 19<sup>th</sup> Century. It was done ‘discreetly’ and kept to a minimal level to conceal evidence. Slave owners in the North would deny that Southern children were working for them as slaves unlike in the 19<sup>th</sup> Century when slave trade was organised and carried out openly and legally. Many freed slaves bore signs of beatings, burnings and other forms of torture. Three quarters of the women and the girls reported rape cases.

## *CSI in South Sudan: The Faces of Slavery*

### *Who Are These People?*

*Between 1983 and 2005, the central government of Sudan enslaved tens of thousands of black South Sudanese Christian and traditionalist people. It was part of a genocidal war against South Sudan, with a simple aim: to force South Sudan to become Arab and Muslim.*

*Christian Solidarity International (CSI) is working with an underground network to get these people back home. Read their stories, and consider how you can help free the enslaved.*

*CSI-USA [LEARN MORE](#) [DONATE](#) [ASK](#)*

*AUGUST 1, 2015*

*Ayak Piol Mabior (Liberated February 2014)*



Muslim or Arab name: Fatima

Enslaved: Unknown

Repatriated: February 2014

People tell me I am from Nyamllell in South Sudan, but I don't remember it. I lived in Joushier, in Darfur. My baby is named Achuil.

When I was abducted, my father was killed in front of me. They slit his throat with a knife. Then the attackers took me, my mother and my siblings to the North. I had three older sisters and two brothers. Both my brothers died.



One of them was beaten to death on the way to the North. I don't know why the other one died, but he was very small – still nursing. Once we arrived, we were separated from each other.

I was taken to Mammud's house. He mistreated me. Even though I was small, he beat me on my chest and back. I still can't lift heavy things because of it. He raped me, even though I was a small girl. I tried to resist, but he sliced my left breast with a knife, and then did it anyway.

I had to collect water and firewood for Mammud's household. He had a wife named Asha and two children, Mamus and Yaya. They were not my friends. They wouldn't let me eat with them, and gave me bad food to eat. I slept in an outdoor hut with the goats. I was all alone. I thought of my brothers and sisters often. When I was sick and no one was there to care for me, I thought about them, because they would have taken care of me. But I had no way to reach them.

Mammud changed my name to Fatima, but it's not my real name. The Arabs told me they were planning to circumcise me. One of Mammud's children said, "It will make you our sister." I felt bad, because this is not for the Dinka. Dinka girls cannot be circumcised. So every time they told me they were going to circumcise me the next day, I would run away in the morning and hide in the bush all day. It became a problem for them. They were angry, but they were worried I would get lost. So they gave up.

They tried to make me pray like a Muslim. I even fasted for three days during Ramadan, but I felt terrible and was suffering. They didn't want me to die, so they let me drink during the day and gave me some leftovers.

Mammud tried to make me his wife, but I refused. The father of my baby is a Dinka man named Rau. He was a free worker who I met in the marketplace. I decided to be his wife. We kept it secret.

After I became pregnant, I ran away. I told my master I was going to the market for him, and when I got there, I disappeared. I went to Matari, to Rau's house, where the baby was born. When I heard that there was an Arab man taking Dinka people back to South Sudan, I took my baby and went to meet the Arab man. I wanted to see my family again.

The slave retriever is a good person, because he brought us back to our land. I will try to find my family, and if they are still in the North, I will keep waiting for them to come back. If God is there, they will come.

Thousands of enslaved South Sudanese are still waiting for their freedom. Please help us bring them home: [www.csi-usa.org/donate/](http://www.csi-usa.org/donate/)



From the source on pages 116 and 117, what were the key points that the author intended to deliver about the slave trade in South Sudan?



*The government of South Sudan signed the United Nations Convention on Child's Rights (CRC) on 4<sup>th</sup> May 2015 taking a critical step towards protecting and promoting child's rights.*

1. All races are taken as slaves.
  2. Strong men and women are taken as slaves.
  3. There is a price that is paid either in form of materials or money.
- 
1. The motive of slavery in the 17<sup>th</sup> Century was the need of labourers in European plantations while in the 21<sup>st</sup> Century the motive is for domestic workforce.
  2. In the 17<sup>th</sup> Century, energetic mature men and women were the ones taken as slaves while in the 21<sup>st</sup> Century, anyone can be taken as a slave including children and women.
  3. Slaves in the 17<sup>th</sup> Century were exchanged for goods for example, exchange of slaves for clothes. Slave trade in the 21<sup>st</sup> Century involves exchange of slaves for money.


4. In the 17<sup>th</sup> Century, slaves were captured forcefully compared to the 21<sup>st</sup> Century where people go willingly in search of jobs.
5. Portuguese were given trading licenses for slave trade in the 17<sup>th</sup> Century in the 21<sup>st</sup> Century slave trade is illegal.



We know that there is still slavery in the 21<sup>st</sup> Century.

Discuss why you think this is still happening , and what can be done to prevent it.

Keywords	
Bleed:	Lose blood from the body as a result of an injury.
Civil unrest:	Mass violence or riots by people demanding a political change
Collieries:	Coal mines and all the buildings, machines connected to it.
Execution:	
Fragment:	A small piece or a part especially when broken from something whole.
Forked poles:	Poles which have ends divided into two.
Merchants:	A person whose job is to buy or sell goods in large amounts.
Sail:	Travel on water
Slave raid:	A short certain attack on a place to obtain slaves.
Surbodinate:	Subjects of people under certain rank.
Susceptible:	A risk to something.
Plantation:	
Porcelain:	A hard but delicate shiny object made by heating clay to high temperatures.

- 
1. Almost everyone recognises slavery is wrong in South Sudan? Why do you think slavery became such a big trade?
  2. Write a poem to discourage modern slave trade.



Lord, give me missionary eyes,  
To see the lost and dying,  
To see their pain and crying.  
Lord, give me missionary eyes.  
Lord, give me missionary hands,  
to selflessly serve in any way I can.  
Knowing that my reward will be  
eternity spent next to Thee.  
Lord, give me missionary hands.  
Lord, give me missionary feet,  
to take your precious gospel down the street,  
to those who need to hear today,  
to those who need to know the Way.  
Lord, give me missionary feet.  
Lord, give me missionary zeal  
for there's a dying world that needs  
to feel that someone cares about their soul,  
Loosen my tongue, Lord, make me bold.  
Lord give me missionary zeal.  
Lord, give me missionary eyes,  
to see the lost and dying,  
To see their pain and crying.  
Lord, give me missionary eyes.

*By Wayne Talley*



1. What does the poem tell you about the author, Wayne Talley?
2. What is the main message the author is trying to deliver?

The following were major mission societies that entered South Sudan in the 19<sup>th</sup> Century:

1. Roman Catholics – They were in South Sudan in 1842.
2. American Presbyterian Mission
3. The Anglican Church Missionary Society
4. African Inland Mission started their work in 1949.
5. Anglicans and Presbyterians started work in 1899.
6. The Sudan Interior Mission

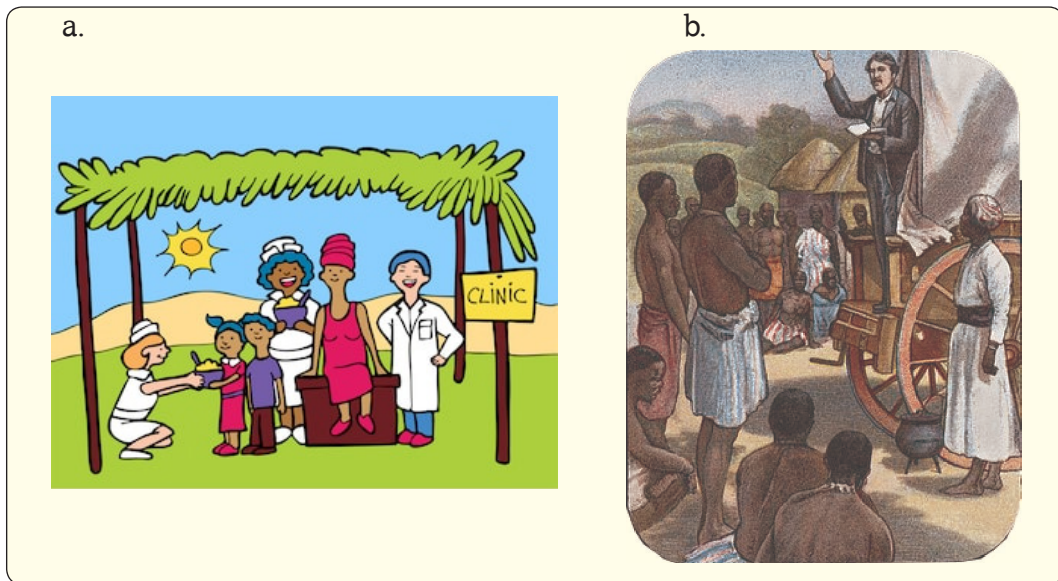
The above missions founded various churches in South Sudan like:

- The Presbyterian Church of South Sudan
- The Sudan Interior Church
- The African Inland Church
- The Catholic Church



*Fig. 7.1 A mission group helping people in South Sudan.*

1. They came to spread Christianity.
2. To counter the spread of Islam which had spread widely.
3. To abolish slave trade which had for long existed in the area. The slave trade had began during Trans-Atlantic Trade in the 19<sup>th</sup> Century.
4. To promote western civilisation through western education.
5. They also came to promote better health services.



1. Study the images above.
2. What are some of the roles of missionaries from the image sources above.

- They preached the gospel of Christ.
- They set up schools.
- They set up hospitals.
- They stopped slave trade.
- They rehabilitated slaves.

The missionaries in South Sudan today still hope to make life better for the people they serve. There are areas in South Sudan where slavery is still practised. With the civil war in South Sudan, the missionaries and the already established churches have taken over some new roles which include *resettling refugees, preaching hope to the desperate, distributing humanitarian aid to the displaced, negotiating for ceasefires and participating in peace talks*. Examples of church organisations that have taken over these new roles are the Catholic Relief Services and the Solidarity with South Sudan, which is an international catholic organisation that works in South Sudan. The Anglican Church and Presbyterian Church do the same too. Some church leaders have moved with some church members to neighbouring countries due to insecurity. For instance, some Comboni Missionary Fathers are in Uganda serving the South Sudanese refugees in Uganda. They are missionaries in exile. Father Jesus Aranda who was formerly based in Kajo-Keji County in South Sudan under the Catholic Diocese at Yei is a good example.

“On behalf of Fr Louis Okot, Provincial Superior, and all the Comboni Missionaries, I am honoured to thank you for attending this Eucharistic celebration on the Solemnity of Pentecost and pray for our missionary institute and all missionaries so that, as we are prompted by the Holy Spirit and the love of Christ, the Church might continue the work of Evangelisation: the world and our country – South Sudan – are still longing for the light of the Gospel.

We are grateful to God for having inspired St Daniel Comboni to take at heart the evangelisation of Africa. In the year 1864 he conceived a comprehensive plan for THE REGENERATION OF AFRICA by recognising the dignity and gifts God has given to the people of this continent. Then, in the year 1867, at the age of 36, he founded in Verona (Italy) the INSTITUTE FOR THE AFRICAN MISSION. It was his contribution to bring that plan to fulfilment.

At its beginning, the Institute for the African Mission was quite different from the Institute of the Comboni Missionaries as we see it now. Since the beginning, the Institute had to rediscover itself in front of the great challenges of the mission in Africa and had to do it continuously during these 150 years of existence.

A former superior general – Fr. Federico Vianello – in a letter to the confreres tried to explain these passages as part and parcel of the very nature of the institute: he said that the institute was “of lowly birth” and had “a tempestuous infancy”. He referred to the fact that, though the Institute was the fruit of a great vision for Africa and had the support of PROPAGANDA FIDE and the



Bishop of Verona, Comboni found himself alone with few collaborators in front of a huge and difficult mission. Moreover, Comboni and his successors had to suffer much to put good foundation to the African mission... and did so because they were prompted by God.

At the very beginning Fr. Daniel Comboni was speaking of the Institute as “a free secular association of Clerics (from different dioceses and religious orders) and lay-men (coadjutor brothers) that consecrate their works and, if necessary, their lives, for the conversion of Africa”. The first rules arrived few years after the foundation: a first draft in the year 1871, and the second one in the year 1872.

In the preface Comboni specified that: “In order to be of lasting value, the Rules of the Institute must be based on general principles” because the focus is not on the duties – as in the religious orders – but on the mission itself and the demands of the mission. Then, in 1885, the situation of the mission – with the Mahdi Revolution in the Sudan – and the Church – Propaganda Fide – demanded that the Institute would be transformed into a religious congregation with vows – for priests and brothers – to guarantee an institution with more stability.

The process lasted up to 1895 under the guidance of the Jesuits. The name of the Institute became Institute of the Sons of the Sacred Heart of Jesus. Only after the separation of the Italian-speaking branch and the German-speaking branch in the year 1923, and later the re-unification in the year 1979, the Institute took up the name of Comboni Missionaries of the Heart of Jesus.

I must also mention that when Fr. Daniel Comboni founded the male Institute (1867), he had already in mind the female Institute that was established later in the year 1872. They were called the ‘Devout Mothers of Africa’ and now they are known as the Comboni Missionary Sisters. During these Century and half of missionary life we have shared at the same spiritual source and worked hand in hand in the missions.

*Fr. Christian Carlassare, mccj*

*Vice Provincial of South Sudan*



1. From the speech of Fr. Christian Carlassare, mccj, what do you think was the main agenda of the missionary institutions?
2. Assume you are given an opportunity to address a meeting about the early missionaries in East Africa. Write a speech that you could give.



1. With your teacher, discuss what Christian churches have done for your community or others you know about. Give examples.
2. How does the work of modern day missionaries differ from that of the early missionaries?

1. The missionaries suffered from tropical diseases like malaria.
2. There was very poor transport in South Sudan. It was hard for the missionaries to reach people.
3. Many South Sudanese did not want to change from their traditional African beliefs despite being convinced.
4. Hostile people attacked missionaries in stations. The Church missionary society re-opened the station at Lau but it had to be moved further to Akot because of security due to attacks from the Nuer. Many lost their lives in different parts of South Sudan. Their converts too were killed.
5. In some areas, Islam was already deeply rooted. It was hard to convince them to turn to Christianity.
6. Slave raiders and traders hated them for spoiling their trade.
7. It was hard to communicate to the people as they did not know their language. They had to learn the local language first which was difficult for them.
8. They did not have enough money to buy food, build churches and hospitals. They needed to build hospitals since there were very poor health services.
9. Communication systems were very poor. This made it hard for them to pass information to their mother countries. At times they needed urgent help like security, which they could not easily find. By the time the information reached their mother countries it was too late resulting in the loss of life and some missionaries.



Explain what is happening to the missionary in this cartoon strip from the knowledge about the problems that were faced by early missionaries in South Sudan.

A writer by the name Marc Nikkle describes one missionary Archibald Shaw who worked among the Dinka as “a Whiteman with a heart of a Dinka” He never gave up in his mission work. At one time he said “the people are primitive and ignorant with deep tribal prejudices against foreigners of any kind. Unlimited patience and years of labour, are humanly speaking, necessary before these people are won to Christ”. Later the same missionary said “Iam getting more fond of the Jieng up here (Gualla) .....” This showed persistence paid. However in some areas some missionaries gave up and closed stations like at Malek and Lau.



What does source 4 and 5 tell you about the attitudes of missionaries to their work.



*Fig. 7.2 A mission center in South Sudan*

On 28<sup>th</sup> December 2016, catholic sisters were attacked at the Solidarity Teacher Training College in Yambio who did not want them to operate in the area. Many other Christians have died in South Sudan over the years. The Episcopal Church of South Sudan recognises martyrs of South Sudan in its liturgical calendar (Christian year calendar).

After the attack at Yambio for example, training staff from Kenya and Uganda were evacuated leading to a big shortage of staff at the college.

There are many militias and almost everyone is armed. There is a complete lack of respect for human. In 2016, South Sudanese troops attacked aid workers in a hotel in Juba and raped several women and carried out mock executions. Americans were specifically singled out. UN peacekeepers did not respond on time. Many foreigners were evacuated. Many Catholic foreign workers however chose to remain and serve the common man but this does not remove the fear in them, as they always have to be vigilant.

The early mission churches like the African Inland Church and the Anglican Church are facing a big challenge from the many Pentecostal churches coming up. They are losing many followers to them.

Church mission stations today are overflowing with internally displaced people who have nowhere to call home. The men and women of God are overwhelmed in feeding them, treating them and ensuring their security.

Many areas in South Sudan are still remote thus many churches find it hard to reach there and preach the gospel or help the people.

There is still large populations of illiterate people thus many converts cannot read the bible even in their own mother-tongue.

The church faces a lot of hostility from Muslims. In some cases they escape death by a whisker. This is because some Muslims refuse to recognise conversions out of Islam. They do not recognise marriage to non-Muslims. In 2014, there is a story that caught international attention whereby a lady who was raised as a Christian due to a missing Muslim father was sentenced to death for marrying a non-Muslim. Maryan Ibrahim Ishaq, was accused of apostasy. She married a Christian man from South Sudan. This was a form of adultery to some Muslims. International pressure on the Sudan government made her to be released. She feared for her life and had to flee from Sudan.

Foreign missionaries today still face the problem of language barrier in the areas they go to spread the word.

1. Christian missionaries have built schools therefore increasing literacy in South Sudan.
2. They have set up hospitals where the sick get treatment.
3. African abandoned their traditional ways of living. They followed what Europeans had introduced.
4. They have helped resettle so many internally displaced persons in collaboration with national and international bodies.

5. They have negotiated for peace between warring groups of people in South Sudan.
6. They have helped some communities get rid of bad traditional practices like early marriages, witchcraft and raiding.
7. Some ways of worship promoted moral values in the society. They were used to reinforce teachings and beliefs in traditional life that shaped people's behaviour. Some vices in the society today result from wrong teachings interpreted from religious teachings brought by the missionaries.



*Fig. 7.3 A missionary with South Sudanese*



Discuss any negative effects of the coming of the missionaries to South Sudan.

Present your answers in class.

## NEW WORDS

Apostasy:

Tropical disease:

1. If you were a missionary in South Sudan today, what are some of the vices you would address. Write your answers down.
2. Despite the achievement of independence in South Sudan and improvements in security in the country, both missionaries and Christians face several challenges. Discuss with your friend the challenges they face.