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**TITLE**

**THE MAU MAU REBELLION and ITS INFLUENCE  
DEPARTIRE IN KENYA (1952-1960)**

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## **Dedication**

*I dedicate this research to my parents: Mohammed and Houria,*

*I thank you for supporting me during all my studies,  
encouraging me to continue and to work hard through all my study.*

*thanks a lot for giving me a chance to improve myself*

*and my capacities in this life.*

*I also dedicate this research to my granny Badra, all my brothers Mohammed*

*El amine and yacine; I wish to them the success in their study,*

*Also my little sister Yamina,*

*and my little or the best gift which god give us is my little brother*

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## **Abstract**

In this dissertation, I will focus on Kenya as case study of British imperialism to debate about what happened in Kenya from the 1950s until the 1960s. The British were interested in Kenya; Britain started influence in Kenya and made tensions. Kenya began to rebel and movement to gain independence, such movement was the Mau Mau rebellion. The queries are many such as why Britain was interested in East Africa, and about the tension that happened. Then, there are reflections on how Kenyan people reacted to what happened in their land like the Mau Mau rebellion. Focus on how the latter began, what was its nature, and what were its goals. In addition, there is interest in what the British response to that rebellion was and whether Kenya got the independence when it declared the revolt or not. The purpose of this study is to debate the possible answer to a research question related to whether Kenya got independence after the Mau Mau rebellion or due to the factors.

**Key words: British imperialism, Kenya, Mau Mau rebellion**

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## **General Introduction**

By the time, we have noticed countries developing from many different circumstances, most of which were circumstances from colonial imposition. The history of colonialism dates back to the age of exploration and discoveries that were found overseas from the ground f Europe. The settlers were cruel to the local's when they called savages, harsh to the innocent, and oppressive of the indigenous people and their local land. In Africa, the white settlers had permeated it in the 1600-1700s, and in the 1800s, the whole continent did not have a free independent state. Complete Africa belonged to the colonists. Kenya, a state on the East coast of Africa, was safely effected by the imperialists. The historical proof of Kenya's culture, economy, and social scales comes from the white colonists from 1888 until 1963.

The Portuguese were the first European colonists into Africa in the 1600s. They never spent more than few months in Kenya at a time. This region- Kenya- was attractive significantly for European powers during the 19<sup>th</sup> century, exceptionally Britain, so they settled East Africa and others parts of it. The Portuguese came to explore the state of existing day Kenya. Vasco Da Gama traveled Mombasa in April 1498. Da Gama's travel effectively attained India (May 1498), and this allowed the Portuguese to trade with the east immediately to sea. The origin of colonialism history of Kenya returns to the Berlin Conference and 1885. There were two Europeans countries; Britain and Germany that passed benefit in the East Africa Company, when East Africa was partitioned into spheres of influence. To separate the strife pacifically, the two powers signed up an agreement in 1888 in which they concurred that Germany would set appeal to the seacoast of present day Tanzania, and Britain held entry to the region in which Kenya and Uganda lie. The fringe was provided to Uganda in 1902, and in 1920, it expanded to protectorate, became a crown colony.

Colonialism in Kenya persisted nearly 68 years, from the end of the 19<sup>th</sup> century. Kenya was colonized by British rule between 1901 and 1963. They arrived to Kenya because of its benefits and appropriate climate; they required to native peasants and farmers onto fertile land and forced them to work on Europeans colonists as wage earners. The British rule in Kenya was depicted by oppressive practices, racism, and strengths resettlement.

During 1950, Kenya performed a tolerate revolt against the British rule, known as the “Mau Mau” rebellion. The British rule summoned that insurgency was barbarous and secret society.

The purpose of this study is to debate the possible answer to a research question related to whether Kenya got independence after the Mau Mau rebellion or due to the factors.

The dissertation also rises the following sub-questions:

1. Why was Britain interested in Kenya?
2. What was the reaction of Kenya to the British rule?
3. What happened in the revolt? What were its aims?

In the light of this question, we hypothesize that: first, Kenya’s reaction was to declare a revolt against British rule, known as the Mau Mau rebellion. Second, thanks to the Mau Mau rebellion, Kenya fought Britain and got independence in 1963.

The dissertation has been divided into tree chapters. The first chapter is devoted to the historical background of Kenya. It is about the British influence into East Africa and how the continent was very important to the European countries, for its raw materials and agricultural capability. These countries divided Africa at the Berlin Conference in the 1884 to 1885. Then, there were many problems that led to unrest in Kenya, such as the

difference in religious faiths, practices, economics and social exercises. They declared an emergency that was called the “Mau Mau” revolt.

The second chapter will examine the Mau Mau rebellion, from the beginning of the movement, when it started and where, who were the participants, about the military operations. Also, it examines the goals of the Mau Mau movement that among these getting back their land from the white men’s. To be a member of this movement, you have to take an oath –Mau Mau oath- of loyalty members. If anyone broke an oath, he would be killed. The third chapter examines the British response to the rebellion, to weaken and reform the Mau Mau movement.

# Chapter I

## The Historical Background of Kenya

## **Introduction**

The world has formed like what it is today thanks to empires. This including the beginning of empire, for instance the Roman Empire, which expanded through Europe throughout the Mediterranean and North Africa into the Middle East and governed until its collapse in the 4<sup>th</sup> and the 5<sup>th</sup> centuries, to the most modern empires, like the British Empire which at its peak in the 18<sup>th</sup> and the 19<sup>th</sup> centuries was the biggest empire in the world. In the 19<sup>th</sup> century, Europeans started their expansion in Africa especially into Kenya. Settled as a protectorate under Germany in 1885, The British East Africa association reached in 1888. Their influence age when The British built the Ughanda Railway in 1902. According to Gilbert, settlers began to move into the Highlands in large number only after the Ughanda Railway was finished in 1902” (Gilbert, Reynolds.p302). This led Britain to enter the interior. Settlers started to move into Kenya in big numbers, so native inhabitant through the kikuyu and Maasai strongly moved out of their land into reservations around Mount Kenya.

“Kikuyu and Kamba land was taken in a series of land alienation, on the grounds that it was not being used to its full potential. It then sold at nominal prices to settlers. Some of the kikuyu and kamba were relegated to native reserves and some remained on the land that had once been theirs as squatters” (Gilbert, Reynolds .p303)

European countries had pierced Africa in the 1660’s and 1700’s, and in the 1880’s the whole continent did not have an elementary free independent nation state, all the continent was for the Europeans. Kenya on the East coast of Africa, was safely impacted by imperialists. In 1897, Kenya became a colony of the British rule, and in 1902, the crown declared that the British crown was responsible for all the land of Kenya.

## 1. The British Expansion into East Africa

The word colonization of alien lands for benefits, materials, land, gold, militaries; is an idea as old as civilization itself. For several centuries, man could not travel long distances, then in the 15th century European powers started to explore and tried to control the rest of the world, thanks to their ability to dominate the seas roads and to the discovery of new world, till the late 15th and 16th centuries. In the 19th century, European countries commenced a new period of colonial expansion. Countries such as England, Germany, Portugal, Italy, and France were racing to expand their colonial extent to Asia and Africa.

For European countries, Africa was very important during the 19th century, especially Britain because it was a continent of a large space and wealthy with raw materials and agricultural capability. British attention to East Africa was in early the 1880's. Kenya was in coastline on the Indian Ocean and expands straightway on the Equator. It is located jungles, mountains, meadows, fertile lands, and has a large layout of game animals. The Kenyan highlands are of the most successful agricultural production regions in Africa. The highlands are the site of the highest point in Kenya and the second highest peak on the continent Mount Kenya. Gilbert stated that [t]he Kenya [h]ighlands became the major locus of white settlement in the first decade of the twentieth century. The mountains of central Kenya are just high enough that temperatures are cool year-around "(Gilbert, Reynolds .p302), which reaches 5.199 m (17,057ft)and is the site of glaciers Mount Kilimanjaro (5,895m or 19,341 ft.) can be seen from Kenya to the south of Tanzania border.

At the Berlin Conference, which held from November 1884 to February 1885, European countries concurred to save their area of influence. The conference divided Africa between European powers: Belgium, France, Germany, Italy, Portugal, Spain, and the United

Kingdom. Which expressed interest in colonizing East Africa; according to Gilbert and Reynolds that The Berlin Conference was called to sort out-compete European claims to various parts of the African continent and to determine when and how European powers might stake their claims to Africa territories (Gilbert, Reynolds .p278).

Only the coastal areas in Africa were colonize by this country. When the conference finished, and split Africa, Great Britain took control over the most powerful expansive territory. Also , the British rule joined to its settlement territories in southeast Asia and the south Pacific , which , when added with settlement in Australia and New Zealand , India , Hong Kong , the Caribbean and Canada , they made Britain the paramount land power in the whole world.

The British East Africa colony was not primarily sighted as appeal for colonization; however the government was drawing potential to discount the cost of rail system and the building infrastructure.

When the other European powers determined their views on the other regions of Africa, to add East Africa colony (present day Kenya from 1902) in serious during the first decade of the twentieth century.

[s]quatters were expected to work for the new landowner in lieu of paying cash rent. People living on the Native Reserves were also expected to work for settlers, though in their case, they were wage workers who initially worked primarily to satisfy government-imposed taxes"(Gilbert, Reynolds. P303)

The kikuyu, Embu and Meru not just sent off the land and said to them to look for shelter somewhere else, but they were and recovered in several ways. As much practice of assumed reparation was for the kikuyu province to be authorized to stay on the borders

farmers where they would work and pay cash from the settlers. The land on which they conventional plowed or cultivated their cattle turned into British farmers and used the kikuyu as much as they were sharecropper or squatters in the south of the US. They had to stay but in return to work for the settlers farmers with lower earn, but the settlers were moved into East Africa land quickly. The kikuyu found themselves also being eradicate and removed repeatedly. The drive to collect territories in Africa, both for the British and other European countries, went deeply to extend their fringes and promoted their international expansion. A depression that happened in the late 19<sup>th</sup> century held a lot of Europe and all the countries were searching for a method to rise gains widely to earn loans and damages at home. England, before the depression did not have to base extremely on external settlement in order not to compete her European neighbors. Great Britain did have wealthy settlement in India, Hong Kong, however, mainly based their will to aid them. Although, in the depression Britain found itself in the same dilemma as the other European countries and the domination on the continent was seen to sweep.

Economic ambition were not the single aims of the British imperial potential. In contrast to the other settlement powers, England warned that it must be to civilize the backward native people who living in the colonies.

Great Britain realized that it was her responsibility to change the local people life into a civilized one and pick them from the dark to the light of the modern world. So they shared and had a part in their own governance, however, the most important that they could participate in the responsibility and the preservation of the settlement such as Kenya.

The British tried to build churches so it sent preachers East Africa in a try to urbanize the native people and put a limit to their pagan customs. These religious repairs, with the

practice of replacing kikuyu from their innate land to make a room for Britain colonies, would become the seeds of trouble in Kenya.

## **2. Unrest in Kenya and the Appearance of Dissent**

Many issues will lead to trouble in Kenya and the uprising of the opposition between the indigenous populations over their British settler. Including the difference in religious faiths and pursuits, economic and social exercise (to contain education) between the colonizer and indigenous, however probably the most powerful impact that would be differed between the colonizer and indigenous population was the idea of land ownership and farming ways

The trouble started long time before the emergence was announced in Kenya. Political unrest commenced before WWI while the local peoples composed an organization to complain about low and unsuitable wages.

### **2.1. Religious Tensions**

Kenya had a different religion, 38% percent is protestant and 28% Roman Catholic. 26% are animist, 7percent are Muslims and 1% followed other religions .Among; the main causes of strain in Kenya were the definitely different thought related to religious practices of the native population and those new colonizers. The kikuyu worshiped one god, generally named as Ngai, who was said to live on the top of Mount Kenya relying on the other several group's tribes. With the arrival of white colonization in East Africa, the local kikuyu started to reject their own god and began to adopt the white settlers 'god. The proof was that if the white settlers were strong, as they seemed, with all this power and fortune that were so visible, his god had to be more superior to the local man 'god. With the

adoption of the white man' god, this brought the wish of the white settlers to expand that religion. Immediately after the first colonizer started to arrive, Christian missionaries tagged special geographic spheres or tribes in Kenya, but the settlement administration supported extension to the internal. These missionaries tried to assure the indigenous population to follow Christianity as the only unique and true religion in Kenya, however also the same preachers assisted first-hand the traditional religious and social practices of the kikuyu. They tried to cancel such practices. The damage of these old practices over the flow of a strange religion and unequal land ways would form a powerful ground for the MAU MAU.

Religion and education raised issues within indigenous population. Just European preachers and specially the church missionary association presented education. Delegation of education seemed as misshapen because the education of system was appropriate, which meant to aid the learner to know how to read the Bible. Essentially, it signified to aid the education-built basis for the indigenous population especially the kikuyu was presented to the school with the white missionaries; that was not bad for the kikuyu, but the only problem was that they had to turn into Christianity. A lot of them were really convinced of the health of Christianity, the other apparently declared a belief in Christ to gather the educated advantages, although they did not really believe in, or accept the teachings of religion and prohibitions.

Those newly religious faiths that were introduced and the prohibition of particular traditional practices issued struggle and even, at times, seemed to the kikuyu to rebut themselves. For example, the missionaries informed that it was worse to be unclad, to dress dyes and oils, to proceed tribal dances and to struggle the other clans. All these things were reasonable to the basis of the kikuyu religion, and were popular through their history.

Another ceremonial event in the life of native people was the solemn of initiation of adulthood. Polygamy was a principle in kikuyu society, and supplied many advantages. Men could have many wives as he wished and every wife assorted her own cottage. It helped families to have many children; on the other hand, it would have been possible under the one child per 3 years because women were prohibited to become pregnant. To have many wives, men should have to earn a fee to the family of the women who hoped to marry. In addition, a kikuyu who converted to Christianity and educated in the missionary schools could read the bible their language, because it was translated into kikuyu. The other practices that was prohibited by Christianity preacher was “female circumcision”. The missionaries announced that polygamy, female circumcision and control of birth (all which were the basis to the kikuyu culture and religion) were sins, and seen like barbaric to the colonizer and preacher so they forbade them. The attendance became conditional for the students’ promises not to share in such practices to enter at the mission schools, among other acts, which seemed unpleasant to the missionaries. In addition, the kikuyu were supported by the missionaries to dress like European clothes, and were informed it was worthy to work for them, to reap money, to explore revenues and collect personal fortune.

The kikuyu had no wish to change their god Ngai with the other god of the white man, however the missionary schools presented that they did desire. Some of the kikuyu refuted Christianity, as spread by Church Missionary Society after they characterized the missionary enterprise with the colonial invasion. From the point of view of the kikuyu, Christian missionaries exaggerated the boundaries of Christianity and the Bible. Therefore, the result was that many Kikuyu broke with the Christian church at that time, ever to comeback. Since, the other continued to have faith in education of Christianity.

## **2.2. Social and Economic Sources of Dissent**

The economic and social source of the Kenyan contingency were different and far thrown from the newcomer of the first white colonizer in East Africa till the end of the crisis of 1960. The economy seen various changes. During that time, two worlds wars would be fought, crops and cattle practices pursuit would turn rapidly; this usage of indigenous labor would also submitted theatrical changes.

The 1930s were to conform to be the most difficult time for Kenya as the worldwide depression in the Europe, which attained Kenya. This formed an issue for the colonial state; the white community was pound especially hard because the African native producers most of the time planted suitable native crops for local markets. Which solution was to rise local production to enrich the imperialist's bureaucracy officials to assure existence of the cultivation society through supports until cost would be raised in 1930s?

The war encouraged African nationalism. After the war, African ex-soldier searched to protect the socioeconomic profits that they had accrued from the service of the king's Africa Rifles. Searching for middle class labor and social domains, they appeared real relationships within the settlement state. The economic and social notion of king's African rifles service linked with the enormous wartime extension ambition all Kenyan defense forces, made new class of renovate Africans with special characteristics property and benefits. These socioeconomic noticing showed strangest after the war.

British authorities looked up to renovate kikuyu farming, based on ideas of honesty mandate and scientific management. They put some changes in harvest production and agrarian methods, appealing to raise discussions and improvement of "betterment" of farming in the settlement tribal reserves.

During the 1940s, the war brought money and chance to Kenya, because at that time Kenya experienced large growth because of increase in agricultural rates among the benefit in Europe. At this time, many men settlers were not in their settlement, turning in army forces. Therefore, the Africans land laborer and farmers were free to do whatever they wanted and wished as far as harvest production was bothered. The indigenous population were not only able to grow their fortune by selling to British government; however, they sold commodities on the black-market that comparatively went without being checked. By the end of the war, the situation started to change rapidly-violently- as Africans who were over 16 years old were forced to work with no day off completely.

In the other hand , the main factor impacting local thought at that time was the massive flow of kikuyu and other pastoral peoples to the metropolis centers, firstly Nairobi and Mombasa . Through 1941 and 1948, the population in Nairobi was increased by 17 per cent in year. The function of inhabitants demographic after the war development regime, it explores the growth of British concerns about African inhabitants and the impact of that thought on the growth planning.

In the 1940s, population was a strong issue for the colonist officials, who bother about the effect of population development on levels of living and local economies. These anxieties drove them to adopt what will distinguished inhabitants. They tried to control African population by resettlement, limitation of immigration, agricultural preliminaries and encouraged family planning, and the use of the birth control. However, the British colonialism flopped to extend predominant over African population, as purpose of restricted resources, Britain strengthen and deformed did not have complete knowledge about African population. In spite of this failure Britain's thoughts about African demography and development was influenced by the post colonization period, as former British officials and masters carry their task with newest international expansion regime.

This comprehensive of inhabitation determined it into existing discussion about the climate, land use and agrarian methods that antedate the Second World War. Settlement regime structured enumeration about population, the environment and agriculture that showed African behavior. The origin cause of poverty and social interruption, when describing colonial objections in Africa lives.

During the 1930s, the colonists utilized power resettlement on their tsetse -fly of guns glassine, native to Africa- dominance benefits. In the 1940s and 1950s, resettlement approach shifted people from crow nations to areas official state seemed as under use in order to alleviate over population and supported new agricultural production.

However, the border of British population domination was overtaken or questions of timing. Benefits to impose on Africans to convert their attitude resulted in great opposition while neglecting the original reason of population and poverty. In Kenya, where colonists and officials coincided on the threat of African population, resettlement expedition aided uphold the MAU MAU insurgency while failing to classify questions of land ownership and redistribution that returned to the origins of colony. The moment that the rebellion started, settlement officials utilized population control measures, containing obliged resettlement in their ant insurgency expedition. This institution set off demands by Britain development projects that were meant to help Africans and threatened the use of the birth control. An anti-insurgency path by the settler infancy government of South Africa and Rhodesia. The Kenyan situation emphasized how development and population schedule turned the attentions of British settler state and other European rather than that Africans and considered pre-existing faiths about African communities instead of an objective scientific analysis.

## **Conclusion**

The European settled in Kenya, in the colony that had a great and wealth agriculture region-exactly in the central highlands. At the 1930s, these colonizers had occupied a big and lucrative farms, moving out a numerous of the indigenous people –kikuyu- from their land <sup>1</sup>.these colonists requested and took monopoly rights over the production of tea and coffee . In the 1940, the white men who fought the expansion of political privilege to African population refused the native population growing reverted to violence as their trying of political action. The violence in Kenya became to be known as the Mau Mau, referred to itself as “land and people’s party”, the Mau Mau revolt based on secret oath to guarantee the loyalty of members.

# Chapter II

## The Mau Mau Rebellion (1952-1960)

## **Introduction**

Kenya settled by Britain between 1901 and 1960. The British colonizer, who succeeded to come to Kenya for its raw and cool climate, strengthened native peasant's herdsman in dry land or they forced them to work as wage earners for European-owned. They made surpassing racial fight between several groups in their split and defeat expedition. Britain rule in Kenya was portrayed by unequitable work pursuit, structural segregation, and encouraged resettlement set up on the wish of settlers.

In effect of the rising dissatisfaction, during the 1950s, there was a strong mutiny against Britain rule. Britain claimed that the revolts were a piece of a secret and barbaric community known as the Mau Mau, whose members had perhaps assured to massacre European and push them out of Africa.

The Mau Mau movement of Kenya was a nationalist armed peasant revolt against the British colonial state, its policies, and its local supporters. The overwhelming majority of the Mau Mau fighters and of their supporters, who formed the "passive wing", came from the kikuyu ethnic group in central province. There was also representation in the movement from the Embu, Kamba and Meru ethnic group. In addition, available evidence shows some individual members of the Luo, Luyia and even Maasai ethnic groups who participated in the revolt.

## **1. The Beginning of Mau Mau**

By the end of the second world war when indigenous people organized an assembly to complain weak and inadequate rents, unlikely, other group, composed broadly by native leader, looked for the preservation of local rights in the spheres. There was a big difference between the two groups, which the first was shaped by native leaders, who were ready to work with Britain and the second was not. Both sides aimed to obtain impact that they were at first besieged versus each other

In 1952, Kenya tested an incident that would know of its politics from that point until now. On 20 October, British government announced an event of contingency in which there was a large settlement chase for anybody supposed of being part in the group named as Mau Mau. The source of Mau Mau is ambiguous, however it did expand out of resentment between the kikuyu people, who were the massive original group in Kenya at that time; and when, had a big number to be a political head. The group who became informed as Mau Mau restricted themselves to each other over oath. During the twentieth century, various local Africans-rights groups were showed at that time as it was pointed above. The first group manifested directly after the Second World War. This group had no purposes towards compressing the British government about unjust earns for local peoples. The two groups were besieged each other as mention previously by the British government. Both were competed for power, so they drove to each other is falling. The first group was falling. The first-Nairobi- based group of native Africans , but it was then reformed into the most strong and effective kikuyu central association , which in 1940 earned glory by joining its anti-colonial views with the paradigm of old kikuyu culture . The Kenyan African union group formed by old leader members of KCA, and shared their aims.

## **1. The Nature of the Revolt**

In that part, the speech around the nature around the Mau Mau revolt in Kenya from time and place, and I other side who were the participating that rebellion, also about military side.

### **1.1 - The Setting**

In 1952 the 40,000 white Kenyans of European root controlled politics and economy of this flowered settlement. A lot of them settled in Nairobi and other big towns and cities; however, 9,000 peasants and cattlemen extended through the white highlands and the Rift Valley as long as the merit and the spine of the colonizer society. Almost of eight million Africans were the million powerful kikuyu group, most of them occupied in the kikuyu Reserve Central territory, in Nairobi, or like squatters into white ranch.

Many kikuyu sensed that they deceived their favorite land and their increasing population was striving the ability of the clan. Racial segregation, the effort of mission churches to pause female circumcision and polygamy, and increasing attention of nationalism encouraged struggle to the status quo.

In 1952, hearing of impulse of Mau Mau oathing statements ,accounts of burning properties and livestock maiming , and the killer of a number of honest kikuyu leaders persuaded the government to announce a state of emergency so as to treat the Mau Mau movement . Many scholars asserted that the actual cause for the proclamation of the contingency was a felicitation of the colonist society to enable to utilize harsh ways to nip the Kenyan nationalist movement in the cradling. On October 20, 1952, the state of emergency was formally declared.

## **1.2 -The participants**

In numerous cases the contingency was a kikuyu civil war which separated the organs of racial group among Mau Mau and the loyalists. Clans, education and economic dissent into the kikuyu often supported this split. At the beginning of the contingency it is fully clear that the plurality of kikuyu was encouraged the Mau Mau however as their case was more hopeless and their fear-lowered differentiation, a lot of attended the government. The Lair slaughter of March 1953, in which 84 kikuyu loyalists were murdered by Mau Mau, transferred many peasants, empathizers far from their situation. The loyalists were regulated in home guards that extent a high power above 20,000, when there were likely never more than 15,000 Mau Mau militants at one time, though their negative suite possibly had various times than many members. The expand to which the contingency was a kikuyu civil war can obviously be viewed in the causality characters. There were totally of 10,527 Mau Mau, 534 home guard, and 1,826 loyalist kikuyu urbanized deaths contrasted to the death of 63 European civilians.

The kikuyu were the most affected rather than the other ethnic groups. There were a number of Luo Kamba and Maasai who entered the Mau Mau. They were first inducted in Nairobi instead of their own conventional cities. The government appointed a big number of Tswana and Somali peoples as police and prison guards. It would be set imprisonment tenders outside of kikuyu sphered and thereafter expand gossip of Mau Mau brutality and present recompense for catches or murdered flights. The white Kenyans colonists appeared to be scared by the Mau Mau and hated by Britain's colonial administrators. The colonists ordered Kenyan police Reserve and the 450 Kenya troop were complained of cruelty and of maltreating Mau Mau doubts and kikuyu civilians alike . One colonist suggested hunting 50,000 kikuyu for the confirmation result.

### **2.3- The Military Operations**

Though over 15,000, humans were murdered and millions of dollars ruined, the Mau Mau contingency could not be assorted as amid the major or the most important of the country. Actually, the Mau Mau's most effective military triumph, the attacks on the Nairobi police station, was assured by a big group of Mau Mau armed with whole five guns . What is most attracting about this conflict is the worth of communist distaste and wormwood created by the fight. The picture of a colonist family affected to death and deserted in their country house, 84 loyalists of kikuyu (almost women and children), fired alive in their houses in the Lari slaughter, tens of thousands kikuyu delivered into prison camps where a lot were teased and shadowed. The fear emerged by many of the Mau Mau convicts by their jailors at Hola camp stated the crucial and evil of this racial-instituted rebellion. The dispute and communist polarization raised Mau Mau insurgency, appeared probably to be contradictory at the time of insurgency.

The protection of the colonist and loyalist spheres was among the purposes of security forces and separated Mau Mau politically and militarily then ruined the munitions' operating cells. The goals of the widely out-gunned Mau Mau depending of canceling loyalist disagreement, storming provisions and arms, and finally making living in Kenya so precious to European whom encouraged to leave the country . The proclamation of the contingency a lot of nationalist Kenyan leadership, both kikuyu and non-kikuyu, surprisingly. Between those gathered in Nairobi the first day were Jomo Kenyatta and most of the rest leadership:

Suspected participants and supporters of the Mau Mau, including

The nationalists Jomo Kenyatta, were arrested, and thousands of

Africans were detained in concentration camps to deny the rebels

Support. (John reader, 641)

In the summer of 1953, the power of the security forces attained the point that permitted them to gather the aggresse. All kikuyu peasants of the white grounds were restored to the kikuyu Reserve. The kikuyu were obliged into preserved provincial from their disseminate farm steals, where they could be "preserved" and dominated more easily. In the mid of 1954 "operation Anvil" curtained thousands of kikuyu inhabitants of Nairobi which actually broke the last main root of alimentation, munitions, and Medicine for the Mau Mau militant in the scrubland. Numerous of doubtful who were conveyed to prison camps to rove an origin of manpower and advocate for the guerrillas. In the end of the contingency above, 76.000 inhabitants were threaded across these camps.

By the end of 1954, they viewed that the Mau Mau were operationally separated in the Aberdares and next to Mount Kenya, risking out only when they needed food and stores. The security forces started using large "search and ruin" cardings in the jungles, which the Mau Mau achieved to avert with little trouble. Actually, in "operation First Flit", of February/ April 1955, terrestrial animals bothered by the air bombing, reasoned many causalities through regiment than did the Mau Mau. Recognizing that own forests-craft was quite arrogant to that guerrillas, the security forces lastly changed lowercase measured and appointed groups of ex-Mau Mau belligerents in collectives known "pseudo gangs <to chase their prior partners. On October 21, 1956, opposition came to end with spoil of Dedan Kimathi the leader of the Mau Mau in the Aberdares.

## **2.Goals of the Mau Mau Revolt**

The purposes and objectives of the Mau Mau were various as the reasons. The controlling aim was that political change and power. The Mau Mau had set aims, and what was probably their wish was freedom from the British rule and persecution. Leakey Louis in his book “Defeating Mau Mau” discussed that it is difficult to realize the Mau Mau goals, and then he summed up some goals of Mau Mau, which are:

Ï recover the stolen from us by the white man

Ï obtain Christianity

Ï restore ancient customs whenever possible

Ï drive out, or subjugate, all foreigners

Ï increase secular education

The first goal of the Mau Mau emergency was to return land which stolen by the British rulers. Africans felt that they were outsiders in their own land, and became alienated. Europeans started to settle their land; and Africans were as wages workers in their land; it became to be known as the white highlands. The aim of gaining the land again to kikuyu was an essential for the Mau Mau revolt.

In any contingency, political power is not the top of the goals that are set up in the list. Self-governance was not an aim of the older KCA and KAU, however with the growth the idea of nationalism it started to be established.

Another goal was destroying Christianity, and banning the newly introduction religious beliefs by missionaries, to revive their old traditions and customs as polygamy and female circumcision which are banned. The goal was to break the missionary influence. Mau Mau’s goals had been critical, the goals that were cited with above either contradicted with

one another or clashed with the aims and beliefs of the members of the emergency who wanted to influence. Therefore, the goals were clear and ambiguous for gaining political power and making the Europeans leave out and go home from the country.

#### **4. THE Mau Mau Oathing**

Kikuyu religion set a solemn faith in omens, witchcraft and trials. Besides, the imitative kikuyu customs of oathing or taking oath of fidelity to a cause or religion was other part of traditional kikuyu culture that the Mau Mau would invest and use their interests. The Mau Mau a strong way to include the loyalty members of Mau Mau. Diverse a western concept of oath, the Mau Mau oath was not relied on honor. It was mightily magical, and had the power to murder. If someone were to break his or her oath to Mau Mau, this person will die.

Kikuyu traditionally employed verbal oath, sometimes paired with physical acts of different types, to indicate a change in situation or responsibilities or socially offer one's fidelity to the clan or the family groups. Traditionally, oaths gathered by kikuyu men were relatively kind in nature and did not imply any sort of violence; they were merely a way by which tribal sincerity was verified. At the time of the emergency was announced in 1952, the leaders of Mau Mau revolt had embodied numerous violent oaths to guarantee the sincerity of their followers. This confirmed to be especially strong for Mau Mau; also, oaths were utilized to allow violent and horrible acts in the eyes of those imposing them.

Oath taking was a ritual , asserting fidelity to the mau mau reason and was versus European . About 2,000 kikuyu were murdered by Mau Mau struggler for their rejection to take the oath.

The oaths were ceremonies which made wide use of old symbols and black magic both with the number seven that means a lot to kikuyu. First, oaths were hardly militant impliedly menaced violence against Europeans and those who decided the movement. Then, the oath was ruled on a ground collective in addition to small groups, a deviation from tradition. Next, it was afforded to men and women similar and sometimes at the same accumulation, both deviates from kikuyu tradition. In addition, it was an obligatory, people requested to deny or quitted and were hit and menaced with death if they attempted.

At the time of emergency, there were varied degrees of oaths taken by the Mau Mau to affect and gather required effects from their adherers; the higher degrees were more violent than the lower degree. As mention, according to some researcher, the oath was divided into three types: first phase or the unity oaths. Followed by the second one named Batuni ( Platon) , warrior, action, or “muma wa negro” ( the oath of killing) , the controversial , third phase or advanced oaths.

The unity oath had a deep effect on all kikuyu, it was for joined all kikuyu in support of the Mau Mau cause. It was considered as a nationalist induction, and people who shared were anticipated to include many friends in the oath. The unity oath was not physically obsessive and generally was pursued firstly orally with lower awareness to the canal part of oath.

Some examples of the first stage or the unity oath are:

Ï I will not give away the secrets of this society.

Ï I will not help government apprehend members of this society.

Ï I will not sell our land to stranger.

Ï I will help the society, when called upon to do so, with funds.

İ I will, if called upon to do so, render any help to members of the society that I asked to do.

The Batuni, warrior oaths clearly differed from the unity oath, however oath takes approve that it was powerful, both in its employ of items and exercises. The Batuni oath was taken firstly in the jungles strugglers of the Mau Mau and swear to murder for the movement. These second oaths place were usually in w cattle, it was dusky and protected by armed and often opposite men, who received candidates. The responsible told the candidates to strip their clothes and any European objects. They were unclothed and surrounded his neck and wrist with goatskin, and drink from goat's blood and other liquids. Then, he said some warnings; every times saying that if he will do wrong this oath will kill me. Those warnings made him to fight for the freedom, never to leave or cheat their own land to European; and aided the movement wit money, armies and guns or anything that they needed, also follow the administrators and never deceive the movement to its enemies.

Examples of second phase or Batuni oaths are:

İ If I called upon to do so, with four others, I will kill European.

İ if I called upon to do so, I will kill a kikuyu who is against the Mau Mau , even if it be mu mother or father or brother or sister or wife or child.

İ if I called upon to do so , I will help dispose of the body of a murdered person so that it may be not found

İ I will never disobey the orders of the leaders of this society

There were other oaths, which were as follows:

İ if I ever reveal the secret of this organization, may this oath kill me.

Ī if I ever sell or dispose of any kikuyu land to foreigners, may this oath kill me.

Ī if I ever fail to follow our great leader Kenyatta, may this oath kill me.

Ī if I ever inform against any member of this organization or against any member who steals from a European, may this oath kill me.

Ī if I ever fail to pay fee of this organization , may this oath kill me .

These terms were original oaths; it was modified to contain the following new items:

Ī if I am sent to bring in the head of an enemy and I fail to do so, may this oath kill me.

Ī if I fail to steal anything I can from European, may this oath kill me.

Ī if I know of any enemy to our organization and I fail to report him to my leader, may this oath kill me.

Ī if I ever sent by a leader to do something for the house of kikuyu and I refuse, may this oath kill me.

Ī if I refuse to help in the driving of European from the country, may this oath kill me.

Ī if I ever worship any leader other Jomo Kenyatta, may this oath kill me.

The more controversial oath, the third phase or advanced oaths reside to this day cover in privacy and ambiguity. It is known that those oaths were so dirty; it was given to condemn criminals who has no chance to reveal themselves. Those oaths were popularized to contain acts such eating meat and drinking of human blood. They were for the people who oath to kill or murder for the movement. For that, the Mau Mau set up some goals and aims for kikuyu to support the movement.

## **Conclusion**

The rebellion was a secret society reserved about completely to the kikuyu clan who populates parts of the central highlands. It took place between 1952 and 1960. Kikuyu dispute raised after the World War I and improved a political movement that was denied for destructive activities in 1940. They had badly experience from the British rule in the late 19<sup>th</sup> century and had wasted robbing foundations and homestead to British farmers.

# Chapter III

## The British Reaction to the Rebellion

(1952-1960)

## **Introduction**

Initially, the British rule rebuffed the Mau Mau revolt believing that their higher weapons and workforces would submit a rapid and crucial defeat of the Mau Mau rebellious. Yet, sooner it became obvious that the conflict was paramount than they primarily expected.

The colonists' traditional ways of warfare were no compare for the guerrillas plans used by the Mau Mau. The British rule government announced a state of emergency on October 20, 1952, and the true expedition against the Mau au started.

## **1. Weakening and Reclaiming the Movement**

Britain endeavored to amend educational, religious, social and economic situation in a potential to resist Mau Mau started roughly as soon as the contingency itself. Numerous of the reformers in Kenya were concentrated across prisoners and strugglers of the emergency. They relied on the preamble that a previous Mau Mau militant would have to be “purified” and his terrorist-relied informing cleaned in order for him to join society.

In many situations, educational, political and religious repairs were concentrated at de-legitimizing the Mau Mau rebellion. At some cases, nevertheless, common arrest, socialist penalty, denominations were performed. The kikuyu who discounted into the last division of being advocate were transmitted over the “pipeline”. They were detainees who would be distinguished at the different standard of contagion and defined standing of it.

## **2. British Educational Reforms**

The problem of education, especially gained from Christian missionaries, had already been classified. In old kikuyu culture, education was supplied at the society level. This education was further of a cultural education than one promised for personal progress later in life, as is the aim of western education. Conventionally, if a young person did not live up to the society anticipating or abide to the responsibilities of becoming an adult, he or she was prohibited from taking the “adulthood oaths” and shared in the inception ceremonies necessary to exceed from adolescence to adulthood. The traditional shape format of education aided to support chains between the youth and elders in the clans and organized the scale needed for existence and development in the clannish environment.

After preachers instituted schools and churches in east Africa, education started to change. The Christian lay schools summoned by the missionaries taught African children how to read and write. The more they learned about the outside world around them, that it became

cruel for the elders in their competent clans to dominate them. At the same time that the drought for education was growing among kikuyu youth, the preacher teachers were finding it harder and harder to educate according to a small number of teachers. Thereafter, many of the learning responsibilities were allowed to African teachers whose leading aim was to educate them firstly reading and writing. The total consequence was a wide base of young kikuyu with border educational background and small data of how to be suitable, respectful and grown young adults.

In addition, it was vastly believed by the British government that the schools were either becoming or had perhaps become secure houses and inducting establishment for Mau Mau. It was considered that the chiefs of Mau Mau were using warm African teachers to govern oaths and advise revolt schoolhouses. British rule thus shut thirty-four distinct schools run by the Kikuyu Independent Schools Association (KISA) and Kikuyu Karinga Education Association (KKEA) in spheres known to be intimate to Mau Mau in 1953, a step that would be showed an experience fault. When they were stopped these schools, many teachers exchanged and became jobless, around 7000 students without education. In addition, it would have supported violent protest from the persons who had made so hard to institute hem, and ultimately joined the revolt. Many of re-education of Mau Mau insurgents based slowly on condemning persons in question that government had the kikuyu's better attention in mind and that the Mau Mau were only harmful to kikuyu clan. This reform movement wished to confine kikuyu that a much cheerful future design in advocating the British rule instead of Mau Mau emergency would be guaranteed . The re-education schedules performed in the detention camps for Mau Mau jailed and concentrated on altering an individual's revolutionary ideology. Restoration of education performed an important role in conquer of the Mau Mau. The British thought that stopping African missionary schools, it would aided to subjugate the revolt. It rapidly came clear

that by doing so, many young kikuyu were moved and without the education for which they desired. The need of educational chances assisted to fire the rebellion and it was obvious to Britain that finishing educational simplicity was greatly counterproductive.

### **3. The Mau Mau Religious and Social Reforms**

The religious reforms were very important for the British, because Mau Mau was showed as a religion, the function of repairing Mau Mau leaders demanded that religion be faced. Furthermore, even after the education system prepared for the native people was grown and performed by Christian preachers whom were also responsible for “civilizing and saving” the locals. It would have seemed impossible to improve education without treating the religion. Leakey Louis discussed in 1954 that for the religious reformers to effect in delegitimizing the movement, small it would have to be modified about the kikuyu religion. His plea was correct, and that the religion of kikuyu and Europeans as approximately the same, minimal cultural customs, the kikuyu who wanted to pursue the religion and those who lost could be contributed back. The problem of many wives and female circumcision, were not in the Europeans church; however, in the bible these customs are not convicted. In addition England’s churches forbade that the brother of a demise family member to have sex with the death wife, it was observed as polygamy but in the kikuyu traditional culture it was allowed. Previously, the Mau Mau turned into a religion; the KCA could be able to engage about 10,000 followers; but when they turned religious, it pulled thousands of kikuyu.

Finally, independent churches were constituted and preachers churches started to present some impact. Many traditional religious customs of kikuyu, which had been prohibited and impeded by the Christian preachers. Such practices had been denied for longtime, droved many kikuyu to relinquish these practices forever. Kikuyu preaches were supplemented

constantly to the detention camps for jailed Mau Mau. A prisoner who intended to reform would be demanded to admit his guilt against the government and kikuyu society, also his admission would be registered. In addition, when he would have to admit, he had offended by taking oaths and abandoning his faith in the movement. These admission and concessions were registered and played to others jailed in the camps. The strong faith connected with swear in kikuyu culture, which had a deep result on the reformed. Not only were the young men the concentration of the anti-insurgency expedition in Kenya during the rebellion. Women and children were acted an important role in the Mau Mau revolt, and the British saw it as a pool that the revolt could one day pulled from if anything was going wrong to precede as induction.

It was obvious that the social restoration was necessary, the British like other colonist powers, thought it was their responsibility to “civilize” and bring into the modern world those indigenous population, who lived in the lands the defeated. Forward this idea of “manifest destiny” turned out extreme different to social and religious traditions, faiths, and practices that had been in position maybe for thousands years. The first colonists’ preachers reached in Kenya and started to “civilize” the kikuyu and other clans both by teaching them and by pressing, they pursue the white man’s God, and by prohibiting, traditional habits such as female circumcision and particular oathing rules. Firstly, native clans endured this, and certain of these changes continue to this day; these variations supplied fire for the Mau Mau when inducting for the mutiny was complete alter.

#### **4- British Military Reaction**

The anti-insurgency was not something new for the British military. In the 19th and the first half of the 20th century, the British Empire was extended vastly with this quick

colonial extension came issues with the indigenous population. These were originally social, religious, political or military. The Kenya rebellion would not be such different.

The white men soldiers who fought against the Mau Mau in Kenya were seasoned veterans of various strife. In the early 1950s, the British Army participated in operations in Korea, Malaya, Kenya. Furthermore, inspectors and men who had seven years of active service were profited in World War II. This would showed to be destructing to the Mau Mau who were not yet readied for that opponent, however as well this signified the complete position in Kenya appeared somewhat lower to Britain Military once they were on the land.

At the beginning, the UK military forces containing of British battalion (First Lancashire Fusiliers) in addition to African regiments known as the King's African Rifles or KAR would pretended the plurality of the armies in Kenya. One detachment of the Lancashire Fusiliers was fled from the East to Nairobi, the first day of Operation Jock Scott. The day after, trop of the King's African Rifles, previously in Kenya, was supported with one detachment from Uganda and two associations from Tanganyika –present day Tanzania-. In the path of the strife, others British collectives like the Black Watch and the Royal Inns-killing Fusiliers availed for a concise time. The British addressed 55,000 detachments in whole over the path of the struggle, even if the full number did not surpassed much than 10,000 at one time. Kenya Police and the Clannish Police / Home Guards endured the plurality of the security endeavor.

At the beginning, Britain forces had tiny secure brightness in the ability and a form of the Mau Mau opposition. Senior Britain agents supposed that the emergency was a minor on the contrary to the Malayan Emergency. Through the path of the struggle, some privates either not enabled or would not distinctive between the Mau Mau and non-armed, and

supposedly fired naïve Kenyans. Many combative were conveyed to have gathered separated resist hand's for an unofficial five-shilling bounty, even though this was made to distinguish the dead by their fingers prints. Likewise, It was pretended that some held a scoreboard of their murdering; however, this exercise was denied by the General Officer commanding. Claiming of spares by the Army and police droved General Hinde, inspector in deposit of all security forces export rigorous stimulation against any bad behavior.

The British military information was restricted during the beginning of the conflict, however was commencing to evolve in the late 1953 due to recognition from caught Mau Mau rebellious. Furthermore, big information point was accomplished when, in January 1954, Wahuhui Itote or General China was held. General China was the highly senior famous Mau Mau guerrillas at the time and was in duty of the Mau Mau guerrillas on and nearly Mount Kenya. He was questioned for 68 hours and was persuaded he would die. He was primarily resistance to supply data however as the question went on he ultimately implied a lot of about his "areas of influence" and the position of his head office on Mount Kenya. He was not just detected about the position of his areas of operations; however also he implied about the names of members of his board and the assembly of the Mau Mau movement. Some months, Britain information procuration would collect and solve data for a final violation on the heart of the movement.

The forces commenced "Operation Anvil" in Nairobi on the 24 April 1954, and the country was set under military domination. The army forces removed 30,000 Africans and caught 17,000 on doubt of collusion, containing many people later on detected to be guiltless. The country continued beneath military domination for all the year. Around 15,000 kikuyu were trained and thousands were excluded to the kikuyu reserves in the Highlands west of Mount Kenya.

## **5. British Political Reforms**

Probably the most diffusing effects of the British anti-insurgency tension in Kenya were political reforms and decolonization. Though, at the time the white colonists were vastly drawing back from their overseas colonies and that decolonization in Kenya would not happen until the country was safe and to live and flourish on its own and all Mau Mau fight. Despite the fact that the Mau Mau revolt would have carried into 1960, the plurality of struggling and most counterinsurgency endeavors were demonstrating effects by the mid-1950s. It was in the 1955 that agreement was delivered for the formation of new African political parties. The parties were to be dominated, although, to deny any chance of re-emergence of the issues supported with the KAU or KCA. These new political parties would be constituted at the sections scale and, later, at one day, would be permitted to meet in the national standard. These political parties sections did have issues such as a directions to converge on a parochial and clan issues, rather than political problems, however they were shifted in the right guidance.

There were also issues like a disparate delivery of Africans to Britain meeting at the national standard of government. This distribution caused a constitutional squeeze by the Africans representative, which affected in the growth of the Lennox-Boyd constitution in 1958. This latter gave to Africans six chairs on the council. In addition to these new Africans chairs, they turned off 185,000 acres of land from British colonists to Africans farmers. According to that, many white settlers merely broke their damages and quitted the country.

In 1961, for probably a year after being in jail, Jomo Kenyatta the leader of the Mau Mau rebellions, he seemed at a press convention where he rejected any relation with Mau Mau and refused that he felt any hatred to Europeans or the British government. After

being liberated from jail in 1959, and later shouted from trial in August 1961, Kenyatta started gaining advocate from both indigenous Africans as well as discordant colonists who were grabbed in the middle of the land conflicts that were passing due to Britain repatriation of land to Africans. Ultimately, the position of the white men who were still living in Kenya started to change at Kenyatta. At one time, they swore that they would not live beneath to the rule of a man understood to be the leading of the Mau Mau rebellion and a revolutionary at heart. Although, after Kenyatta was provided to welcome the Europeans, condemned Mau Mau and communism, and questioned all to forget the past, many Europeans started to approve Kenyatta as a president who will not be such a bad person.

In 1963, voting Kenyatta's Kenyan African National Union (KANU) possessed a majority of the vote with 84 chairs out of 124. On June 1 1963, Jomo Kenyatta who was supposed to be the leading of the Mau Mau became a Prime Minister of the independent government in Kenya. In December 1963, Kenyatta controlled its own foreign affairs and that accomplished its route to independence.

Political restoration performed an important roles in conquer of the Mau Mau rebellion. The British comprehend they were ultimately going to change sovereignty of Kenya to Africans and started to include more and more indigenous into the decision-making processes of government. In 1956, the settler government in Kenya had permitted directive voting of Africans to the Legislative Committee and raised the number of the chairs from twelve to fourteen. Furthermore, in a parliamentary conference in 1960, British declared they would admitted a one-person, one-vote plurality rule of Kenya ( Wikipedia, 2004)

## **Conclusion**

The British reforms tensions in the spheres below education, religion and political customs acted worthy functions in the fight of the Mau Mau in Kenya at the rebellion. The British rule recognized that without serious reforms in these areas, any military resolution was cursed to defeat. The British military reaction to the Kenyan Insurgency may have been late at first; however once set in offering it succeeded.

## **General Conclusion**

Kenya was settled by Great Britain between 1901 and 1960. The British colonists who arrived into Kenya for its raw materials, wealthy agricultural and comfortable weather. They took over their land and forced the kikuyu inhabitants to work for them in their own land as wage earners. During 1950, Kenya declared an emergency known as the Mau Mau rebellion, to fight the injustice and cruelty of the British colonialism and drive them out of their land which was stolen from them. Finally, in 1963, Kenya gained independence and made the British go out of their land.

Concentration was on the treating the research queries. Additionally, the research focused on Kenya and touched on the Mau Mau period including why Britain interested into East Africa, what was the reaction of Kenya to the British rule, what happened during that revolt; its aims, its goals, and the most important question was if Kenya got independence after that revolt or not.

The Mau Mau revolt was a nationalist armed peasant's rebellion against British rule, whose members had probably promised to massacre Europeans and make them go out of Africa. The British war against kikuyu, whose were majority was of the Mau Mau fighters, was harsh and justified that the insurgents were terrorists. The British made the detention camps for people doubted of being partners with the Mau Mau movement; containing children and old people, and applied methods of the strict suffering to hit information and to determine revolts. Yet, by the mid-1950s, they turned to be more radical and set that they could not gain independence by using peaceful methods.

The Mau Mau members, who combined the movement, if or not they were in fact from the kikuyu clan, imposed to take oath-the Mau Mau oaths- of loyalty and fidelity. The situation became violent on both sides.

At the bottom of the Mau Mau movement was coming to essential rights: higher rents, growing educational chances, restoration of transmitted lands, and African self-government. The movement was conquered by the radical instruments, which were possessed by the British rule. The Mau Mau revolt was ultimately repressed Kenya's conclusive independence in 1963.

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