

THE VALUE OF HISTORY IN UGANDA

MICHAEL QUINCEY*

If a visitor arrived in Uganda today, who had last visited the country in 1970, he would notice immediately a great number of changes which have given the country and its people a character and appearance very different from that of three years ago. If the visitor had not had access to the major news media over the past three years, he would be, to say the least, mildly surprised by the metamorphosis. The first question he would ask of a Ugandan would be, "What has happened?" The second question would be, "How did it happen?" These would be followed by a third question, "Why did it happen?" Only in this manner would the visitor begin to come to terms with the present situation, to be familiar with the "status quo", and, most important, to understand it. In short, he would need to grasp the "history" of the last three years.

In order to understand the present, the visitor would, of necessity, have to go and search into the past. This is not only true for our hypothetical stranger. It is true for any man, anywhere, at any time. Without an understanding of the past, man is lost, for he does not know how to go or, where to go on. A simple illustration clarifies the point: Earlier this year, one of the more tragic episodes of the twentieth century came to an end with the cease-fire in Vietnam. One of the immediate benefits of this for the U.S.A. was the release of several thousand prisoners of war, many of whom had been in captivity for over five years. The U.S.A. military and civil administrators saw straight away that it was not simply a question of welcoming back the men and awaiting happy family re-unions. It was realized at once that simply pitching the men back into the hurly burly of American society would be sheer psychological cruelty to the released prisoners. The cultural and social changes undergone by the U.S.A. in the last decade are of a nature and depth surprising even by the remarkable pace of the twentieth century. For many of the P.O.W.'S, the U.S.A. which they left before they were captured bears little resemblance to the one they have re-entered. One of the major tasks in the rehabilitation of the P.O.W.'s was therefore the briefing session, explaining to them the changes they should expect to find on "re-entry". Only in this way could the men be expected to come to terms with the environment in which they were going to live. They had to understand what had gone before in order to come to terms with the present. Even on a domestic level, a married service man might find it strange to watch his wife's decision, running the home and filling the role of father figure to his children. In order to understand this, he would have to find out how

*Michael Quincey Head of History Ntare School, Mbarara.

the home had worked in his absence, how the gap that had left had been filled, or compensated. Only then could he gauge and govern his reactions to the situation.

The need for understanding the past and knowing the past cannot be ignored even on the individual level. An individual bases his actions and attempts on the capabilities revealed to him by his past experience. An individual needs to know what he can do already in order to go and do more. For example, a student in his first year at secondary school, attempting the high jump event in his school sports day for the time, will need to have had some experience of the event beforehand. He will not try to attempt a jump of seven feet for his first try. He will need to know first that he can jump 6 feet eleven inches. This is more true if he comes to the event for the first time ever. He will not be able to accomplish even a simple jump until the technique has been demonstrated to him, a technique born of the experience of others. His succeeding attempts will then be governed by his previous experience.

The value of knowing and understanding the past is not only confined to the individual himself, neither is it only of value personally to the individual in relation to other individuals and his society and to his environment, as well as the individuals with whom he comes into contact. An example to illustrate this point can be found within the history of Uganda itself. When the British Protectorate government was instituted in Uganda, it chose, to implement its measures, "agents" from among the Baganda, as it found these people extremely sophisticated and apparently well versed in the techniques of central government. The Protectorate government then sent its Baganda agents into areas which had for several centuries resented the continual encroachment of Buganda overrule. The Protectorate government was then acutely surprised at the friction which resulted. This friction could have been easily avoided had the Protectorate administrators understood even a little of the previous three years history of the tribes concerned.

British colonial administration throughout the African continent as a whole can be used to drive home the point that an ignorance of history can be a tragic failing when dealing with people and public affairs. The British government followed a policy of "Indirect Rule", that is, ruling through traditional kings and chiefs in the areas it chose to annex. This policy was all very well in areas used to such kinds of traditional rule, but did not work in areas unfamiliar with such traditional structures. The sad part of this short-sightedness was that the colonial administrators often could not heed their failing. A little sympathy and understanding of the past of the people they chose to govern would have removed such problems before they even arose.

This is nowhere more true than in those areas of Africa where vicious tribalism is evident. Very often, such racial strife is a direct result of the amalgamation of different peoples whose background had nothing in common. Many apologists for the colonial era would argue that the tribal friction was there anyway, and the arbitrary choice of "national" boundaries made little difference

to conflicts which had been going on for centuries anyway. Nevertheless, it remains true that the conflicts in many cases were at least exacerbated by the grouping of basically incompatible peoples under one system of government, which, in the era of independence, has often led to certain peoples being governed or ruled by individuals who are traditional, deadly enemies. The fact is, that in affairs of state, and in affairs of government, ignorance, either accidental or wilful, of history is a dangerous condition. Even more definitely, a knowledge and understanding of history is absolutely essential if any kind of realistic appraisal and treatment of a problem is to be forthcoming. History cannot be changed, neither can it be ignored. At all levels, individuals, village, town, provincial, national, it has to be taken into account and accommodation.

It might be thought that an obvious point is being laboured here. If only the point were obvious, then there would be no need to raise it for discussion. Unfortunately, the value of history, even as stated above in very general terms, is a fact of life of which many people seem to be ignorant. At present, many educators are questioning not only the value of History, but also its right to a place in the school curriculum, even as a realistic and acceptable academic discipline. In fact, in a recent document, earmarked for implementation as the new school certificate curriculum for 1974, History, whilst still being accepted as a "core" subject, is relegated to a minor position, along with other humanities, demonstrating that its value within a general educational framework is held to be very low by some of the leaders of Uganda's educational "thinkers". This thesis is intended to demonstrate not only the value of History in everyday general terms, but also the vital part it has to play in the education of any individual and future Ugandan citizen.

What is truly amazing is that any such relegation of History should come from educational administrators in an African country of varied rich cultures, all of which afford historical training of their younger generation an important and integral part in the traditional educational structure of the tribe. It is fashionable to talk of the government education system as "Formal" Education, and to refer to the education, picked up in the home, as informal education. In fact, this is a false distinction, because each tribe has a traditional and formal method of educating its young. The tribe may have no written curriculum, as well as no body of formalized thought written down for the instruction of its teachers. Nevertheless, it has a set method for educating its young, passed from generation to generation, which constitutes what can be called formal education. It does not need to be written down, it does not need to be justified, it is accepted and assumed to be the correct thing to do for the training and equipment of the young person as a full adult member of the tribe. Such is the lesson of expediency. A simple example will help to illustrate the point. In Ankole, two kinds of life are to be found: pastoralism and agriculture. In the pastoral society, the education of a young boy within the tribe begins as early as two years of age, when the boy goes with his father to the herd, and learns



from the father by observation. Every action by the adult becomes a demonstration to the child, and from the demonstration of milking and driving the cattle the child learns one of the roles he is to play when he becomes an adult. Once the youngster has mastered the art of milking, his education is continued by his older brothers and relatives as the boy goes to graze the cows with them. They teach him how to care for the cows and how to care for himself in an environment which can be very harsh. Gradually, by this method, the youngster learns to stand on his own two feet and make his contribution to the community. On bringing home the cows in the evening, the child receives further instruction from his father in the ethics and morals of the tribe. One of the main ingredients of this part of his education is the history of the tribe, its origins, its ritual history, the stories of its heroes, its major battles, its place within the clan, its growth in importance and the battles it has fought. In this manner the child learns his heritage. The educational intention here is obviously to give the child an increasing understanding of himself as an individual, as a part of his tribe, the clan, even the kingdom if it still existed, and an understanding of the make-up of the traditional social structure, so that the child will learn, as he grows into a man, exactly what is expected of him and exactly how he should react to a given situation.

Eventually, the child grows old enough to own, with his father's permission, his own stick or spear, and his own pipe. These are both signs of manhood. Even so, the education of the individual does not cease. Although he becomes accepted as a responsible member of the tribe or clan, he still turns to the father in times of emergency or when difficult new tasks are to be performed, for which his earlier education does not equip him adequately. It is at such times that further instruction in the family or tribal traditions is given, and the young man can go now and act on their basis.

Thus, History plays a planned, didactic role in the formative years of the young pastoral Munyankole. A similar pattern can be found in the education of the agricultural Munyankole, except that here, the education is centred around the cultivation of the family land, when the young boy goes to dig with his father. Once more, it is the job of the father to pass on the historical teaching of the tribe, telling his child the stories and legends of the origin of the tribe, its ritual history, the past and present relationships with neighbouring tribes, their place within the clan, and the various duties and privileges of the tribe within the clan, and of families within the tribe. Again it is realized that such instruction and training is absolutely essential if the young person is to gain the remotest idea and mastery of himself in understanding his place within the community.

In Teso, the process is far more complex, and the teaching of History seems to be given a more important role in the education of the young. The young Iteso is taught by the elders, men and women, of the individual clan, but within the home setting, and again when the practical work of the day is ended. The themes vary from clan to clan, depending on their place within the greater

Teso community, and depending on the current diplomatic relations with the Karamojong. The type of teaching used also depends on the age group to be instructed, and the method is left to the teacher, who has to gauge the temperament of his young charge and to act accordingly.

The first age group is made up of youngsters from 2 or 3 years to 15 years of age. This group is told mainly legends, myths, or tales, which relate to the Iteso migration from Karamoja. The purpose is to show the young people how the society in which they find themselves has not always been the same. It has undergone great changes and is, in fact, always undergoing changes. This kind of teaching is usually carried out by an older woman of the community who is renowned for her excellent cooking, so that the children automatically go to her, usually not realising that the prime purpose of their visit is for the tales rather than the cooking. On the other hand, whilst the child probably does not see the purpose of the tales, (how often do any young students realise exactly *why* they are learning), the teacher is well aware of the motives behind the tales and the necessity for beginning the child's familiarization with the origins of his people.

Beyond the age of about 15 the historical teaching of the individual becomes more purposeful and is carried out by the elder men or women, depending on the sex of the child, or young person. No longer do the youngsters listen to tales seemingly for their own sake, as entertainment, but they are briefed on the past of the tribe, being advised to see society as the result of a past force, being taught more meaningful stories of war or famine, in which they are shown how the particular problem or disaster was met, how an Iteso should react to the challenge faced by his society. At a later age, in the beginning of manhood or womanhood, the historical training is continued, an age when, in modern, detribalised society, the individual is considered a mature adult, well able to stand on his/her own feet. It is during this period that the young Iteso adults are taught the doctrines and discipline of the ancestors who are deemed responsible for the formation of the present Iteso society. In this way, the young men and women learn the place of their sex group within the tribe by its demonstration through the past exploits of their tribal names.

Most people from Teso know that three major causes led to the migration of the Iteso from Karamoja:- Water (Rain), Grazing, and Adventure stimulated, apparently, by explosive developments in the relationship with their Karamojong kinsmen. Hence, most of the history taught to the three age groups outlined above is related to those three factors of the Teso past. Worship is part of historical training: According to the oral tradition of the Iteso, the people moved from Karamoja because there was no rain there. They were ruled by the rain which was said to be "behind Karamoja" (i.e. to the south). In time, the season for rain became associated with the search for greener pastures and richer soil, and the Iteso learned to worship the sky for rain, and to regard rain as the source of life. The sun is also worshipped for the part of the instruction, youngsters are also taught their relationship to and

with the Karamojong. when the Iteso moved away from the Karamojong they had some cattle, and each clan developed its own brand and named the bull of the herd by a distinct name. Each clan had its own pasture, but when it is a matter of growing crops, each clan worships the same tree which provides the fruits and juice for the preparation of millet dough. Thus the youngsters of the tribe are gradually made to realise that whilst the greater Iteso society has many variations within its clan structure, nevertheless, the greater community shares a common heritage, and has a unity centred on basic essentials for its survival.

The adventures of the Iteso form by far the greatest part of the history teaching of the younger generation. First, the youngsters are taught about the pioneers of old Teso: Atengorit (woman) and Amodan (man) who owned hundreds of head of cattle and began the search for pasture. Other pioneers are introduced, such as those who escaped justice after killing a clansman or ignoring a totem. Such a pioneer would have moved with all his family, even his father's wives if his father were dead, as they would be his responsibility. If the flight centred on a family quarrel, the fugitive would be shunned by his brothers completely. These pioneers are supposed to have stood for their freedom and justice, and the lesson taught by their stories is one of analogy: The Teso hold justice and freedom to be the predominant factors within their society and regard themselves as pioneers in such matters. Not surprisingly, war also looms large in the adventures of the Iteso. The wars in which the Iteso fought are enumerated and described, even down to the costumes worn by the warriors, and how the warriors were first of all trained in hunting parties. Within these stories are taught the arts of fighting and diplomacy, and how fighting results from a breakdown in the latter.

The rites of the clan are also taught within the history of Iteso adventures: the brand of the cattle is held to be highly important; the snake is reviled; the kite is hated (because it is a raider, like the Karamojong), the phases of the moon are to be observed strictly; finally, the great prophets or clairvoyants of the Iteso are listed, and the great events which they foretold, such as the coming of the Baganda Agents, whom they called "Ikapelepele" (butterflies). The trade in hoes falls into this teaching unit, how they came from "an area behind the great swamp" (possibly Kyoga) and were sold for cattle at various set points in West Teso, and how great ceremony was attached to the barter. All this is taught to stimulate pride in the traditions of the tribe and a realisation that every fact of tribal life is grounded in the experience of the past, by which the tribe has learned to live and live abundantly.

Generally, therefore, the young Itesots are taught that "the past was prepared against any natural disaster. It did everything for the people". The purpose of teaching the young the history of the tribe is to keep the present generation in touch with the perished and tribal ancestry, to bind the new Teso to the old, and above all, to teach them to see the present in relation to the past, to criticise

the present in the light of past experience, and thus to achieve a solid basis for future action.

The place of history in the education of the young within the traditional tribal life of Uganda is therefore assumed as having that place rightfully, not on the basis of any deep philosophical justification of its teaching, but on a basis of very simple common sense. But, as Voltaire once said, "Common sense is not so common". On the other hand, it may well be argued that the kind of instruction just outlined can still be carried out alongside a *school* curriculum when the student is at home. To argue in this manner, however, would be to miss the point of why the examples of Ankole and Teso have been given. It is not simply a question of what should be taught to the individual, it is also a question of *why* it should be taught. In fact, the history passed on to the young Ugandan within the tribe is limited, in that it is a body of specialised traditional knowledge, which is received by the adolescent or child rather than learned, in the true sense of the word. Also, the teaching within the tribe should more correctly be called "instruction" in that it involves no learning of historical skills, simply the imparting of facts. Thirdly, and finally, the historical education within the tribe is strictly utilitarian, its basic and being to continue the traditions and ritual of the tribes. These three observations are not meant as criticisms, the aims in view of the traditional instructors are extremely worthy in themselves. It is simply that many educationists involved in Uganda's modern school/University system fail to see, or ignore, even the intrinsic virtues of traditional instruction in the tribal past, and how such virtues are part and parcel of modern history teaching in school, let alone the extra values of the teaching of history as an academic discipline with educational value in itself.

Too often, history is dismissed as a subject of little or no importance, or as a subject for the diversion of pupils otherwise hard pressed by taxing science subjects, mathematical problems and so on. This seems to be done without even asking the question "why teach history?" The answer to such a question, especially as a means of establishing the value of history within the school, will largely depend on the concept which we have of the subject. If we assume that it is simply the relation of a series of stories, like the migration of the Iteso and the adventures of the pioneers, or the battles, tribal and clan, of the Banyankole, then the idea of a modest place in the educational system of Uganda will have to be accepted. However, such an attitude to history is naif in the extreme.

It has already been pointed out, and should be stressed once more for emphasis, that even within the tribal education, such stories have a value outside and beyond that of continuing the traditions of the tribe. Such stories are useful, in both the tribal and government system of education, in that they stimulate the imagination. The development of the imagination of the individual is one of the first skills developed by the teaching of history, in that, by using the imagination, the individual can look at the past, the real past, and compare his present situation with it, thereby gaining an idea of the conditions and factors

which are necessary for, and make possible, orderly progress. The young Itesot, within the tribe, being told of the bitter disputes with his Karamojong neighbours, will compare those disputes and their origins with the tension which may well be mounting once more between the neighbouring groups. He will then have the information necessary for knowing how, if possible, confrontation could be avoided, see what not to do, and with a little imagination set the basis for future co-operation. Within the school, he could very well learn about the migration of the Bahima into Ankole and see how they established there a system of centralised monarchy, as did their kinsmen, the Tutsi, in what is now Rwanda and Burundi. He would learn of the tensions built up in those areas by the domination of the predominantly Bantu population by the newcomers and see that intertribal rivalry is not confined to the Iteso and Karamojong, and more important, with the use of his imagination, he might still compare the present with the past and see that much needs to be done if internecine strife is to be stopped.

Stimulation of the imagination is not the only value of studying history, however, alongside this, the student's understanding of his environment is clarified. The young Itesot learns why a certain tree is worshipped, and why rain and the sun are revered, because these are essential to the survival of his people. In the school he will learn that Uganda has a railway. Why does it not run to Karamoja? Why does it run through Teso and not to Mbarara? In learning about the economic development of Uganda under the protectorate government, he will find his answers, and come to see how Teso fits into the larger picture of Uganda, why Uganda's government departments are in Kampala and Entebbe and not Tororo or Arua. If the aim of Uganda's educational system is to produce a Ugandan citizen, then the teaching of history cannot be ignored, not only because it teaches about the environment and man's relationship to it, but for many more, equally important reasons.

In the study of history, the student, again both within the restricted world view of the tribe and the broader world view of the modern school curriculum, sees the relationship of man with his environment, the development of man's actions and thoughts as a response to the world around him. This is a vital corrective to the view of history as a collection of simple stories, narrated around dates and places. In the study of history, the student looks for causes and effects, for the reasons why man has reached a particular condition within a situation. The student will see the development of individuals, of tribes, peoples, nations. For this study to be fruitful, the young person will need the development not only of his imagination, not only an understanding of his environment, but also the development of his sympathy; the study of history seeks to cultivate all three of these factors, it is the most human and humane of the humanities. The closest subject on the school curriculum to this is Literature. The latter deals with the thoughts and reactions of men and women to their environment by the expression of their feelings in the written word. History encompasses this and adds to it the observation of men and women in their actual response

to given situations, thereby seeing and weighing not only their thoughts, but their actions. No other subject, apart from Literature, in its limited treatment, does this. Physics, Chemistry, Biology, Mathematics, Geography, Economics, Modern Languages, all deal with lifeless elements of the material world, or with a particular mode of behaviour of man (perhaps this is not quite fair on Modern Languages in that the study of a foreign literature is as valuable as the study of a vernacular or any Literature). The neglect of History, the greatest humanising subject on the curriculum, is a fatal educational step.

History in school leads to one development in the individual with the traditional tribal instruction that very often statements of absolute truth are invalid, and that rarely can dogmatic statements stand up to a just investigation, that rarely is one side right and another wrong in the absolute sense of the words. This is the value of studying the history of man in his environment. For instance, an H.S.C. group studying the 1848 revolutions in Europe shake their heads in disapproval at the establishment of the second Empire in France after the successful defeat of the socialist control of the first few months of the 1848 revolution in Paris. If they can be made to see that, politically, socially, economically, France at that time was not geared for a socialist government, or a constitution based upon socialism, then they will have learned that emotive political statements and dogma are not universal truths for all times, and in addition they will see that every event and result has nasty racist Arabs and Europeans. Equally culpable were many African peoples who found the trade extremely profitable. Equally, part of the blame for the establishment of a British Protectorate over Uganda must be laid at the feet of Kabaka Mwanga. He welcomed Lugard's original treaty of the suzerainty of the Imperial British East African Company because he saw in Lugard the means of conquering the traditional enemy, Bunyoro. When he revealed what he really thought of the treaty in his acquittal of a murderer, against Lugard's wishes he paid the penalty for playing an extremely selfish diplomatic game. He had gambled, and he lost. Thus does the study of history remove from the student the tendency innate in the most rational of men, to judge on an "a priori" basis, to subconsciously ally aggressively with one side in a particularly emotive confrontation. If the teaching of history can succeed in correcting the individual's process of thought in that manner, it will probably be the greatest achievement, in any society, not only that of Uganda.

Immediately, an objection may be raised, that such a training will produce an amoral attitude among men. The fact is, that the study of history cannot claim to provide a sound basis for moral instruction. What it does do, however, is provide a training in the development of critical judgement within what can be called "ethical matters". Every action of men and women must be referred to moral standards. But it is no use whatsoever to condemn a seventeenth century British slaver on twentieth century humanitarian grounds. Neither is it any use berating the late nineteenth century British government in the light of developments since the last world war. Every action revived in the study

of history has to be viewed against the moral background of the age in which it took place. The use of history is that a valid comparison can be made between the moral standards of that age and the moral standards of this. If such a critical attitude can be developed in a student, then history will have done its ethical duty: history does not set out to morally educate a student in the sense that (a) is right and (b) is wrong. It contributes to the moral education of an individual in teach him/her to be aware of ethical standards, and to judge actions within the terms of these standards in the context of the age they took place, so that the value of morals and ethics is seen in any time.

It is a pity that such a lengthy defence of history is necessary yet not surprising in that the historian in the school finds himself in a dilemma. Not only is he/she meeting opposition from above, but also he/she is meeting recalcitrance from below: In the main, adolescents tend to query the value of studying the past in school, even more so when pressure is on them to succeed in other subjects which they see as having more relevance as bread and butter disciplines. The reason for both kinds of opposition probably lies basically within the kind of history at present experienced in Uganda schools and the kind of teaching necessarily encouraged by it. At the moment, at school certificate level a massive syllabus confronts both teacher and student. The whole history of East Africa from 1000 A.D. to the present day has to be covered. In fact, large chunks could be ignored, but the teacher, probably afraid of not properly equipping his students, and under hostile scrutiny of students whose every academic thought is related to the syllabus demigod, tries to get through the whole lot as far as possible. This lends itself to the worst type of history teaching there is in school—the transmission of one long list of facts from teacher to pupil. The pupils are quickly bored, frightened by such a huge body of knowledge needed for the glorified memory test at the end of S.4, and become, quite naturally, hostile to the subject. At the same time, the process is seen from the top, and this travesty of the study of history is mistaken for the genuine article. Little wonder, therefore, that history's importance is not realised. In fact, in that form, its value is minimal, as there is no room for the development of the skills advocated above.

Thus, if the study of history is to be defended, it is necessary to realise that within schools, both the syllabus and methodology needs to be reformed if the defence is to be at all meaningful and worthwhile: (a) The skills which should come from history can be given no room unless the syllabus is drastically cut down at school certificate level. A more practical target would be East African history 1000 A.D.–1900 A.D. alongside some chosen topics in the history of ONE other part of Africa, with the option of during the period 1850–1963 in East Africa instead of the earlier period. (a) Secondly, the examination at school certificate level needs to be seriously appraised. At the moment it is nothing but a huge memory test, all the more trying in that a school certificate candidate is expected to write three essays in 1½ hours. It lends itself to the rote learning of facts and their regurgitation in as great a quantity as possible.

Far more realistic would be a test of the skills of the candidate, which could be accomplished by multiple choice questions, to test his/her knowledge, appreciation of subtlety, and ability to think. In addition, questions on a document could be set where the candidate has to answer in his/her own words, and the document would be written or visual, (or even a model) seen for the first time or one of several prepared beforehand. One essay could be set, depending on the length of time to be allowed the other suggestions. In addition a project could be demanded from each candidate, which he/she has produced over the course, from a list of suggested items. (c) These two modifications would then leave room for a more realistic teaching of the subject within the school, which certain individual teachers now do but under pressure from the Syllabus having to persuade students of its innate value the first time it is done.

One aid at the moment, in this sphere, is the set of slides published by the visual aids at Makerere. These slides help to bring history alive, provoking the students to question, helping their understanding. For instance, when they see the size of H.M. Stanley's expedition which set out from Bagamoyo, they begin to understand why it took him so long to complete his journey. They are amazed at his collapsible boat, and understand the difficulties even more when they see the picture of each section being carried. The slides of Fort Jesus and the Indian Ocean bring the Coast to Life, and the solid coral foundation of the Fort puts over the great feat of engineering and architecture in a matter of seconds, where no amount of verbal explanation would do.

The material and suggestions set out above are brief, but pregnant. The potential they represent is bottomless. The connections that could be made with the familiar, traditional tribal history have a scope that is exciting both in its extent and its concrete relevance as a starting point for the student.

The fact still remains, in spite of all this, that the value of history in Uganda is not realised on a general scale, and, in the academic sphere it is totally underestimated. The thesis began with a hypothetical visitor. What kind of society would that visitor be coming in if the Ugandans could not explain to him "how" and "why" events had happened. Not only would the visitor be lost, the society would be lost, for a society is only worth the sum total of its citizens. What are the citizens worth if they know nothing and understand nothing of the past? The citizen can only understand himself, and the relationship of himself to the religious, political, economic, and social atmosphere in which he finds himself, if he understands how that atmosphere grew up, if he knows its origins. History is not a bread and butter subject; Uganda needs engineers, doctors, architects, but the doctor, the engineer, and the architect need to be citizens. History, the study of History, produces the citizen. Uganda, and Uganda's educators, can go on and ignore their History and the study of history, but they do so at their peril.