

**HIS 433 (STUDY ABROAD IN UGANDA & RWANDA)
RELIGION & POLITICS IN EASTERN AFRICA**

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PLEASE read the syllabus several times. Being fully cognizant of its contents is the responsibility of the student. While the central structure of the course is set, the professor reserves the right to change any aspect of the syllabus to facilitate transformative learning. Due to unforeseen circumstances or opportunities, components in the syllabus or calendar may shift. Flexibility is paramount.

A very warm welcome! This course explores the history of religion and politics in modern Uganda and Rwanda. It uses cultural immersion, oral history and secondary scholarship to examine how communities use religion and history to debate politics (and how these ideas change over time). It is particularly interested with how histories are created, standardized and circulated. The course's chronology is far-reaching, ranging from precolonial state formation to the postcolonial period. Its scope is equally comprehensive, exploring two forms of political organization: clan-based republics and monarchical states. Through cultural immersion and modular learning, we will critically engage with local cultures, communities and histories, developing the necessary research skills to critically explore Africa's sophisticated social and moral landscapes.

Learning Objectives

- to foster a safe place to experience cultural immersion and critical self-reflection
- to cultivate an enthusiasm for the history of Africa, which will hopefully lead you back to eastern Africa
- to acquire deep appreciation—through the cultivation of friendships and academic reflection—for local communities and political histories
- to learn how to engage in critical, historical field research
- to begin to understand how historical actors use religion and history differently to conceptualize, debate and practice politics in modern Buganda, Tesoland and Rwanda

Module 1: Buganda's religious revolutions. Our journey begins by exploring the complexities of religious revolution in early colonial Buganda, a powerful kingdom in eastern Africa whose origins date to the fourteenth century CE. Muslim traders reached Buganda's court in the 1840s. Protestant and Catholic missionaries followed in the late 1870s. Dissenting, powerful chiefs used their new-found faiths to challenge the political authority of Buganda's ancestral priests and kings. In consequence, throughout the reigns of Muteesa I (r. c. 1854–1884) and Mwanga (r. 1884–1888; 1890–1899), numerous Muslim and Christian converts were killed by Buganda's kings. In this module, we will explore how Muslim and Christian communities remember the past, and how these competing interpretations continue to guide contemporary practice.

In Kibuli, the epicenter of Islamic practice in Buganda, we will attend mosque and learn from Muslim historians. Martyrs' Day, which commemorates the deaths of Buganda's Christian martyrs during the 1880s, is one of Uganda's largest public holidays. Hundreds of thousands of Catholics visit the Namugongo shrines each year for healing and spiritual renewal, where we too will visit. Here, the deaths of some twenty-five martyrs are memorialized. Out of this religious revolution, Protestant Baganda secured political power, which they maintained throughout the colonial period. In turn, precolonial priests, Muslim and Catholics were systematically marginalized throughout much of the twentieth century.

Module 2: the *longue durée* of kingdoms & empire. Uganda's colonial project was structured around the Buganda Kingdom, whose chiefs used colonialism differently to practice power. In postcolonial Uganda, political tensions have largely surrounded the precarious relationship between Buganda and the rest of the country. In 1966, Uganda's republican government used military force to remove Buganda's king (who was also Uganda's president), Kabaka Muteesa II, who later died in exile in London. The kingdom was restored in the early 1990s under the reign of Kabaka Muwenda Mutebi II, the current king of Buganda. Reflecting on this tumultuous past will allow us to think critically about the relationship between precolonial African kingdoms and the colonial and postcolonial state.

Module 3: power in the archives. After studying the long history of Buganda, we turn our attention to think about power in the archives, which we will explore by working alongside local archivists at the Soroti District Archives. In concert with the United Nations and the Universities of Cambridge and Michigan, we will spend two days helping to save this irreplaceable collection from ruin. This will provide you with a wonderful opportunity to enter into the world of historical research in Uganda, which often entails long hours of labour, relationship building and reflecting on the relationship between power and the silencing and recovery of historical voices.

Module 4: history beyond the state in Tesoland (homestays). Kingship constituted one particular type of political organization in precolonial Africa, robust republican societies another. Our homestays will illuminate the latter, where, after our time in Buganda, we will spend time with members of the Atekok Itudai clan in Tesoland. During our homestays, you'll be completely immersed in Teso culture and have the opportunity to experience language, food, ritual, customs and history. This will also allow us to think about the politics of education and literacy, the Lord's Resistance Army (LRA), international aid and development, and agricultural economies.

Sidetrip 1: whitewater Rafting (Nile River). From Kumi, we will journey to the source of the Nile River. With *Adrift*, Uganda's leading whitewater company, you will have the opportunity to raft some of the world's most exhilarating rapids.

Module 5: memory & violence in postcolonial Rwanda. The political history of Rwanda begins with the precolonial Nyiginya dynasty. In modern history, however, Rwanda is often associated with the 1994 genocide, where more than 800,000 Rwandans were killed in approximately 100 days. At the Kigali Genocide Memorial Centre and sites of genocide, we'll explore the regional and international complexities that resulted in genocide. By interacting with survivors of the genocide, we will gain a deeper appreciation for the power, beauty and endurance of eastern Africans. We will also reflect on *Gacaca* courts and official history (how statebuilders and communities create public sites to memorialize the past—and this, often for political purposes).

Scheduled Visits

Kigali Genocide Memorial Centre: www.kigalimemorialcentre.org/

Nyamata Memorial: <http://www.genocidearchiverwanda.org.rw/index.php?title=Nyamata>

Ntarama Memorial: <http://www.genocidearchiverwanda.org.rw/index.php?title=Ntarama>

Nyanza Kicukiro: http://www.genocidearchiverwanda.org.rw/index.php?title=Nyanza_Kicukiro

Sidetrip 2: safari: Kabarega National Park (Murchison Falls). Situated in the Bunyoro Kingdom, Murchison Falls is the name that was given by European explorers at the point where the Nile River is channeled through a narrow gorge within the Rift Valley, descending nearly 55 yards below. The park is home to lions, giraffes, leopards, crocodiles, hippopotami and a wide range of bird species. To read more about the park's interesting history see: <http://www.paraalodge.com/the-lodge/interesting-facts>.

Required Readings

CP (Course Packet) Readings:

https://www.dropbox.com/sh/ifs9c2r1h86ye39/AAC9KVXOX0_X5vaj4stGLMJxa?dl=0

1. Introductions

- a. [Phares Mutibwa, *Uganda since Independence*](#) (202 pages)
- b. CP: L. Barna, 'Stumbling Blocks in Intercultural Communication' (9 pages)
- c. CP: Cultures of Uganda
 - i. Byakutaaga, *Tips on Ugandan Culture* (74 pages)
 - ii. **EXTRA CREDIT (NOT REQUIRED)** (21 pages)
 1. Nzita & Niwampa, *Baganda*
 2. Nzita & Niwampa, *Iteso*

2. Module 1: Buganda's religious revolutions

- a. Video (60 minutes): [Lost Kingdoms of Africa: Buganda and Bunyoro](#)
- b. CP: Twaddle, *Muslim revolution in Buganda* (20 pages)

3. Module 2: The longue durée of kingdoms & empire

- a. CP: Roberts, 'The Sub-Imperialism of the Baganda' (17 pages)
- b. CP: Earle, '*Obuganda Buladde*' (13 pages)

4. Module 3: Power in the archives

- a. CP: Mbembe, 'Power and the Archives' (5 pages)
- b. CP: Peterson, 'Uganda Archive Work' (11 pages)

5. Module 4: Kumi (Homestays), Religion & society in modern Tesoland

- a. CP: Pirouet, Chapter VI (Teso) (21 pages)
- b. CP: Jones, 'The Teso Insurgency Remembered: Churches, Burials and Propriety' (14 pages)

6. Module 5: Memory & violence in postcolonial Rwanda

- a. [Scott Straus, *The Order of Genocide: Race, Power, and War in Rwanda*](#) (Cornell 2008) (266 pages)
- b. Films:
 - i. [Sometimes in April](#) (2 hours, 21 minutes): You can also purchase a used copy on Amazon for around \$2.00. Directed by the renowned Haitian filmmaker Raoul Peck, the contents of this film are far-reaching, and highlight multiple aspects of the genocide and the relationship between memory and violence.
 - ii. [Beyond the Gates \(Shooting Dogs\)](#) (1 hour, 57 minutes): Available for rent on Amazon Prime (\$2.99). This film explores the failure of the international community during the genocide by focusing on the case of École Technique Officielle (ETO), Nyanza Kicukiro, which we will visit.

Student Support

You are going to experience significant culture shock. You're going to be challenged in more ways than you can imagine: emotionally and physically. What's more, this may at times be compounded by rigorous academic work, exhaustion, long periods of close proximity with others (a complete lack of privacy), sickness and what will be a recurring theme throughout our time in Uganda and Rwanda: political violence (in all its hopes, horrors and contradictions). Mr George Mpanga, Dr Goetz and myself are available to help facilitate

decompression. And this process will be reinforced through regular class discussion and debriefing. If at any time you experience excessive emotional or psychological apprehension or anxiety, you are **strongly** encouraged to talk with another member of our class and/or Dr Goetz, George or me.

Course Evaluation

A: 100–94% A-: 93–90% B+: 89–86% B: 85–82% B-: 81–79%
C+: 78–76% C: 75–72% C-: 71–69% D: 68–66% U: 65% or below

Citizenship & academic engagement **20%**

From traveling in hot, cramped vans to engaging in onsite visits where communities are praying either to Mecca or to Martyrs, it is imperative that you bring your A-game. Without question, the ‘success’ of this learning opportunity rests largely with personal attitude, conflict management and exemplary academic engagement. You must have your wits about you at all times.

This component will be evaluated alongside 5 areas:

1. Raises discussion questions at **sites**, consistently raising clear and thought-provoking questions that are shaped by both the readings and local discourse
2. Contributes to **debriefings**, exhibiting grace and participation through careful listening and focused contribution
3. Demonstrates **exemplary citizenship and leadership** outside of sites and debriefings
4. Models **social awareness** through appropriate uses of language, nonverbals and culture
5. Reaches out to develop **friendships with different students**; avoids associating with only a small group

Name quiz **5%**

To ensure that you can address everyone on a first name basis, a name quiz will be administered during the first day on the ground in Uganda.

Reading exam **25%**

To assess your engagement of the readings, a 50-question (multiple choice) exam will be administered on our first day in Uganda. Five additional questions will be offered for extra credit (taken from the two Nzita & Niwampa pieces on Ganda and Teso culture). You will be given two hours to complete the exam.

Synthesis papers (3 papers: 5 journal-size pages (2.5 regular-size pages) @ 10% each) **30%**

To facilitate analytic reflection between course readings and community-based learning, you will produce three critical reflection papers. My evaluation will look for: 1) focused and sophisticated points of argumentation or interpretation; 2) well-developed structure and line of reasoning (strong grammar); 3) impressive use of textual and ethnographic evidence to draw necessary conclusion(s). The dates for submission are identified in the course schedule.

Final: Oral exam **20%**

Your final is a ten-minute oral exam. Its purpose is to ensure familiarity with key historical contexts and methodological approaches, while bolstering confidence in public communication and analytic reasoning. Your oral exam preparation will focus on the content of our modules and readings. Its aim is to provide an opportunity for you to explore what you know, not to trip you up on what you don't. Additional information will be provided in due course. The rubric upon which your exam will be assessed is addendum.

Oral Exam Rubric

	25–23 points Exemplary	22–20 points Competent	19–17 points Developing	16–below Unsatisfactory
Broad Understanding & Implications	Shows a deep/robust understanding of the topic with a fully developed argument; fully discusses the major implications of the argument or position	Shows a limited understanding of the topic, not quite a fully developed argument; adequately discusses some of the major implications of the position	Shows a superficial understanding of the topic, argument not developed enough; discusses minor implications (missing the major ones) OR does not discuss major implications adequately	Shows minimal understanding of topic and argument; doesn't discuss the implications of the argument or position
i. sub-total				
Argumentation & Structure	Clearly articulates a position or argument; there is logic in the progression of ideas	Articulates a position or argument that is incomplete or limited in scope; there are a few areas of disjointedness or intermittent lack of logical progression of ideas	Articulates a position or argument that is unfocused or ambiguous; ideas are somewhat disjointed and/or do not always flow logically, making it a bit difficult to follow	Does not articulate a position or argument; ideas are disjointed and/or do not flow logically, hence argument is very difficult to follow
ii. sub-total				
Evidence	To support argument, presents evidence that is relevant, accurate and sufficient	Presents evidence that is mostly relevant and/or mostly accurate; limited in scope	Presents evidence that is somewhat inaccurate and/or irrelevant, but corrects when prompted; not enough evidence presented, although may augment evidence if prompted	Presents a lot of inaccurate and/or irrelevant evidence; doesn't present enough evidence to support argument, even when prompted repeatedly
iii. sub-total				
Prompting	Did not have to prompt with probing questions at all	Prompted minimally (one or two probing questions)	Prompted a lot (a series of probing questions)	Mostly unable to respond to probing
iv. sub-total				

Total:

A: 100–94 A-: 93–90 B+: 89–86 B: 85–82 B-: 81–79
 C+: 78–76 C: 75–72 C-: 71–69 D: 68–66 U: 65 or below

Comments:

January 2016

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
27	28	29	30	31 Depart CVG: 1153am	1 Arrive EBB: 1025pm	2 Introductions & crosscultural communication (reading & name quiz) Buganda's religious revolution: Prince Nakibinge's palace & mosque
					Night: Kampala	Night: Kampala
			Breakfast Lunch Supper			Provided Provided (Muyenga) (obtain UGX) Provided (Omulangira's)
3 Buganda's religious revolution: Namugongo Shrines	4 Kingship & state in the longue durée evening: group debriefing	5 Travel to Soroti	6 Power in the archives: Soroti District Archives	7	8 Homestays in Tesoland Reach Kumi (around 11am) Clan meeting: introduced to families Clan football match	9 Ajosi
Night: Kampala	Night: Kampala	Night: Soroti Hotel	Night: Soroti Hotel	Night: Soroti Hotel	Night: Homestays	Night: Homestays
<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>
<i>Not Provided</i>	<i>Not Provided</i>	<i>Not Provided (Mbale)</i>	<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Provided</i>	<i>Provided</i>
<i>Provided (Masuliita)</i>	<i>Provided (Muyenga) (E)</i>	<i>Provided (E)</i>	<i>Not Provided</i>	<i>Provided (E)</i>	<i>Provided</i>	<i>Provided</i>
10 Madoch Church of Uganda	11 Morning to afternoon: with host families Afternoon: Mukura Massacre Memorial	12 Morning: Nyero rock paintings Afternoon: AIDO and development	13 Depart early am Source of the Nile	14 White water rafting (ADRIFT) evening: group debriefing	15 Depart early am (toward Rwanda)	16 Memory & violence in the postcolony Depart early am (toward Rwanda) Afternoon: Nyanza Kicukiro Synthesis Paper #2 Due
Night: Homestays	Night: Homestays	Night: Homestays	Night: Adrift River Lodge	Night: Adrift River Lodge	Night: Embassy Hotel, Mbarara	Night: Goodnews Guesthouse
<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>
<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Not Provided</i>	<i>Provided</i>	<i>Not Provided (Equator)</i>	<i>Provided (E)</i>
<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Provided (E)</i>
17 Day to spend with the community	18 Ntarama Nyamata evening: group debriefing	19 Morning: Genocide National Museum Afternoon (to Mbarara)	20 Depart early am Evening: Game drive	21 Safari Morning: Boat ride Evening: Game drive	22 Morning: Game drive Afternoon: return to KLP	23 Morning: Shop Evening (Meal & Drinks) Synthesis Paper #3 Due
Night: Goodnews Guesthouse	Night: Goodnews Guesthouse	Night: Embassy Hotel, Mbarara	Night: Paraa Safari Lodge	Night: Paraa Safari Lodge	Night: Kampala	Night: Kampala
<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided</i>
<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Not Provided</i>	<i>Not Provided</i>	<i>Provided</i>	<i>Not Provided</i>	<i>Not Provided</i>
<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Provided (E)</i>	<i>Provided</i>	<i>Provided</i>	<i>Provided (E)</i>	<i>Provided (E)</i>
24 Final Exam Depart EBB: 1130pm B: Provided L: Not-provided S: Not-provided/Flight Meal	25 Arrive CVG: 714pm	26	27	28	29	30