



Apex Examination Council

END OF TERM TWO EXAMINATIONS 2026

S.5 History of Africa since 1800

2 HRS AND 20 MINS

INSTRUCTIONS:

- This paper has 4 examination scenarios
- Section A is compulsory
- Choose only one scenario from section B
- Any additional scenario attempted shall not be scored

SECTION A

(Compulsory section)

Item 1

In a certain village in rural Uganda, youth crime has become a serious problem. Young men gather at trading centres, drink cheap gin, fight, steal mobile phones and harass women. The elders of the community are worried. One elder, aged 80, remembers how things were different when he was young. "In our time," he says, "we went through initiation. We spent months in the bush learning from our uncles. We were taught how to respect elders, how to behave toward women, what would happen to us if we stole. We were circumcised in public. If you flinched, you were shamed. If you stood still, you were celebrated. After that ceremony, you were a man. You could marry. You could sit on the clan council. You had something to lose. Today's young men have nothing to lose. No one has taught them anything. No one has given them a reason to be proud. They are boys pretending to be men, and the village is suffering because of it."

Task:

- (a) From your knowledge of pre-colonial African societies, explain how the above ceremonies prepared young people for adulthood, taught moral values, and created social responsibility.
- (b) Based on the elder's complaint in the scenario, propose a practical programme that combines traditional initiation values with modern youth development needs.

Item 2

A district official in Karamoja is frustrated. For years, the government has tried to make the Karamojong pastoralists abandon their cattle and settle down to grow crops. The government built boreholes, dug wells, and even gave free seeds and tools. But every time the dry season comes, the Karamojong pack up their few belongings and move their cattle to where the grass is green. The district official has filed report after report calling the Karamojong "backward" and "uncooperative." But a young anthropologist who has lived with the Karamojong for three years sees things differently. She writes in her report: "The Karamojong are not uncooperative. They are rational. The land here receives less than 500mm of rain per year. You cannot grow crops here reliably. But cattle can walk to where the rain has fallen. The Karamojong have survived here for centuries because they move. When the government forces them to settle, they starve. When they are allowed to follow their traditional methods, they thrive. Perhaps we should be learning from them instead of trying to change them."

Task:

- (a) From the above scenario, explain the role of traditional production systems in ensuring survival of pre-colonial African societies in different environments like Karamoja.
- (b) Imagine you are an advisor to the district official. Based on the anthropologist's observations and your historical knowledge, propose specific policies that would work with the Karamojong's traditional knowledge rather than being against it.

SECTION B**Item 3**

The newly appointed Minister of Education in an African country is reviewing the history curriculum. She notices that the current textbooks, written in the 1960s, still praise the colonial powers for bringing "civilisation" to Africa. One textbook says: "Before the Europeans came, Africans lived in darkness. They had no writing, no wheel, and no modern medicine. The Europeans built roads, railways, schools and hospitals. Africa owes its

development to colonialism." The Minister is disturbed. She has read about the brutal conquest, the forced labour, the land theft, and the taxes that forced men to leave their families to work in mines far away. She has visited villages where the elders still speak of massacres that the textbooks do not mention. She knows that the railway the textbooks celebrate was built by Africans who died in thousands from disease and overwork. She wonders. Should the truth be told? If the textbooks are rewritten to include the brutality, will it stir up ethnic hatred? If they are left as they are, will the next generation grow up believing that colonialism was a gift?

Task:

Using the knowledge of the Scramble for Africa and the establishment of colonial rule, explain the arguments for and against the claim that "colonialism brought development to Africa."

Item 4

A journalist is interviewing two elderly men in different parts of Africa about how colonialism affected their families. The first man, from Senegal, speaks fluent French. He wears a European suit. He says: "My grandfather was a village chief. He collaborated with the French. He kept his title, kept his land, and received extra benefits. My father went to a French school. He became a teacher. I went to university in Paris. I am grateful for what the French brought. Without them, I would be a farmer like my ancestors." The second man, from Kenya, speaks in Kikuyu through an interpreter. He wears traditional cloth. He says: "My grandfather was a Mau Mau fighter. The British took our best land, pushed us into reserves, and forced my father to work on European farms for low wages. My father never went to school. I was beaten for speaking Kikuyu in class. I have nothing to thank the British for. Our freedom was won through blood. We remember."

Task:

- (a) From your knowledge of African responses to colonial rule, explain why some African societies chose collaboration and others chose resistance.
- (b) The two men in the scenario have very different memories of colonialism. Today, African countries still debate the legacy of colonialism. In your view, how did the colonial period affect the contemporary African societies?

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