LIVING IN A CHANGING SOCIETY

The term change simply means to alter the state of something. Under normal circumstances, this would bring about differences, which are either positive or negative. Change is indeed an act of life, which can never be avoided whatsoever. He who does not accept change, change will change him. This is so because change and life are inseparable.

The challenge to Man therefore is how to face the task of coping with the ever available changes in life. It is for this purpose that this book was written to present a Christian approach to the challenges of Man in the day -to-day life of changes.

CHANGE IN THE PRESENT SITUATION

The modern world today, requires one to accept changes if he is to live and survive in it. Given the competitive present world with its advanced technology, it demands Man to emulate change to¬tally. This is because, life is dynamic and not static.

Types of Change

This is about the different kinds of change in society. They describe the general characteristics of change in a given situation. Change can therefore noticed in the following forms:

. Spiritual Change: Man's response to God changes over time throughout the world. People of different spiritual views could choose to change their spiritual convictions, in order to protect the interests they share with their colleagues. This is possible in business, politics, intermarriages etc.

. Biological Change: People's growth involves bodily changes, which causes change in the values of life. That is why it is said, 'growth and change are inseparable.' It is an established fact that every person keeps growing with time, most particularly during the adolescence stage.

. Social Change: The social factor concerns the relationship between people and their com-munities. People's growth and the various experiences they get exposed to in life, results into a change in their understanding of social issues. That is why with time, people change their friends, jobs, countries of residence, marital status, leisure activities etc.

. Economical Change: Today, money remains the key factor for the exchange of goods and services. In the event of hard work to get money therefore, people's economic status change into development. It leaves them with an improved standard of living and richer.

. Technological Change: This is a result of Man's response to a hostile environment so as to extract his basic needs out of the little resources the world can offer. He uses knowledge developed to get what he wants and change his surrounding for better. For example, the mechanized equipment help Man to save time and increase efficiency in his work.

5. Cultural Change: Culture is an appreciation and development of human values in society, as man co-exists with his relatives, neighbors and the surrounding. Over time, Man's cultural beliefs have changed, mainly because of his co-existence with other cultures in urban centres. This causes cultural transformation.

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7. Political Change: As societies get transformed say, economically, socially and technologically, the politics of such a society equally change. The citizens could then reject the die tors, corrupt politicians and challenge their abuse of power. This is because, people eventually get wealth, property, children, career etc. so they see the need to choose better Politicians who would protect their dear interests.

8. Geographical Change: Since there is no single country in the world that can provide all resources for its people, Man induces geographical changes to his environment as he explores the earth for his needs. As a result of man's activities, there has been climatically change growth of urbanization, rivers and forests have also changed.

9. Emotional Change: The word emotion, refers to feelings that people express whenever they get excited and angered. People's emotions differ from person to person at different times. Examples of emotions would include sympathy, fear, shock, anger, moodiness, loneliness disgust and joy. All these keep changing.

10. Psychological Change: The thought pattern of a person does influence human behavior. On background of bringing up plays a vital role in causing psychological changes. Friendly a favorable environment creates friendly, loving and generous people. The harsh and tense tone on the other hand, creates rude and selfish people.

11. Mental Change: This is different from the psychological one, in a sense that mental change is to do with the growth and development of the mind. It's as a result of this, that people reasoning and understanding differ. For example, one's level of education and past experiences in life change his mental capacity to judge and make good decisions amidst the puzzle choices in life.

Factors that influence change

This concerns the aspects in life that cause change. It should however be noted that, the degree influence varies from people to people depending on their individual backgrounds.

1. God the Creator: In the beginning, God is portrayed as a Chief changing agent, who actually believes in changes. The universe He created out of emptiness was indeed a great change itself Since then, the trend of changes has remained part and parcel of nature.

2. God's Design: It is God's purpose to have Man assume the role of a changing agent. This clearly indicated in Gen. 1:28, where Man was instructed to subdue the earth, produce a multiply. The simple implication here is that, Man ought to develop further on what God has made if he is to reuse his basic needs.

3. Religious Influence: One's life-style could be influenced by the religious teachings he believes in. Christianity for example, is all about change from evil ways to God's righteousness this is what actually repentance means.

4. The Parents: The standard example set by Parents at home, helps to influence the behavior their children accordingly. This is because, children look at their Parents as perfect role-mode

5. Human Growth: Essentially, life is all about growth from childhood to adulthood. Under normal circumstances, this causes great changes in an individual. He could join peer groups shares common interests with say, hobbies, academics etc.

Personal Independence: Following adulthood, individuals feel the urgency of proving their personal independence from their parents. There comes a time when one has to change and begins to live personal life-styles. After all, the independence attitude is always associated with maturity.

The Temperaments: These are the combinations of the inborn traits that affect change in Man's behavior, which later determine his true character. There are four types of tempera¬ments a person could inherit from his parents and cause him to act in the ways explained as below:

a) Sanguine Temperament

Ever jolly with warm Stories to tell.

Ever optimistic and hopeful. Sociable and hates living lonely. Bases on feelings than thoughts. Can change his mind at anytime.

b) Choleric Temperament

He is a strong-willed person.

Very independent from ofliers,

Full ofcourage and fearless heart,

Very domineering and leading,

Could find it hard to ever apologise.

Can be hot-tempered and crue

c) Melancholy Temperament

He is analytical with reflective thou^ts.

He offers selfless service to others.

He believes in perfection and accurac)

He is very sensitive and defensive.

Could be a faithful friend and dependable.

d) Phlegmatic Temperament

Has a calm personality.

Slow in activity and usually lazy.

Avoids other people's affairs.

He is usually humourous.

A good listener by nature,

Usually indecisive and conservative,

No person is a single temperament type. All people are a mixture of temperaments, although usually one could overshadow the rest, to determine the person's character.

Peer Pressure: The fact that man is a social being, he can never live in isolation of other members of society. That is why he joins peer groups with whom he shares age, sex, academ¬ics, hobbies etc.

. Cultural Demands: In culture, the norms and customs of one's tribe, influence by far his lifestyle. That is why it is easier to tell a person's cultural origin by just his name, language, initiation rites, marriage customs, dressing style etc.

3. Education: This empowers one with knowledge and skills on the values of life. The values

learned in Education influence highly one's attitude and opinions about life. Educated people tend to respond positively with changes.

11. Career: A particular job could influence one's character. For example, a once renowned disco fanatic and later turns into a Priest would find it difficult to go for disco dancing and yet remain an effective Priest.

12. Marital Status: To marry is to assume great and sensitive tasks in life. This necessitates the need to change in many things for that matter. For example, the once committed member of a peer group fond of hanging out till late in the night would then have to change and spare much of his time for the beloved partner.

13. Social Tragedies: These are the unfortunate social occurrences that cause the victims to suffer shock, depression, stress, fear, and loneliness. Examples of social tragedies include death, divorce, rape, academic failure, professional demotion, business loss etc. these could cause people to become defensive, violent and selfish.

14. Advanced Technology: Improved science has brought with it modem technology in the daily life of Man. As a result, life has become standardised and more comfortable for him.

15. Mass Media: This refers to the means of conveying information from the sender to the re-ceiver. Such media include TVs, radios, internet, newspapers, posters etc. The information carried on the mass media leaves a substantial bearing on the lifestyles of young people,

16. Materialism: Today's world has increasingly become a materialistic one, where personal gain is emphasised. In a materialistic world, material gain becomes the key in determining one's relations and decisions or choices.

17. Government Policy: Lastly, the citizens of a given country could change in accordance to the policies of the state. For example, people change their night behaviors in respect to the existing night curfew policies. Islamic States on the other hand, compel all Muslim women to cover their hair in veils at all times.

What forms of change does Uganda experience today?

Uganda just like any other country in the world is subjected to the unavoidable forces of change in life. Such changes have been both positive and negative as given below:

Positive Changes

1. Spiritual Revival: Religiously, there has been increased spiritual renewal in the country. This has come with it many non-denomination churches, locally known as 'Balokole' churches, many have their origin in USA and Europe. Their emphasis is always repentance and getting filled with the Holy spirit. Examples of these include Full-Gospel Church, Miracle Centre, Kampala Pentecostal Churches, Liberty International Worship Centre etc.

2. Gospel Outreach: Unlike in the past where the preaching was confined in Cathedrals and Parish Churches, today the Gospel has been brought out of church buildings. Through cru-sades, home evangelism, television preaching, and radio testimonies, the gospel is passed on.

3. Family Concern: Deliberate effort has been engineered by the Church to help in sustaining

the stability of families. The Catholic Church for example, strongly stresses loyalty to matri-monial vows and pays Pastoral visits to individual families for blessings.

Child Care: The Government has showed concern for the well-being of the Ugandan child. For example, government has supported child programs like immunisation, child nutrition, sex education, children's rights etc. This raises the welfare of a Ugandan child.

Education: There is a growing interest to achieve higher academic qualifications in this country than ever before. The government has liberalised the education system, where private schools, colleges and even Universities, have been licensed to educate as many Ugandans as possible. There is the popular Universal Primary and Secondary Education (UPE & USE) a free pro¬gram and the evening degree courses at Makerere University.

Human Rights: Today in Uganda, there is a growing concern for respect of human rights. Independent Organisations have been set up to protect and advocate for such rights e.g. Uganda Human Rights Activists, Uganda Joint Christian Council for Civic Education, FIDA for women's rights etc. all work towards the promotion of people's Human rights.

. Developed Economy: Many Industries have been established in the country, formerly whose products were simply imported. Comparatively, more industries have been established in the country that helps the economy to grow.

. Privatisation: The government has steadily pursued the program of selling off the formerly government owned organisations, which were performing below the required standard and had to close. The purpose is to leave them in private hands where output and efficiency are im-proved.

. Computer High Tech: Services have been improved where Computer technology has been established. For example the communication media, television, radio, the banking system etc. have all been boosted by a more efficient computer system.

0. Entertainment Industry: In the recent years, Uganda's entertainment potentials had remained untapped and unexplored. Today, many hotels are springing up, gymnasiums and resort beaches get renovated. That is why, renowned musicians worldwide have rushed to the country to ex¬ploit the potential facilities and the virgin market of Ugandans known for loving fun.

1. Urbanisation: This refers to the growth of rural centres into big towns. In the recent years, several towns have developed in this country, where trade and administrative services are lo-cated. Such towns have even attracted rural-urban migrations e.g. Mukono, Mityana, Ntungamo, Busia etc.

2. Return of Asians: In 1972 August, Idi Amin had expelled Asians from Uganda. Most of these however, were Ugandan citizens. Today in another regime, Asians are returning in large num-bers to participate in various responsibilities.

13. Constitutionalism: Since 1995 October when the Ugandan new constitution was promul-gated, the governance of this country has been guided by the rule of law and democracy. In the past the state had power over the constitution to act as it wished.

14. Traditional Institutions: Following the 1966 crisis when Uganda Army attacked Kabaka's

palace, the Obote regime abolished the traditional kingdoms against the will of the people concerned. However, in 1993 these traditional institutions were re-instated as cultural institu-tions to the delight of the people concerned. These have been very important in mobilising the people.

15. Increased Transparency: In an effort to fight corruption, the general public has called for increased transparency (honesty) in all public offices. In light of this, institutions have been put in place to fight corruption, that is, the IGQ the PAC (Public Accounts Committee), the Ethics and Integrity ministry and the Vice President's Office.

16. Independence of Judiciary: Today in Uganda, the legal machinery i.e. Judges, Magistrates, and Lawyers enjoy to a large measure of freedom in their work. The Constitution strongly restrains the state from interfering with the Judiciary system. This allows true justice to pre¬vail. For decades, this situation had never been in the country.

17. Free Media: Uganda has exceptionally enjoyed the freedom of expression anywhere and at anytime without fear or favour. This is demonstrated by the variety of media and the Press, freely operating in the country. Many independent FM Radios are on air, private Television Networks and thrcje main stream private papers operating freely..

18. Political Involvehient: Given the political education exposed to the masses, which is locally known as 'Muchakamuchaka' has left Ugandans aware of their political rights. They know the power they bear as voters. That is why they always demand an account on how the affairs of their country are managed.

19. The Army: Unlike in the past, today Uganda boasts of an elite Army which is highly politicised. It's an Army that respects people's lives, liberties, property and the nation's Constitution.

20. Foreign Image: Uganda's image abroad has made a remarkable improvement making the coun¬try assume a role model for the African continent in areas of democracy and respect of human rights. That is why the President of USA could not miss the opportunity to visit the country on 23rd March 19'$8. Idi Amin is no long the country's identity abroad.

Negative Changes

1. Corruption in church: Contrary to the missionaries' intention for the church, some church leaders today have used the church as a means to get their personal ends. The funds meant for God's work have been diverted to serve selfish interests.

2. Church Wrangles: A lot of time and effort is spent struggling for power in the church, which eventually divides the church. Several cases of power struggle could be cited within the Angli-can Church and the Pentecostal churches.

3. Religious Sects: Many religious groups have come in the country with unknown aims. Their teaching has contradicted the Bible, instead emphasised their personal interests. They have claimed a Messiah different from Jesus, power to heal AIDS and predicted the end of the world. These have left the population confused. A clear case here is the 'Kibwetere 'group in Kanungu and that of "Prophet" Bushara in Luwero.

4. Family Instabilities: Unlike in the past where family disputes were a community's concern, today this is taken as an uimecessary interference in private matters. As a result, many families

have suffered risks like disunity, quarrels, fights and divorce without a helping hand.

Child Abuse: Unlike in traditional Africa, where child bringing up was every elder's responsi-bility, today child survival has increasingly become difficult due to the irresponsibility of many parents and relatives. This is partly why Ugandan children today find refugee on Kampala streets instead.

Minorities Neglected: In traditional Africa, there was recognition for all the people includ¬ing those in minority. Today however, the minority groups are despised. Such groups include widows, orphans, the elderly, the disabled etc.

Despised Culture: The western culture (American and European life-styles) has been favoured and embraced as opposed to the African culture. Many young people consider the indigenous culture as off fashion and therefore too out dated to offer them anything modem.

Permissiveness: In the past, the community would determine and regulate with tough rules how and when something was to be done. Today however, increased permissiveness has let free the young people to do whatever they like at anytime. This has promoted decayed morals.

Unemployment: The very few job opportunities has made unemployment a big problem in the country. The retrenchment program arranged by the World Bank and IMF has continued to worsen the situation.

Commercialised Justice: Many Ugandans have been denied the justice they deserve, since money plays a key role in purchasing justice. The rich easily find the favour of the judges as opposed to the poor who cannot afford the money demanded.

Health Hazards: Uganda has of late suffered terrible epidemics never known in the history of the country. Such health risks have threatened the livelihood of the people in general. They include typhoid, cholera, meningitis and AIDS.

General Poverty: The level of income in many households has continued to go down. This is because, the many civil wars the country has suffered have left many industries closed. Be¬sides, the would be investors get scared of these wars and run away leaving poverty to take a firm grip on Ugandans.

Internal Rebellions: Winston Church Hill, a one time British war hero, had singled out Uganda as a country to be called the Pearl of Africa. This was due to the peace and harmony that prevailed in the country then. Today instead, the Pearl of Africa is increasingly torn apart by internal rebellions, rendering the northern and western regions hostile.

0. Income Inequality: The gap between the rich and the poor has continued to widen, leaving the rich richer and the poor poorer. In Kampala for example, one can hardly believe that dwellers of posh places in Ntinda, Muyenga, Kansanga and Bunga, share the same district with the rest inNateete, Kasubi, Makerere- Kiwulu, Katwe etc.

Changes that a student encounters in joining secondary school life

While it is time that a child in primary school encounters changes in life, these however become so prominent when such a child joins secondary school. As it is always with change, the child will definitely face both positive and negative changes as given below:

Positive Changes

1. Spiritual Virtues: The child would face the challenge of presenting is new challenges in secondary school to God who is Almighty. That is why many teenagers by this time join the church choir, turn away from evil ways and find time to know more about God in scripture unions.

2. New Knowledge: The child enjoys an exposure to learn new things in the universe. He gets introduced to more new and advanced subjects, compared to the four basic subjects taught in primary. For example, S.l in most Secondary Schools will have 12 subjects in all, with Chemistry, Physics, Biology, Agriculture, Technical Drawing and Home Economics, as some of the new subjects.

3. Reading Culture: The child is introduced to the lifestyle of reading extensively. This helps the student to acquire broad knowledge through personal research in daily literature reading. E.g. Novels, Magazines, Newspapers etc.

4. Becoming Independent: For the first time he learns to develop his own thought pattern to determine his own life. He could even differ a lot from his parents' views. At this point, he takes a keen interest in self-discovery about what the parents had stopped him from, doing. At this time, many teenagers are presumed rebellious by thier own parents, for maintaining an independent line.

5. Personal Responsibility: By this time it is no longer the parents' initiative to remind the child when to do what, but rather it is his own responsibility. He programs his day's work alone and he chooses between right and wrong. For example, out of his personal judgement, he chooses to go for class, other than faking illness so as to keep in bed.

6. Appreciates Parents: He now begins to miss the closeness of his parents while in a boarding school and this forces him to appreciate the parents' efforts to educate him. He realises the love and care they had for him, to give up their small savings for his education. This then cements a lasting relationship and determination, never to let down their wishes in him.

7. Saving Culture: Children who join secondary school life, come to understand and respect the value of money, most especially those in boarding schools. This is because, they realise how the saved pocket money sustains them through the term. Over years, they therefore learn the good culture of saving every single shilling before it is spent anyhow.

8. New Friends: He is likely to get new friends in secondary. This adds to the number of old friends he had earlier on acquired. The advantage about accumulating friends and keeping them, is that they become one's social contracts. Today in Uganda, it is not how much one knows but rather whom one knows.

9. Cultural Exposure: The coming together of different students from different cultural back-grounds helps them to appreciate different cultural virtues. This makes it easy for such stu¬dents to leave together in harmony without any friction, which fosters national unity.

10. Social Exposure: This is to do with the tolerance of children as they mix with others of dif-ferent profiles in different schools. For example, in secondary schools there are children from rich families, the poor, royal families, the average families and the politically famous

ones. Secondary school students reap from all this.

. Challenge to Excel; Since secondary school head teachers labour hard to take the best stu-dents from Primary Schools, it creates a competitive situation in academics. Each of these new students will face the challenge to excel over the others. This inevitably helps to improve on their performance.

Maturity: The exposure of the child to the outside world helps in developing his character to maturity. This is shown in how he stands suffering, feels for others, acts patiently and remains steadfast to his established principles.

Personal Health: The student will be faced with the task of developing a personal concern for his health. From the knowledge he has acquired, he will wash hands after toilet, sleep under a mosquito net, avoid reading in dull light, take care of the menstruation cycles etc. This is not done just to please the parents, but for his own good health.

. Developed Talents: In the event of seeking recognition and acceptance in the new school, the student could show off to prove his inborn potentials. This helps him to develop fiirther his talent, which could turn him into a star, thus being a pride to the school. Who knows, his fiiture survival could depend on this developed talent!

. Potential Leaders: As students advance in their academic line, they equally face the chal¬lenge of taking up more leadership responsibilities in secondary school. Many become Pre¬fects, Monitors, Scouts and Guides, which gives them a good experience in leadership.

. Nationalistic: Students in secondary schools are said to hold a broader view of the country's problems on the ground. It is at this level, that they begin to debate on issues cocerning their country's economy, politics, culture etc. For example, Yoweri Museveni at Ntare High School and Dr. Aollo Milton Obote at Busoga College Mwiri.

. Focusing Ahead: When a student joins secondary school, he begins to nurse dreams about the fiiture. It is such dreams that give a right focus to the student's fiiture career. This as a result, would determine the kind of subjects he would lay his emphasis on.

Negative Changes (Challenges)

Changed Environment: Joining a new school could mean to go to a new environment. This becomes a problem, particularly for those moving to distant boarding schools where a new climate could affect their health and therefore their performance.

New High Costs: The student would face new costs of the initial requirements of the new school. For example. Identity Card, uniform, photographs, papers etc.

New Subjects: The student will inevitably encounter new subjects on the curriculum. This means that he has got to double his effort than ever before, despite the challenges of being new in the school.

More Subjects: Students would inevitably experience new and more subjects on the curricu¬lum. The change from four subjects to twelve subjects is not an easy task to anybody.

New Teachers: There will be the problem of getting familiar with new teachers. It should be understood that, different teachers have got different personalities, thus causing different

effectiveness in teaching.

6. Loose Old Friends: Certainly, the new students lose the old friends and face the task of making new ones. During such a time, one could feel lonely with no companions.

7. Bullied: New students suffer the risk of being bullied by the senior and older students. This involves torturing and could cause injury to the victim, leave alone loss of life. Bullying is actually more rampant in Boarding Schools.

8. Inferiority Complex: The new students could also suffer inferiority complex before their old colleagues. This could lead them to mistrust the members in the new school. That is why, they could choose to live a low profile life.

9. Gender Issue: In case the student is from a single sex school and is to join a mixed school, he would meet the problem of adopting to the new set up. The student will definitely take time and effort to learn how to conduct himself and even interact with others. This gives him a sense of gender balance.

10. Lack Acceptance: The new student struggles to seek social recognition and acceptance in the new school. He could do many things even beyond his ability, for the sake of trying to please others for approval. This is energy draining and stressful.

11. Obedience Pressure: He could face a pressurised obedience. Both the authority and the rest of the students could expect him to perfectly obey the school rules and regulations. New students usually find themselves unnecessarily restricted.

12. Bad Groups: New students face the danger of associating with bad peer groups, which could.5 wrongly influence their decisions. This is because, such bad peer groups tend to take advan¬tage of the weak position of the new students and wish to have an influence over them.

13. Rigid Demands: New students face the challenge of adapting to the new timetable, especially where they have to shift to different rooms for different subjects. This could cost them much time waste and failure to settle early in time before the lesson starts.

14. Adjustment Problem: Different schools tend to have different procedures of doing things. The new students therefore, would face the problem of adjusting to the new system early enough before he is regarded as disobedient. For example, failing to tell in time, when and where the assembly takes place.

15. Change of Diet: There is the challenge of coping up with the strange type of food served at school. Most schools in this country actually depend on posho and beans through out the year. This kind of diet gives the new students a tough going, since it is never prepared as deserved.

16. Institutionalism: Lastly but important. Life at school tends to be strictly formal as opposed to life at home, which is informal. The new student, who has joined a boarding secondary school will therefore face the challenge of coping with the streamlined or programmed life, which is so rigid. For example, compulsory preps, numerous roll calls, early supper; rising on bell gongs etc. This is what is known as institutionalism.

Changes caused by money in a modern society such as Uganda

long as money remains a medium of exchange for goods and services, it occupies an influence place able to cause changes in any society. Such changes are usually double fold i.e. positive changes and negative changes.

Positive Changes

Evangelism: Money has assisted in conveying the Gospel across the country, in an effort to transform Uganda into a God-fearing nation. International Tele- evangelists like Benny Hinn and Joyce Meyer have huge budgets behind them. The installation of Light Television (LTV) and Top Radio is huge money itself

Scriptures: Today, God's word has been made readily available to every Ugandan, through the donation of money to Uganda Bible society. This has had the Bible translated into every local dialect (language) in the country for easy understanding of the scriptures.

Church Construction: Through donations from abroad and the local contributions, church structures have been improved and modified. Modem Cathedrals have spring up with electronic music organs. For example, Robert Kayanja's Modem Cathedral at Rubaga Miracle Cenfre.

Church Projects: There are many income generating projects that the Church has put in place for her self-sustainance. For example, The Anglican Church operates YWC A, YMC A and Heifer projects, while the Catholic Church has established Rural Centenary Development Bank, the Marianum Printing Press at Kisubi.

Tithes and Offerings: Through the use of money, Ugandans are able to give to God a tenth of their earnings as instructed in the Bible (Malachi 3:10). The money offered helps in support¬ing the Church's ministry.

Charitable Organisations: The church has used money to find organisations that render charitable service to the needy and the destitute. Such church organisations include, World Vision, Compassion International, Africa Foundation for the street children etc. These have helped to transform lives of orphans, widows, refugees and the disabled.

Hard Work: The fact that money is limited and scarce, it is not readily available to any anyone when needed. That is why, Ugandans have no option but to work extra hard so as to cam the Uganda shilling. It is out of hard work, that people prosper and change their livelihood.

Basic Needs: These are the essentials of human life, without which Man can hardly survive. These include water, food, shelter, clothing, medical care and education. Today, any Ugandan can easily attain these basic needs without necessarily producing them, but simply using money to acquire them.

Standard of Living: This refers to the welfare of the people in a given country at a given time. Given the availability of money, many Ugandans have been able to improve on their well-being. They get in positions to live in tile-roofed houses, own fancy cars, possess internet services in their homes, upgrade their careers through education etc.

10. Quality Education: The availability of money makes quality education accessible to man ordinary Ugandans. This is because, good schools with trained and experienced teachers charge more school fees.

11. Leisure Diversity: Leisure as a rhythm of life remains significant for the betterment of human life. Money makes Ugandans diversify their leisure activities say, watching live music shows, competitive football matches, classic films, exciting drama etc.

12. Improved Health: Good health standards are easily achieved through the use of money. Ugandans are able to visit reputable medical services eat the recommended food stuffs for good health and living good health lifestyles exercises in the gym.

13. Dowry: Money has made the payment for the bride price quite convenient than it is used to be In the first place, it is portable and it leaves room for negotiation in case a big figure is demanded. Money also helps the payment of dowry to be done in installments.

14. Development Projects: Money savings are used in starting projects from which revenue is raised through taxes. Such revenue acquired is then used to develop the country's social infrastructures like roads, electricity, telephone services, water etc.

15. Peace and Stability: Lastly, money is today used as an object of negotiation between the state and the rebel groups. The country has of late enjoyed peace and stability after paying off the rebels to abandon their rebellion for the sake of national security.

Negative Changes

1. Materialism in Church: There is a tendency of church leaders to put their concern on material gains, other than the spiritual interests. Many church leaders today have been tempted to divert church funds for their personal gains. In fact, such materialistic preachers have always emphasised giving money as they preach, other than taking concern for people's spiritual we fare in general.

2. Man's Evasion of God: Whenever Man gets all the money he wants, there is always a tendency of turning his loyalty away from God. He looks at money as an answer to all his puzzling problems other than God. He therefore spares less time to worship God, since he uses all the time to plan for the money.

3. Discrimination in Church: People tend to be graded according to the amount of money o wealth they reflect to posses. The church has also adopted this attitude towards her Christian members. There are the poor, the working class and the rich within the Church, but are not given equal treatment because they donate differently to the church.

4. Enemity: People who once lived in harmony and understanding, could turn to Jealousy, hatred and murder just because of money. In case an individual did not wish well another to attain success in getting money, there would be a rift in their relationship.

5. Robbery: Money has so far remained the most tempting form of wealth. Even the most respected religious men, fall from their glory due to the temptation of money. Presidents, Ministers. Professors and clan elders with whom money is trusted, have robbed Uganda.

6. Family Neglect: Money has left recognisable homes that were earlier known to enjoy peace and harmony, completely ripped apart. Husbands who work extra hours till very late in the

night in search of money, do so at the expense of the emotional well-being of their families. Mothers, who go to work in search of money, leave the responsibility of caring for their chil¬dren and husbands in the hands of the house girls, which is unfortunate.

Prostitution: Since prostitution is the exchange of money for sexual relationship, it suggests money as the primary factor that sends the young girls on the streets to sell their bodies. It is also the accumulated money that prompts men to Weep

hunt for prostitutes and schoolgirls.

Self-Praise: Even an individual, who was known to be humble, simple and generous to others, could easily be changed into a proud, boastful and arrogant person. That is when he considers his money as an end in itself, with no regard to the importance of the relationship with others around him.

Rural-Urban Migration: People move from rural areas to urban centres in search of more money. This causes the rural- urban migration problems as shall be shown later.

Famine: Farmers in rural areas, are always tempted to sell all their food in urban markets, in search of money. The danger with this, is the emptying of food stores, which could expose rural families to the dangerous risk of famine.

Commercialised Education: Many Private schools have sprung up, with the sole purpose of making quick money. Such schools with commercial interests have actually not helped to genuinely educate the children, but instead cheated for them examinations as a cheap way of winning the attention of the public.

Exploitation: The workers' salaries are sometimes delayed deliberately or even totally robbed as the employer puts this money to his personal use. This exploits the workers and discour¬ages hard work.

Commercialised Justice: Top ranked lawyers, who demand for much money before render¬ing judicial service, deny this chance to the poor. This leaves the rich enjoying justice, even when they may not be innocent.

Cultural Abuse: To a reasonable degree, money has caused erosion in the cultural virtues of our time. For example, the payment of dowry that was in form of cows, goats, local beer, chicken and crops is taken as a source of acquiring money. This affects the smooth flow of the marriage arrangements

. Manipulation of Masses: Many politicians that have ruled Uganda have all used money to bribe for support to keep in power. This is particularly true during the election time as they solicit for votes. This becomes dangerous to the country because, it's the already corrupt politicians that end up buying their way back to power, to be in charge of the country's wealth.

.Foreign Influence: Lastly, the need for the foreign money i.e. dollars and pounds to develop the country, has left Uganda operating under the direct influence of the World Bank and IMF. Uganda has had to take up the harsh policies from them, which are never friendly to the ordi¬nary people.

Changes caused by Modern Science

This refers to the transformation of society to better standards, as a result of the introduction o advanced technology. The changes caused are always double fold i.e. positive and negative.

Positive Changes

1. God's Kingdom: Modem Science has helped in spreading the Gospel of Jesus Christ across the world with much ease. Public address systems, television networks, radio Communica¬tions have all played a great role in establishing God's Kingdom on earth.

2. Church Sustainability: The Church has taken advantage of science to modify its projects that help to sustain its operations. Computer services and telecommunication systems have all been employed in the day to day running of the church affairs.

3. Mechanised Homes: The use of the electric appliances in most homes today, has improved the well -being of many families. Such appliances have made the usually tedious domestic work rather simple and easy to go about. For example, cookers, kettles, refrigerators etc.

4. Science Education: Science as a subject has been introduced in most institutions as a basic subject for anyone who goes to school. In this era, the minimum knowledge of science has become inevitable for one to survive. Science experts are being trained in both tertiary and university institutions, so as to measure up to the technological demands of our time.

5. Modern Work: Most organisations have their work computerised and mechanised with high technology. For example, in Western Europe and USA, Robots are employed to ease work, reduce time wastage, increase out put etc.

6. Communication: Modem science has put in place efficient communication network that has ably brought the world close as a global village. The introduction of Celtel, MTN and Mango, make it possible for one to communicate with anybody anywhere and at anytime.

7. Medical Care: The improvement on human health has greatly been facilitated by modern science. Modern equipment like X-ray machines, microscopes, erasers (HIV test machine) among others, are now available in most hospitals and medical centres.

8. Information Transfer: Modem Science has also been important in conveying information across with efficiency. Modem technology used in printing newspapers, radios, televisions, fax and internet have amazingly used information flow across the world.

9. Man's Shelter: There has generally been an improvement in the shelter for Man. The condi-tions of these houses have improved to permanent structures, which can stand the tropical rainstorms of Africa. It's now a story of the past to build a grass- thatched house. Tile-roofed houses are now steadily on the increase.

10. Food Production: The quantity and quality of food produced today has tremendously im-proved due to modem science. Most farms are commercialised and mechanised. The crops and the animals have been subjected to hybrid methods to improve on the quality and quantity of output. This has guaranteed food security against scarcity for such countries like USA, Canada, China etc.

Improved Transport: Modem Science has also helped to improve the means of transport. Today Man can travel on land, water and by air, to any destination in the shortest time possible. Explorers would take several months to travel from Europe to Africa, the same journey takes hours today.

Leisure Diversity: Science has helped to bring a variety of activities in leisure as a rhythm of life. Today one can hardly experience boredom as a result. Technology has brought with it computer games, video games, music on headphones, ringtones etc.

Profitable Trade: Science has put in place cheap means of carrying out transactions. The use of internet or online shopping offers customers all the information regarding the products in which they want to deal, without necessarily moving to the selling centres physically. This minimises the uncalled for expenses and thereby making the business transactions profitable.

Security: Modem science has helped particular nations in tightening their security against any intending aggressors. Such countries have mechanised their Armies with highly sophisti¬cated weaponry. This has safe guarded the lives, property and boarders of such countries to live in peace.

Tax Collection: Any country on this planet would need the revenue collected from the taxes, for the development and well -being of it's people. Modem Science in this case has helped in tax assessment and its collection through the computer systems. This ensures the maximisation of the revenue collected and minimises any dodging of taxes.

. World Peace: Lastly, modem science has assisted in forging unity in the world. When coun¬tries get to leam of technological capacity each has, they develop long term respect and mu¬tual relations with each other. They concem themselves with developing and protecting their scientific findings together without rivalry. This eventually promotes peace among the devel¬oped nations which would otherwise attack each other e.g. the USA Pact with North Korea.

Negative Changes

Neglect God: Modem science has rendered man very busy to spare anytime time for God. The discovery of computers for instance, has replaced God's place in Man's life, as they pro¬vide quick answers many questions e.g. Google Website.

Kills Life: Modem science has on one hand eased the destination of human life. For ex¬ample. Bin Laden fixed nuclear bombings on the American Embassies in Nairobi and Dar-es-salaam, leaving a death toll of at least 250 people on that fateful Friday, August 7\*^ 1998.

Increased Accidents: Accidents that threaten human life have been accelerated by the diver¬sified transport means. The forms of transport i.e. road, water, rail and air, increase Man's risks as he travels.

Environmental Problem: Scientific advancement has to a reasonable degree been unfriendly to the environment. For example, bulldozers that harvest trees for timber have instead cleared massive forests leading to desertification. The polythene bags 'Buvera', made out of petro¬leum by-products, have crippled Uganda's used to-be fertile soils, given the way they are dumped.

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5. Destroys Relations: Modern technology breaks the social relationship that would otherwise exist between the workers. This is because employees find it easy to consult their computer for information (Google Website), rather than their immediate bosses. This is dangerous because it suffocates the chain of information feedback.

6. Unemployment: Modem science has resulted into joblessness of even skilled workers. This is because, science puts machines into a position of doing most of the work formerly done by a large number of labourers. Any employer for that matter, would find it unavoidable, but to lay off the idle labourers from work.

7. Cultural Erosion: Since technology mainly comes from Western Europe and USA, it has left a negative image on the African cultural heritage. The indigenous culture is looked at as unable to measure up with the modem generation, since it can't provide solutions to the puz¬zling modem problems.

8. The Internet: This is a worldwide information network that is freely obtained from any com-puter that is connected to the international network system in any country in the world. The problem with this kind of technology, is its lack of a selective system to safeguard the young people against their exposure to any immoral information on it, for example pornography.

9. Sexual Immorality: The scientific contraceptives that control unwanted pregnancies and the sexually transmitted diseases (STD s), has on one hand encouraged immorality among the young people. The contraceptives like the pills and condoms have tempted young people to get involved in sexual immorality at a tender age.

10. Abortion: Modem science has enabled a fast process of committing abortion among women This has attracted the involvement of young girls in schools. In biblical sense, this violates God's purpose for pregnancy. No man whatsoever has that right to end another's life.

11. Family Relations: Modem science could also interfere with man's social relations with the family members. In situations where the husband or the wife gets pre-occupied with his computer, watching TV, playing music etc. could eventually leave the family members as strangers.

12. Idleness: The fact that modem science exposes man to a diversity of leisure activities, he therefore gets easily withdrawn from hard work. This is especially true with the young people who find it exciting at any time to play computer games. Play Stations, Ipod Music, watching films etc. This renders the young people idle. It is said, "An idle mind is a devil's work¬shop". That is why, later they take to alcoholism, smoking, fornication, 'drugs' etc.

13. Unbalanced Development: Since advanced Technology concentrates in urban areas as op-posed to rural areas it causes an unbalanced development. Eventually, people abandon the rural areas for urban areas with negative consequences.

14. Poverty Hit: Young economies like Uganda, would easily get drained if they were to acquire the up to-date technology. The expense, at which the advanced technology is obtained, would leave many African economies poverty hit. For example, the purchase of Aircrafts, military hardware, road construction machinery etc, would cripple such economies.

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Present Situation

5. Foreign Influence: Developing countries like Uganda have had to get influenced by the de¬veloped nations from where the advanced technology comes. Like it is said, "A beggar has no choice", that is why foreign organizations like the World Bank and IMF dictate terms along which the country has to be governed even when they are unsuitable for the country.

Changes caused by rural-urban migration

This is a situation where migrants leave the rural areas for urban areas. There are factors that tend push people from rural areas to urban areas. There are also other factors that tend to pull people to urban areas. The push factors are found in rural areas, whereas the pull factors are found urban areas. So, the causes of rural-urban migration are actually the advantages that the urban areas have over the rural areas as given below:

Economic Factor: Urban areas tend to have more and better economic activities than rural areas. People therefore migrate to urban areas in search of the economic activities, where governments allocate them e.g. banks, insurance, shopping malls etc.

Social Factor: More and better schools, hospitals and tapped water are found in urban areas than in rural areas. People therefore find it rewarding to migrate to urban places to enjoy the social services for which they pay tax.

Cultural Factor: Young people, who look at their indigenous culture as rigid end up running to towns. Cultural norms like women's circumcision, heavy bride price, forced early mar¬riages, moral strictness among others, scare young people.

. Land Factor: In rural areas, each individual family prefers to settle on fertile land yet this is limited. Following the increase in population, some people end up being landless, and the end result is to migrate to urban places. For example, the Bakiga of Southwestern Uganda.

Political Disputes: People in rural areas tend to move away from their villages where they might have encountered a political misunderstanding. Often they relocate in an urban area to seek peace. For example, if an individual held different political ideologies and is being perse¬cuted by those in authority, he would run off to town to hide in the crowd.

. Social Disgrace: This refers to a shameful act committed by an individual in a given society. People who disgrace themselves are usually isolated in society and treated as social outcasts for their bad acts. For example rape, incest (sex with relative), cannibalism (Eating human flesh), epilepsy, madness etc make the victims of these circumstances run to urban places to hide.

. Unreliable Harvests: The earnings of the rural people have always been unreliable, since they depend on the unpredictable crop harvests. That is why, they go to urban areas in search of a different kind of earning. They have always preferred a fixed earning of the urban areas to a seasonal earning of the rural areas.

Employment Opportunities: There has always been a general belief that there are ready jobs in urban centres. So the people in rural areas move to urban areas in great numbers, anticipat-ing ready employment. The trouble is that, there is not always enough employment opportu¬nity for them, so they remain unemployed in towns.

9. Wage Increases: Whenever people in rural areas hear of a wage increase for the government employees, they then rush to urban areas to have their way into government employment, so as to enjoy the regular increments. This is usually after the annual budget reading.

10. Theoretical Education: The kind of education in our schools today, is more theoretical as opposed to practical education. This as a result, prepares such students for white-collar jobs. These are the office jobs. In actual sense, such jobs are found in urban areas, thereby causing rural-urban migration.

11. Civilised Life: Generally, the standard of living in urban areas is higher than that of rural areas. The rural people have actually taken the high standard to be of a civilised life, where modem scientific facilities make life so easy and pleasant than in rural areas.

12. Social Amenities: These are the recreation facilities that are found in town places and make life pleasant. These include cinema halls, disco halls, theatres, stadiums, nightclubs etc. Young people move in large numbers to urban areas to enjoy these social amenities.

The dangers of rural-urban migration

1. Unemployment: As people migrate to urban areas, they are usually surprised by the few jobs available that can't accommodate all of them. So many of them get unemployed there and simply loiter around the streets as idlers.

2. Creation of Slums: The lack of enough accommodation for all the migrants leads to the creation of slums around the urban centres. Such slums have always been surrounded with poor health conditions. Besides, the slum structures do give a bad image of the urban centres.

3. Erodes Culture: The migrants in a single urban centre with varying cultural backgrounds, destroys the originality of each culture. The traditional cultural virtues of each tribe get eroded away. This sets in place a permissive society lacking recognised cultural norms.

4. Increased Crime: The idle people on the streets could easily be victims of crime. This is because, an idle mind always is a devil's workshop. That is why, many will take to smoking, 'drug'- taking, fighting, pick -pocketing, gossiping etc.

5. Gambling: This concerns playing games of chance. Due to the lack of jobs, young people tend to resort to gambling to cam a living. The problem with gambling is that it subjects the player to risks, which could affect his future survival. Besides, it encourages laziness, disre¬spect for money, and lack of creativity at work. Examples of gambling include; playing cards "matatu", Jada games, casino games etc.

6. Prostitution: Many young men and women would resort to surviving on the exchange of sex for money. Prostitution has become common on Kampala streets, say Speke Hotel, Main Post office and Angenoir discotheque. God condemns prostitution.

7. Food Shortages: The migrants happen to be the most energetic ones, who would help in producing much food. Most are of the age's 20-35 years. They leave behind the elderly who are physically weak to produce inadequate amount of food for the urban people. This as a result, spells out food insecurity for the country.

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Rising Costs: The increased migrants in urban places cause the prices for goods to rise. This shoots high the cost of living in urban areas, which makes life stressful.

Increased Accidents: As more people rush to live in urban places, they lead to the increase in the road users. There will be more motorists, cyclists and the pedestrians on the roads. This increases the risk of accidents on roads for that matter. No wonder, road accidents, remains one of the major threats of human life in Kampala.

Environmental Problem: Due to the shortage of accommodation for the ever-increasing migrants, many of these resort to live in slums. Besides, many of these have no pit latrines, so the occupants simply dispose off their waste in the open trenches that flow towards the neigh¬boring swamps, rivers and lakes. This is not only disastrous to the environment but human life as well.

Government Expenditures: Lastly, rural-urban migration leads to a concentrated population in urban places. It therefore becomes necessary for the government to spend more on social services for the population. For instance hospitals, schools, telecommunication, water supply and electricity supply. This reduces the government savings for other developmental projects.

Changes in the Church in Uganda today

The church was introduced in this country way back in 1877 for the Protestants and in 1879 for Catholics. Since then, over 120 years ago, a lot of changes have taken place within this important institution. However, the positive outcomes are titled as the achievements and the negatives e the shortcomings.

The Achievements

Fellowships: The church recognises the importance of meeting regularly. During such meet¬ings, spiritual aspects of the Christian life are shared to enhance spiritual growth.

Prayer Meetings: Days have regularly been set aside for Christians to always meet for prayers. Christians from different churches have for instance prayed and fasted for peace in Uganda.

Evangelism: Unlike in the past, today the church has gone out of their building structures to preach the Good News. In this way they have brought the Gospel right where the people dwell through open crusades by renowned evangelists.

Bible Study: Some churches have in place arrangements for regular scripture study for their followers. This has been key in influencing people's attitudes towards God's word in their day-to-day lives. For example, the bom-again Christians {Balokole).

Bible Translation: Based on the English Bible that was introduced in the country by the missionaries, the indigenous church has played a big role in Bible translation. The original English Bible has been translated into all the major local languages in Uganda, with the assis¬tance of the Uganda Bible Society. This has brought God's word close to the people.

. Christian Literature: Never before has the church ever come up with massive supply of Christian literature as it is today. This literature faces the task of combarting the ever increas¬ing pornographic literature that the world offers.

. Media Ministry: Given the advanced media technology in the country, the church has grabbed

the opportunity to be on air. Most outstanding has been the Introduction of Lighthouse Television. The FM Radio stations include Salt fm Top Radio, Impact Radio and the Catholic Maria Radio Through the media, the church has made its way right into people's homes.

8. Sex Education: The church, through her organisations, has been instrumental in clarifying about the false information on sex with the young people. This has helped the adolescents who face sexual challenges to make their choices in life correctly. Sex education is one subject that was always avoided by the church, as a sensitive issue not to be discussed in public.

9. Acted Faith: Many churches have emphasised the promotion of practical faith. This has influ-enced many Christians to pray for their needs, as they expect miraculous responses thereafter.

10. Marriage Support: The church has taken concern for the survival of the marriage institution It has encouraged the formation of dynamic groups like Mothers' union. Father's union and the married clubs, who later use these platforms to share their challenges and strength in marriage.

11. People's Voice: The church has been at the forefront, acting as a voice to the voiceless. It has ably advocated for people's human rights to be respected. Through the Joint Christian Civic Education Organisation, they have made the women know their rights to vote and even to con-test for leadership.' The other minority groups, whose rights are abused, have been assisted in their cause e.g. the elderly, the widows, the orphans etc.

12. Charitable Works: The church has established charitable organisations, through which free service and material support is rendered to the needy. For example. World Vision, Compassion International, Action AID etc. have been key players in supporting orphans, widows, the elderly, the disabled, refuges and prisoners.

13. The Youth: Unlike in the past, the church today has laboured to involve the youth in its affairs. Through the youth clubs like YMCA, YWC A, Nsambya sharing Youth Projects, Youth Alive in Jinja etc. The young have realised their significant role in the church in areas of choir, evangelism, sports, drama etc.

14. Mobiliser: The church has successfully provided a mobilising platform, through which govemment programs and policies are passed on to the general public. Elections in the country, AIDS awareness, L.C. meetings. President's visits etc. are all co-ordinated through churches for effective mobilisation of the masses.

15. Peace Initiatives: The church today no longer sits back and watch political uprisings distabilise their countries. It has on several occasions acted as a mediator between governments and the rebellious groups. The Catholic Church in Uganda is on record for its stand in favour of the peaceful means to resolve the northern rebellion as opposed to the govemment's military means.

16. Self-Sustenance: The Church has developed interest in projects that are income generating for her self-sustenance. For example, the Anglican church runs the Uganda Bookshops and the Uganda Martyrs University, the Catholic church runs the Centenary Bank, St. Paul Bookshop and the Marianum Press, while the Adventist church runs the Maranatha Printery and the Bugema

Educational Complex from Primary to University. Shortcomings

Emptied Baptism: The original meaning of baptism has lost its sense today. It has turned into a fashion, simply to do what others have done. It has been reduced to a mere ceremony of getting a second name.

Abused Gifts: The gifts of the Holy Spirit have on one hand been used for show off Chris¬tians who exercise any of the gifts like speaking in tongues and prophecy, boast over other believers and regard them as less spiritual, which indeed is unchristian.

Disunity: The church has experienced a lot of division amongst Christians, sometimes the misunderstanding starts from minor differences.

Selfishness: The good habit of sharing which was typical of the early church, has remained a story of the past. In the present church, there is a lot of individualism in which some Christians mind about their own affairs.

Rehearsed Sermons: Many preachers prepare their Sunday sermons from what other preach¬ers had preached and they simply copy their style of presentation. It should be understood that a message prepared from the mind reaches Man's mind, while that given by |lie Holy Spirit reaches people's hearts.

Discrimination: The church today has the tendency of favouring a class of some people and disfavoring others. For example, the rich and the working class are always given special seats in church, while the poor and the ordinary men are never given any concem.

Personal Differences: Some church leaders have tumed the church pulpits into platforms from where they voice their differences and gmdges. This undermines the respect and glory, God's house is meant to reflect before his people.

Church Funds: There has been the misuse of Church funds for selfish interests. The money meant to work on God's ministry is diverted to meet personal affairs. This cripples the work of the church.

Controversy on Sex: Largely, the church has in the past given a raw deal to sex education. Some of the opinions that the church holds tend to be controversial in view of the general opinion. As a respectable institution, the church has not come out straight to present a down-to-earth view on sex and condom use in respect to the AIDS pandemic. It has instead preferred a vague stand, which becomes hard to define. For example, while some churches do not sup¬port sex education and condom use, their youth already are involved in sex and not ready to abstain anyway!

I. Family Example: Some church leaders have failed to portray a good image before their fami-lies. This has resulted into such priests' children behaving as hooligans, which contradicts their parents' role.

..Materialism: There is a growing tendency of materialism in the church. Many of the church leaders are involved in commercial deals that have to do with smuggling, in which they delib-erately dodge taxes under the cover of importing church goods.

I. Sexual Immorality: ShameftiUy, the rate of sexual immorality among Christians has increased.

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For example, one Ananias Maciminto, a Brazilian Pastor of Universal Church, was caughtf handed, having anal sex on a 15 year old school boy at Entebbe Resort Beach on the Nover 10\* 1998, after paying the young boy 20,000/=. The records are in the Monitor of Nov. 1998.

13. Leisure Abuse: The church has pre-occupied its followers with night prayers, seminars, bill studies etc, in their would be leisure time. As a result, the workers get deprived of enough 1 to rest and relax. This could badly affect their efficiency in work, hence standing the risk to \ dismissed.

14. Political Interference: The State has on many occasions accused the church of interfer with the political affairs in the country. Sometimes the church has appeared to be sympathe to the rebellious groups, more so when the state pushes for military means to solve a rel lion, while the church opposes it for peaceful means.

15. Too Busy: There is too much activity in the church today, that God is given little time, leaders themselves hardly find quality time of prayer to God.

16. Religious Rituals: There is much emphasis laid on the religious practices than understand ing what those rituals actually mean. For example, making the cross sign, reciting memorise prayers, reading the Rosary, observing Ash Wednesday etc, yet these remain unapplied in i day- to-day lives of the Christians.

17. Power Struggles: Most obvious to every one in this country, is the power thirst our religiou leaders have involved themselves into. The church has been used as a springboard to getpowe of influence, money and glory. That is why, many churches have their leaders at conflict, wish^ ing to finish off the other.

CHANGE IN AFRICAN TRADITIONAL SOCIETY

The African traditional society was that community in Afiica, before the introduction of Christianity j and modem scienc^ This however, does not mean that the Afiicans knew nothing about God. The] African people recognised how the forces of change were unavoidable. That is why, they took up the] responsibility to prepare the young ones to manage the influence of changes for their own benefit. \

What did the African traditionalist put in place, so as to cope with the

sudden changes in life?

1. Birth Rites: Religious ceremonies such as offering sacrifices were performed whenever a child was expected and even this followed after birth. These acted as a welcome gesture and thanksgiving to God for the new Man. In actual fact, these rites were meant to evoke God for his blessings upon the baby as he encounters the challenges of change.

2. Naming the Child: The child's name was chosen carefully during the naming ceremony by the relatives and fiiends. This is because, names in Africa were meant to focus on situations of changes in life and ways of handling them.

3. Twin Rituals: The birth of twins was an unusual occurrence that special religious ceremonies had to be performed for them. As a matter of fact, 'twins were considered to be a sign of misfortune.' After all, their chances of survival were limited, compared to single births. There¬fore, people were shocked when twins were bom and would suspect that they would die, which

African Traditional Society

often happened. So, the twin rituals helped to prevent the misfortune of producing twins from happening again, and to evoke God sustain those who were bom.

Changing Names: It was an established cultural ritual in African community to respect the influence of twins in changing the names of the rest of the children in the family. A child who was followed by twins had his name changed, whether young or adult. The Baganda would name hat child Kigongo. The rest of the children who would follow these twins would have their lames pre-determined. For example, Kizza was for the immediate follower of twins, then Caggwa, Kityo, Kitooke in the descending order, in a Ganda Family.

Distinction of Gender: Once a child was born, it was never referred to as a baby. From birth, a distinction was clearly made that the child was to be changed into a grown up man or woman. This was influenced by the challenges of change he was set to face as an adult. Each day that passed was seen as another step towards his maturity to stand alone as an individual.

Introduced to Spirituality: In traditional Africa, each individual had to be introduced to his aod. He was understood as one above the influence of change. That is why the Baganda re¬ferred to him as 'Ddunda'. So, in the event of changes, they sought God's assistance to cope with the challenge of changes.

Respect of Rituals: A ritual is a form of carrying out a religious action or ceremony. It was a means of communicating something of religious importance through words, symbols and ac¬tions. Through the observance of rituals, the young and the old learned how to cope with changes in life. Examples of such rituals included marriage rituals, naming rituals, twin rituals, planting rituals, harvest rituals, funeral rituals etc.

Puberty Initiation: This took place in life when a boy or girl had just reached the adoles¬cence stage. The initiation helped to bring together one's youth and adulthood. The childhood stage of living a passive life was automatically changed into an active life. It is the puberty initiation that bridged the male with the female, fatherhood with motherhood, since it gave the official permission for one to get married and bear children. The father would play a role of grooming his son into a man, who positively copes with changes. The Aunt was equally respon¬sible for the girl.

Adventurism: Young people were always encouraged to pursue heroism. They were told that the world is full of tough challenges, but they equally had to face them with toughness, in the African way. Through folk tales, proverbs, riddles, songs and legends, they were taught to be fearless, bold and courageous in the face of negative changes.

Community Service: Every person living in African society was entitled to offer selfless service to his community. This is locally known as 'Bulungi bwansi'. It was communal service from which a person never expected any personal gains for the service offered. Everybody in a given community was supposed to help in fighting negative changes that had been identified by those in authority. For example famine, road construction, funeral, fighting etc.

. The Blood Pacts: The African people had always encouraged friendship and mutual under¬standing among the community members. They discouraged misunderstandings and conflicts, for they would cause hatred, malice, jealousy, wars and deaths. So they advocated for family bonds made through blood pacts 'Omukago' between identified families. They exchanged

coffee beans, soaked in each other's blood and chewed it, after vowing never to betray the relationship as the community witnessed. Any one who violated the pact was believed to suffer a bad omen 'Kisiraani' and would be socially isolated.

12. Gateway to Marriage: There was an opportunity for the young people to be prepared for marriage. They were taken to a private place and were briefed on their traditional rituals, beliefs and how to raise a family. Nobody got married before going through the initiation of gateway to marriage.

13. Fixed Marriages: In African traditional society, marriage was viewed as one between families. That is why the parents would pre-determine their son's partner from a family they knew. This is because, they considered their children too ignorant about the challenges of changing from single life into a married life.

14. Loyalty to Elders: The elders were considered to have all the wisdom, foresight and authority to give advise on the challenges of change. This was because, an elderly person was believed to be close to death and therefore close to the spirits.

15. Mediators: These also were important in guiding the people whenever a tragedy beyond their human reason had fallen. For example, a divine healer would be approached in case one was inflicted with witches, madness and any other strange disease.

16. Unending Life: It was generally believed and taught that the dead continued to live in the spiritual world, even though their bodies had died and rotten. Their spirits were said to pay homage (visit) to the living relatives in dreams and thoughts. This helped in lessening the heavy shock of the tragedy of death.

CHANGE IN THE CHURCH HISTORY

The use of the words' Church history' refer to the period that followed Jesus' ascension to heaven He had handed over the work of the church to his Apostles. It is therefore that time when the affairs of the Church were in the hands of the Apostles and their followers that is referred to a church history. A lot of changes did take place then.

How did the Apostles pass on the Gospel that caused changes in the early

church?

This concerns the methods through which the Good News was put across during the early days of the church. These were several.

1. Orally: The Gospel was preached by the word of mouth. This had actually turned out, as the basic method of passing on any information that had to be respected and taken seriously.

2. Letter Writing: The Apostles and other spiritually mature Christians would write letters to the newly converted Christians in various fellowships and churches. These helped in sfrengthening their knowledge about the Gospel.

3. Debates: Heated arguments were also never spared when it meant defending the Gospel. For example, Peter and John had courageously reasoned with the Jewish authorities that had considered harming the Gospel.

4. Good Examples: The Apostles and the rest of the early Christians never forgot the impor

Church History

tance of acting as examples to others to learn from. Being the salt and the light of the earth, they had to put into practice the message of Jesus Christ.

Catechism: This refers to the teaching of the basics of the Christian faith. It is locally known IS 'Katikisimu'. Teaching and instructing the Christian converts about the spiritual aspects in he Christian faith has become the order of the day.

Bible Study: Interpretation of the scriptures was done on routine basis. This helped the young Christians to get deeply rooted in the world.

Repentance: This is derived from a Greek word, which means to change. Repentance therefore had become a continued process, in which Christians and the non-believers had to confess their sins and tum away from evil and practice God's righteousness.

Baptism: Whoever had believed in Jesus' Gospel, had to take up baptism as a matter of principle. This was an outer sign or physical symbol that indicated that one was then a member of God's family.

Charismatic Gifts: These were the gifts of the Holy Spirit given to believers. The use of the gifts had actually become a tradition. They were important in keeping the believers under the guidance of the Holy Spirit. Examples of such gifts included speaking in tongues, prophecy, singing etc.

Miracles: The exercise of the power of miracles by the Apostles was meant to show how living and sound the Gospel was. For example, healing, casting demons, raising the dead etc.

Fellowships: Christians never neglected the habit of meeting together in fellowships regularly. Such gatherings would strengthen their faith. It was because of this, that at a place called intioch, believers were for the first time referred to as Christians because of their Christ-like behavior as a group.

Founding Churches: The Apostles took it as a task to begin churches afar and wide through¬out Palestine. From these churches the believers were fed on God's word.

Charitable Works: Support in form of alms, relief and donations towards the disabled, the ailing and those helpless, became an effective way of passing on the Good News of love.

Prayer: Through prayer. Christians continued to wait upon the Lord for the blessings prom¬ised in the Gospel. This showed the Apostles' total reliance and trust in God.

Eucharist: The participation of Christians in the Holy Communion would convey a summary 3f the Lord's story of love in the Gospel. This is because, the breaking of bread symbolised the crucified body of Christ, while the taking of wine represented the poured blood for Man's salvation.

What problems did the Apostles meet in building the early Church?

Christianity being a new faith, the Apostles had to meet several problems as follows:

Opposition Groups: There were other religious groups such as the Pharisees and the Judaizers who had proved a problem to the cause of Christianity. These groups had emphasised loyalty to

the law, circumcision and racial discrimination, which contradicted the message of the Go pel.

2. Persecutions: The Apostles were subjected to great suffering for preaching the Gospel. The Roman Government had actually ordered the arrest of the Apostles and put them to death. For example Peter, John, Paul and Steven were martyred.

3. Life Background: The Jews could hardly believe the Apostles as genuine messengers of God given their past background by their own people. For example, Saul who had persecuted a number of Christians and later became Paul could hardly be believed as a reformed man of God.

4. Language Barrier: Since the Lord had ordered that the Gospel be preached throughout the world, the Apostles had to encounter Language problem beyond Palestine. This is because, of all the Apostles, only Paul could speak Greek, the language used outside Palestine.

5. Cultural Problem: There was the problem of cultural diversity among the people that led to racial discrimination. This meant that the Apostles, who were Jews, had found a problem of meeting the acceptance of the Gentiles.

6. Distant Places: The Apostles had found it a problem to co-ordinate all the churches they had established, which were in distant places. This was due to the inadequate resources, poor transport means and fatigue.

7. A Few Labourers: The Church was growing very fast in membership and geographically which left a gap in the labour force. Even Jesus Himself had pointed out that "TheLabouren are few but the harvest is much " Matt. 9:37.

8. Poverty: Both the Apostles and their followers had suffered from poverty. They faced the challenge of providing the material needs to their families, on top of being committed to fill time preaching.

9. Resurrection Question: Both the government and the religious officials had rejected as lies, the story of Jesus to have resurrected. Many of the Apostles and their followers had to lose their lives for standing on the truth that Jesus had resurrected.

10. Disunity: Some Christians had caused a split amongst themselves. They were divided on ei¬ther following Peter or Paul. This weakened their joint stand to fight for the cause of Chris¬tianity.

11. Spiritual Competition: Some Christians had boasted of being more spiritual than others. This was started off by the gifts of the Holy Spirit each one claimed to posses e.g. tongues, prophecy, spiritual interpretation etc. This prompted spiritual pride and arrogance in the church.

12. Materialism: Some rich Christians had developed the attitude of exchanging their riches for spiritual blessings. For example, they would wish to offer their material possessions to the religious leaders for the forgiveness of their sins.

13. Intermarriage: Some Christians, who had intermarried with the non-believers, had caused a hindrance to the quick spiritual growth in many families. This is because, quarrels, fights and divorces had characterised the strangers who married the Jews.

14. The Educated: Apart from Paul, the rest of the Apostles were not well educated to be able to put up an intellectual talk or debate that would win the ears of the learned. As a result, they met

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a Stiff challenge from the well-educated Greek philosophers who boasted of eloquence in speech.

The Contribution of Missionaries in African Societies

The Missionaries were faithful men of God from both the Anglican and the Catholic churches, whose responsibility was to respond to Jesus' command, that the Gospel be preached everywhere, the missionaries were compelled to bring this Gospel to Africa by mid 19\* century. Apart n teaching the Christian faith and winning the African souls, the missionaries remained con¬ned that Africa needed civilisation along side, hence leaving behind great changes in Africa as hole.

Introduced Christianity: Against all the disadvantages of taking a trip to undeveloped Africa of then, the missionaries were spiritually committed to introduce Christianity to the conti¬nent. This is because it was God's will to establish his Kingdom every where in the world.

Built Churches: The missionaries were involved in a busy program of constructing churches, from where their converts would be gathered. These churches were built in permanent struc¬tures, which would stand against the fierce tropical storms of Africa. The churches were recognised, as God's holy places from where worship, prayers and fellowship would take place.

Scripture Distribution: The term scripture refers to the written word of God. While the missionaries were in Africa, they played a great role in distributing Bibles in Africa. This challenged the African leaders to see the truth in God's word for themselves.

Scripture Translation: The missionaries later translated the Bible from English to major ocal languages. For example in Uganda, it was first translated in Luganda, Runyoro-Rutooro and Kiswahili. This made it possible for easy understanding of the scriptures locally.

Indigenous Leaders: After introducing the Christian faith, they then trained the faithful natives in the skills of leadership to whom they later handed over the established churches.

Decampaigned Slavery: They helped in arousing the European conscience against the evil of slavery. That is why, later the church had to set free all the slaves and employed them on payable terms. For example Dr. David Livingstone had employed his former slaves, Sussi and Chuma on payment terms.

Women's Esteem: The missionaries had started off the struggle of restoring women's human rights in Africa. A woman had nothing to say in family matters, denied any role to play in public life, and often referred to as a cause for misfortune. Missionaries had to encourage the monogamous kind of marriage as opposed to polygamy where a woman's dignity is often abused. Tiat is why they involved them in church leadership e.g. in Anglican Church they were Reverends and Nuns and Sisters in the Catholic Church.

Improved Health: The health standard of the people was raised as a resuh of infroducing lealth centres and hospitals in Africa. In fact, most hospitals were built along side the mission centres e.g. Mengo Hospital alongside Namirembe Mission.

formal Education: There was the introduction of formal education, following the building of schools in most missions. This assisted in fighting ignorance and illiteracy among the Africans¬

can people. Examples of such schools include Mengo Senior School, Namilyango College, Peter's Nsambya, Gayaza High School etc.

10. Foreign Languages: The coming of the missionaries introduced foreign languages in Africa. These included English, French, German, Italian etc. This helped in bringing about international understanding between nations.

11. Cultural Influence: The missionaries had influenced the introduction of the western culture in Africa. This was because, they attached both their faith and technology to their culture. Therefore, as long as the Africans had to become Christians and adapt to the western technology, they had to get influenced to the western culture.

12. Western Legal System: In tradition Africa, the system of executing Justice was through the clan courts or the King's court. Any elders in the clan for example, would act as judges settle a dispute or sentence a punishment to a criminal without challenging the ruling of the elders. They simply relied on the conscience of the elders since they did not have a written law. So the missionaries introduced a system judgement was held on a professional level with the written law.

13. Modern farming: New and Modem farming systems were introduced as opposed to the prim five ones. Commercial farming was one of the modem systems in which modem tools as methods were employed. For example hoes, ox-ploughs, fertilisers and hybrid seeds.

14. Political Influence: There was a change of the traditional administrative system known as monarchism in which the kin was the overall. This was replaced by the colonial system, which a representative of the colonial masters was appointed as the authority.

15. Industrialisation: There was transference of the modem technology from Europe to Africa. This played a big role in Industrialising Africa and therefore improved its standard of living

16. Developed Trade: The Afiicans had freely given away everything they produced. The missionaries encouraged them to exchange their surplus produce for money. This taught them to do business.

The Shortcomings encountered by Missionaries in Africa

This concems the problems that the missionaries met as they pursued to realise the goals of the mission. The shortcomings are indeed numerous.

1. Rigid Culture: Traditional Africans were deeply rooted in the faith of their cultural value that they would never imagine exchanging it for anything. As a result, the missionaries found them very hard to convert into Christianity.

2. Language Barrier: The native languages in Africa had made the work of the missionaries hard task. Besides, the scriptures from which they would quote during their teaching were written in a foreign language.

3. Slave Trade: The involvement of the missionaries in Slave trade, had earned them a poor image in the eyes of the Africans. This had to deny them the moral ground to preach about love and peace.

4. Hostile Tribes: The missionaries had faced strong resistance from some hostile tribes on the

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African continent. Such tribes never entertained any strangers, especially the White man. Ex-imples of these tribes involved the Banyoro, Masai, Ngoni etc. They could involve the missionaries in serious battles and this disorganised their work.

Arabs Influence: The Arabs had established their influence in most parts of Africa, and there-ore claimed authority over such regions. They could not tolerate the introduction of any other religion, other than Islam. This posed as a big challenge to the work of the missionaries.

Cultural Abuse: The missionaries had failed to handle intelligently the issue of culture in Africa. Instead they had criticised and despised the African cultural values in favour of their western culture. For example, the African polygamous marriage was condemned as evil and approved monogamy as godly. This therefore put them in bad taste before the African traditionalists who loved their culture beyond anything.

Marriage Interference: The interference of the missionaries with people's marital status, in which they had insisted on monogamous kind of marriage, had caused many families to breakup. The husbands had to divorce the other wives, leaving their children without the care of their mothers. This portrayed Christianity negatively, for destablising families that had lived in love md in harmony over years. To the Africans, polygamy was regarded as blessed and therefore deserved respect.

Tropical Diseases: The missionaries had their health at risk in the face of the tropical dis¬eases, for which they didn't have drugs. Such diseases included malaria, sleeping sickness, small pox etc. Jiggers had also proved a big health problem. Many missionaries had to die in Africa as a result e.g. Dr. David Livingstone.

Lack of Communication: Living right deep in the interior of Africa, the missionaries realised that they had got completely cut off from their bases in Europe. They could not communicate for more supplies and therefore lost touch with their families, which discouraged them.

Lack of Transport: The interior of Africa was covered with thick tropical forests and jungles, which made it hard for the missionaries to move deep inland with their facilities easily. Hardly could the feeder roads be of any use. Besides, the missionaries had to move on foot in distant places.

Wild Beasts: The thick forests in Africa that occupied the wild beasts had posed a big threat to the lives of missionaries. Such beasts included lions, tigers, leopards and hyenas, which fed on them for food.

Political Leaders: Some Political Leaders often misinterpreted the work of the Missionar¬ies as undermining their leadership. Kabaka Mwanga for example, had to join Muslims to fight the Christian missionaries. He even ordered the murder of Bishop Hannington and his follow¬ers, the Uganda Martyrs.

How did Adrien Atiman and Apollo Kivebulaya act as agents of change?

rien Atiman was bom in 1870 among the Songhai people of West Afiica. He was educated as a ctor and a catechist by the Missionaries, after being freed by a white father in 1877 from the ve markets in North Afiica, where he had been sold as a young boy.

Apollo Kivebulaya on the other hand, was born in 1864. In 1895 he became a Christian serving as a soldier for many years. He immediately offered to work as a catechist in the places of Tooro and Zaire.

Both Adrian Atiman and Apollo Kivebulaya were great personalities, who contributed many of following changes in the communities where they had lived and worked.

1. Evangelism: Both of them helped in promoting evangelism, in which case they introduced the Gospel of Jesus to those in their communities. Adrien Atiman who was a catholic chatechist preached in Tanzania, while Apollo Kivebulaya a Protestant catechist preached the gospel all over Tooro and Zaire.

2. Built Churches: Apollo Kivebulaya had involved himself in a busy program of build' churches. He taught the people better skills in building strong church structures that would stand the fierce tropical rainstorms. It is said, every where he went the church grew.

3. Living Sacrifice: Kivebulaya had offered his life as a living sacrifice to preach the Gospel many. While a soldier, he was sure of a monthly income, but on turning into a Christian sacrificed all this. For example, fifteen years in Tooro he travelled hundreds of miles on ft visiting scattered groups of Christians.

4. Strong Character: Both Adrien Atiman and Apollo Kivebulaya portrayed themselves as pri cipled men of high integrity to the public. No circumstances of their time ever challenge their pursuit of their goals. It is said, the opposition would plot on many occasions to frighten them, but they never gave up.

5. Living Example: Both of these men had acted in their own lives whatever they said. Atima himself had won the admiration of people, for the devotion with which he served in the medical service for 68 years. Kivebulaya on the other hand was a man of single-minded devotion, whose personality attracted the attention of many.

6. Health Promotion: Adrien Atiman had received honours from the French, Belgian and Brit¬ish governments, in recognition of his work as a Doctor. He had actually played a significant role in fostering good health standards in Tanzania for 68 years.

7. Translated Scriptures: Kivebulaya himself played a big role in translating St. Mark's Gospel into the local language of the pygmies. This was a small community that lived in Zaire's for¬ests that hardly any missionary would reach them with God's word.

8. Evil of Slavery: The world was able to realise the evil of slavery, when a one time slave boy, Adrien Atiman proved his potentiality in the medical field and Christian faith. Slavery there¬fore had to be protested on all fronts.

9. Good Image Abroad: The white man who regarded the Africans from the dark continent as backward, was challenged by Adrien's and Apollo's good works. They had proved to the world that Africans could also contribute to the world. They had earned for Africa a good image abroad.

10. Christian Family: In 1889, Adrien Atiman married a Banda Princess whom he influenced to getting baptised, and was named Agnes as her Christian name. Adrien also reflected a good quality of a Christian father in the family, when he influenced his son Joseph to take up the career of a Catholic Priest in 1925.

Self-reliance: Kivebulaya had always believed in practicality. He therefore encouraged the people to be self-reliant by practically providing solutions to their problems. For example, he taught the Christians in Zaire how to plant and grow trees from which they would derive timber or their furniture.

Life after Death: Kivebulaya had demonstrated his interest in the life hereafter as opposed to le earthly life. He cared more on riches in heaven than the material possessions the world would offer. For example, he forsook his monthly earning he was getting from the Army. In 933 when he died, he had left his only possession, a cow, to the Mboga church in Zaire.

THE BIBLICAL TEACHING ON CHANGE

This refers to the Christian teaching on change. The necessary facts here are obtained from the e Bible involving the Old Testament and the New Testament.

Old Testament

The Creation: In Gen. 1 and 2, God had started a gradual process of creating the world in six

lays. This was the starting point of change in Man's life and the world in which he lives.

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Subdue the Earth: After God had created Man, he blessed him to fill the earth and subdue it. This meant that Man had been given the opportunity to change this world together with God for 4an's comfortable stay in it. Gen. 1:28.

Fall of Man: In Gen.3, Adam and Eve had disobeyed God's command. They were never to eat he tree of life. This resulted into a negative change in the life history of Man's relationship with God. Man became a sinner and therefore not able to physically meet God. Sin separates Man from God just as Adam and Eve were expelled from the Garden of Eden.

Abraham's Call: Gen. 12 introduces Abram a nomad polytheist who had responded to God's :all, to experience a change in his life. His name changed from Abram to Abraham, meaning the Grandfather of believers. He even had to abandon his fraditional beliefs and start a new relationship with one true God.

Moses' Call: Moses met God in the strangest way, where he heard God's call in the burning bush in Exodus 3. He was ordered to change his decision of rearing sheep to return to Egypt from where he had escaped after killing an Arab. God had to use Moses in introducing Israel to a God who would change their Slavery to freedom.

The Passover: In Exodus 12, the Israelites had experienced the most striking power of God, when he saved them in an incident where many Egyptian children were killed. The event was meant to remind the Israelites about God's plan to change their lives and destiny, each time they celebrated the Passover event armually.

The Decalogue: This term refers to the Ten Commandments. These were handed over to Israelites after being liberated from the Egyptian slavery in Exodus 20. The decalogue was meant to change People's conduct towards God and even to fellow Man.

Sinaitic Covenant: This refers to an agreement God had sealed with his people at mount

Sinai in Exodus 24. This covenant had marked the begitming of a new relationship betwe< God and his people. Yahweh would be their only God and father, while they would be his ch dren.

9. Hannah's Prayer: The weapon of prayer that changes the impossible into the possible revealed in 1 Sam 1:15. Hannah had been childless for years in her marriage with Elkanah, ai yet her rival Peniimah, who had children, had always provoked her to tears. Hannah then pourt her heart's desire to God in genuine prayer that saw her request granted in producing a son si named Samuel, which means, "I asked the Lord".

10. King David's Sin: After Prophet Nathan had implicated King David for committing murd< and adultery, he had to change his attitude and repented. So, genuine repentance to God change the past evil to a righteous ftiture.

11. Elijah's Contest: In 1 Kings 18:25, Elijah had called for a contest between his God and th Baal prophets, to prove who worshipped a genuine God. This public contest later change people's spiritual view of God after the Baal prophets were smashed. Elijah then called for th end of the drought that had come as a punishment to Israel. They understood that God coul change his anger to mercy when his people change their hard hearts.

12. Social Injustices: Prophet Amos had called for a change in the way the social issues wer being handled in Israel. There was bribery in civil courts, traders had cheated customers, work ers were denied their wages and many prostitutes were increasing on streets. According t Amos, if Israel did not change fi-om these evils, they would not survive God's Judgement daj

13. Giver of Life: In Ezekiel 37, one understands how God changes lifeless things into things fill of life. After Prophet Ezekiel had been showed the valley fiill of lifeless dry bones, God the ordered him to prophesy life into bones, which turned into a great Army of Israel. God there fore will change the believers' death into a glorious resurrected life.

14. Isaiah's Prophesy: Lastly, Prophet Isaiah had introduced to Israel a great change in the salva tion history f!& mankind in Isaiah 9. Man was to change from sacrificing animals, because Goc was to offer his only son as the lamb to sacrifice.

What Changes did Abraham experience in his call?

Abraham, who formerly was a nomad polytheist, had surprisingly responded to God's call that sa\^ him experience great changes in his life. This call was indeed a turning point in his life as ex plained below:

1. Changed Home: Abraham had been ordered to leave his former home of Haran to go and live in the new Promised Land of Canaan. Haran was a home for his past life, which was changec for a fiiture spiritual life to be lived in Canaan.

2. Changed Identity: He was then asked to change his name from Abram to Abraham, which meant that he would become the grandfather of all believers. In other words, his name would be the identity of God's family.

3. Physical Mark: Abraham was told from then on, to circumcise all the boys in his race. This was a physical identity of the members in God's family, from whom God had founded a chosen nation of Israel.

True God: Abraham had been called from his traditional beliefs of worshipping many false gods to the genuine belief of one true God. That means that he had to change from belief in )olytheism to monotheism.

lare Faith: Abraham had responded positively to a God unknown to him before, which started )ff a new standard of faith in God. It was because of faith that a man at 75 years could abandon lis home at Haran, for another strange place at Canaan.

Tested Faith: Abraham lived his faith practically. For example, at the age of 90 years and his wife at 75 years, he continued to believe in God for his own son, whom he named Isaac.

Covenant Relationship: God had begun a covenant relationship with Abraham through an agreement called Abrahamic Covenant. Under this new relationship, Abraham was to remain faithful to God and then God would fulfil the promises He made to Him.

Trust in God: Abraham changed from trusting in his own ability and trusted God in every¬thing. For example, he was more than ready to offer his beloved son Isaac as a sacrifice to God.

Reconciliation: Following Abraham's call, God had opened a gate of reconciliation between Him and Man. This is because earlier on, Man had turned away fi-om God in the garden of Eden and needed to get back to his God from whom he had separated.

God's Nation: The God who called Abraham wanted to start a nation of believers guided by Him. It was a nation He wished to be as a model from which the other nations would under¬stand God and His will for mankind.

God's Righteousness: Following Abraham's call, he had to abandon evil, for he knew it never in any way pleased God. So he chose to live a righteous life of God. For example, he aban¬doned all the false gods of the moon and remained committed to one true God.

Merciful God: Finally, Abraham had realised God's immeasurable mercy to any one He has called. God had proved to him that one's background does not in any way influence God's relationship with man. Given Abraham's background of worshipping the gods of the moon, we would never have met the privilege of being called.

What Changes did Moses experience in his Call to serve God?

)ses' call was to introduce him to a task of rescuing God's people from the bondage of the yptian slavery. As Moses battled with the decision as to whether to go back to Egypt from ere he had escaped, he had to encounter life-changing experiences in the call.

God's Presence: Moses had heard a voice coming from the flames of fire in a thick bush and was prompted to draw close to it. This had brought Moses close to God's presence and it left him a changed man. This is because, in the Bible fire is sometimes a physical symbol for God's presence in the Bible.

God's Holiness: The fact that God had ordered Moses to remove his sandals as he approached the bush, signifies God's holiness in that place. That means that, Moses had to change from his evil ways to God's righteousness ways, if he was to serve God.

3. God's Identity: Moses showed great courage, as he demanded to know God's name. He ha wished to know the new master he was about to serve. God being "/ am who I am ", meant thj he is the same God of Abraham who does not change.

4. Moses' Resistance: Initially, Moses had expressed fear and therefore protested this call c high level. This is always the human response to resist sudden changes in people's lives. How ever with God's call such changes can never be avoided.

5. Personal Relationship: God had called Moses by name, which meant that God wanted t establish a personal relationship with Moses before they could work together.

6. Moses' Acceptance: God had to convince Moses to accept the task of the call before h could know the details of the work. Following his acceptance, God then began to work throug him in a way never known in his life.

7. Miracle Worker: Moses got involved in performing signs and wonders in form of plagues which were meant to change Pharaoh's heart and let the Israelites go free.

8. Leader: Moses was transformed into an instrumental leader, who had led Israel to freedom Against all challenges of moving across the wilderness from Egypt to Canaan, he remainec committed to his leading role.

9. Nation Maker: Moses did not only play a leading part, but he went fiirther to play a politica role of mobilising the Israelites. He inspired them to love themselves as a nation, which in deed forged unity among them for quite along time. At mount Sinai he had gathered Israe together as a nation before God.

10. Sinaitic Covenant: Moses had played a significant role in bringing Israel before God, so a; to seal a covenant relationship with their liberator. Under this covenant, Israel was to remaii committed to God alone and then God would be their Father.

11. Law Giver: Moses had acted as a lawgiver to Israel. He had introduced the Ten Command ments (Decalogue) to Israel. From the Decalogue they leamt how to deal with God and fello^^ Man in light of the changing world.

12. Priesthood: Moses had also successfully played the role of a Chief Priest in Israel. Fo example, Moses would perform sacrificial ceremonies to God on behalf of the entire Israelite nation. He would call for, and lead Israel in national prayers and repentance.

13. Judge: Lastly but important, Moses had ably executed justice in the Israelite community as i Judge. Ruling in God's justice without fear or favour, Moses was able to settle disputes anc conflicts among the Israelites.

How did the Prophets act as Agents of change in the Old Testament?

Prophets held a status of a messenger, which clearly reveals the fact that they were sent by God tc accomplish a task on His behalf. Sensibly, their role had a lot to do with change on human life, which rightfiiUy makes them justified to be known as God's Agents of change, for the arguments given below:

1. God's Voice: They helped to re-introduce God's voice among His own people, who for long had lived without hearing from His wise counsel, conceming His intentions for mankind. The role of the Prophets as mediators helped to bring in this change.

Covenant People: They worked hard to re-awaken the IsraeUtes' spiritual understanding, con-ceming their covenant promises made with their God. They had to remain faithftil to the terms of the covenant relationship, rather than living pagan lives.

Monotheism: The Prophets had to stress paying loyalty to one true God. They therefore lever tolerated the worship of other strange gods, which was polytheism and was condemned is sin.

Decalogue: They were instrumental in laying on the ground the culture of living a law-abiding dnd of life. Their supreme Law was God's Ten Commandments, which left great changes on ;heir lives.

Religious Celebration: They had introduced Israel to a life that relates to God through reli¬gious festivals, which were acceptable to God. That is why they would lead Israel in worship sessions, offering sacrifices, thanksgiving and prayer meetings, in the priestly role. This kind 3f life had punctuated their livelihood.

Mighty Works: God's acts of wonders were revealed to all Israelites in a practical way through the performance of miracles. The Prophets for that matter, had helped Israel to experience God's heart of compassion for all mankind and His greatness.

Trust: The Prophets had proved to Israel how God was trastworthy and dependable due to His faithftilness. Israel therefore had to look to God for provision, protection and wise counsel.

Life of Hope: During times of despair and hopelessness, Israel would find a renewing mes¬sage of hope with the Prophets. They kept God's message of salvation afresh to Israel, even when Israel was going through suffering in wars and in exile.

Genuine Worship: In their capacity as Agents of change, the Prophets had to introduce Israel to a kind of worship, which would gain a reward from God. Their other ways of worship had been condemned as unpleasant to God.

Executing Justice: In their role as Israel's Judges, the Prophets had helped'to settle disputes that had emerged among the Israelites. For example Moses and Samuel had proven key figures in settling disputes between rivalling individuals, in pursuit of justice.

Morals: As the upholders of God's law, the Prophets were instrumental in influencing the moral uprightness in the community of Israel. They called for godliness in Israel. That is why, Prophet Nathan had to condemn King David's adultery and murder.

Guidance: The Prophets helped in guiding Israel in reaching at decisions that had proved so sensitive and difficult to take. For example choosing a King, fighting an enemy etc.

Judgement Day: They had helped to bring to the notice of the Israelites of God's awaiting judgement day, in which all mankind are to be judged. This had therefore made the Israelites accountable to their creator in their conduct.

Prophetic Books: Finally, the Prophets of the Old testament had acted as the Agents of change, when they choose to put down their prophetic writings in form of books. These were vital in preserving accurately the prophetic messages that the churches scattered in exile, had to rely

upon for their reference in case of justifying the necessity of a change in life. The New Testament

1. Jesus' Temptation: Jesus the Son of God was tempted by the devil, but He never changed H position in His mission to establish God's kingdom. Christians for that matter can resist tV negative changes the devil tempts them with.

2. The Disciples: These are the first followers of Jesus whom He called to be His student before they could later become teachers of His word. In Matt. 4: 20, Jesus had called th disciples to change from their original career of catching fish to catching Men.

3. Love Enemies: In Matt. 5:43, Jesus teaches about the need to change the attitude of hatin our enemies. Man for that matter, should change from the old teaching that 'An eye for a eye' and leave revenge to God alone.

4. Question of Divorce: In Matt. 19:3, Jesus had rej ected the Jewish practice of separating wit their wives. Jesus stated that, "what God has put together no man should put apart." S they had to change from viewing marriage as a temporarily institution but as a permanent on

5. Question of Fasting: The Pharisees and the Jews as a whole had been challenged by Jesus 1 change their understanding of fasting. In Mark 2, He had even stopped His disciples froi fasting till they would understand what it meant to fast in God's Kingdom.

6. Miracles: These are supernatural happenings, whose purpose is meant to convey spiritu; intentions. During Jesus' Ministry many of the miracles performed had left great change i people's lives. The lame walked, the blind gained sight, the dead rose, prostitutes gained n spect, the lonely were comforted etc.

7. Friend of Sinners: In the Jewish understanding, no godly man such as Jesus was allowed 1 mix easily with the known immoral people. Jesus however changed this attitude as He dine with thieves on the same table, allowed a prostitute to anoint Him and later called them H fiiends. \*

8. Sabbath for Man: Jesus had changed the old understanding that, Man had no option but i observe all the laws conceming Sabbath for His salvation. He had sfressed that the Sabbath de was made for Man's well being and not man for the well-being of the Sabbath.

9. Children's Importance: In Matt. 19:14, Jesus had appealed to His disciples and the Jews i change their wrong attitude towards children. They had held a low opinion of children, th they wished to keep them away from Jesus. He demanded that, they are left to meet God presence.

10. Talents: In Matt. 25:14, Jesus had explained the need to change our talents towards growt He gave an example of three servants, two of whom had changed their talents to developmei and were rewarded, but one who kept his talent the same, was denounced. In the Christig understanding therefore, talents ought to be developed.

11. Man's Heart: Peter's denial of Jesus and that of Judas clearly reflect man's unreliable heai Generally, Man is portrayed as unprincipled who keeps changing his decisions as opposed 1 his earlier commitments. It always takes a heart in which Jesus resides to see a principled mai

'he Resurrection: Jesus' resurrection from death to life was itself the greatest change ever 1 Man's life history. Jesus changes a life of death into a life of eternity.

few Beings: Paul in his second letter to the church of Corinth had explained the spiritual lange a sinner who turns into a believer goes through. In 2Cor.5: 17, he explained that, "if ne is in Christ he is a new creation, the old has gone and the new has come".

ne People: In his letter to the church in Ephesus, Paul had explained the change Jesus had rought to the church. He had united all the races of the world into one body. This is because e had removed the law that had divided the Jews from the Gentiles and men from women, phes. 2:14-22. Jesus had become the uniting factor among the people.

iod's Grace: It was no longer the good acts of Man through the strict observance of the law lat counted, but just God's grace through Christ. Paul had explained this in Ephes 2:8,9 that Ian should change from boasting in his own ability, but rather in God's grace.

lew Jerusalem: Lastly, Jesus is to change all the trends of this world when He retums in lory. Rev. 21. He is to come for his bride, the New Jemsalem, which is the church, for the lorious place He had prepared.

How does Jesus' life influence change on the life of Ugandan Christians?

s' primary purpose in His mission was to bring about changes in the lives of all His followers, :h certainly includes Ugandans. The influence could go to this extent:

jOve for Parents: While Jesus grew up in his parents' home, it is said He was always helpfiil 0 them. He helped Joseph in carpentry work and helped Mary in other domestic work, as a ign of love, gratitude and respect for them. Ugandan adolescents therefore, take Jesus' ex-mple and change from the attitude of neglecting their old parents.

fouth in Church: At the age of 12 years, Jesus had ministered to the people in the temple in .uke 2:46. This teaches the Ugandan youth the importance of a young man's ministry in the hurch.

lumility: Although Jesus knew that He was the Messiah and indeed the Son of God, He still bund it easy to humble himself and under go John's baptism. How much more then should Jgandan Christians and leaders, respect the aspect of humility in life as opposed to pride and rrogance!

esus' Temptation: Although Jesus had come face to face with the devil. He never gave in to Jatan's temptations. In light of this therefore, Ugandans ought to leam that they can in the ;ame way resist the negative changes Satan brings.

\*rayerful: Throughout Jesus' life in his ministry. He had remained a prayerftil man. He never ninistered to the people before speaking to His Father in prayer. This leaves many Ugandans vith the challenge to change to a prayerftil life.

Compassion: Jesus had concem, love and care for those in need. The sick, the hungry, the lonely and the destitute had all foimd a resting-place in Him. Today in Uganda with many people ailing, hungry, and lonely. Christians have to change their attitude and extend their compassion to the needy.

7. Concern for Children: Jesus had showed the importance of children in God's kingdom,™ He demanded for their freedom to come to Him. Ugandan Christians have therefore the chfl lenge of respecting children's rights. H

8. Concern for Marriage: Jesus had great respect for the institution of marriage and therefcM taught that, it was meant to be a permanent union, never to be discontinued. Ugandans theiB fore, have to change from viewing marriage as a temporary institution, but as a permanent OJM where divorce is never entertained.

9. Servanthood: Jesus lived a life of Servanthood, although He was the king of kings. He hs explained to John and James who had wished to be great in God's kingdom that this corn\* after serving. He said, "the last will be the/irst"Mat. 20:20. Ugandan Christians have therM fore had the challenge to render selfless service, if they are to be rewarded. .

10. Social: Jesus was a man of the people, who always found it easy to mix up with them. He w J ever in crowds, attended a wedding at Cana, He liked conversations like that with Mary. ThiB influences Ugandans to change from the culture of selfishness to the culture of loving peopleH

11. Impartial: Jesus never showed sides as he deah with man. He treated all of them alike; Jew« and Gentiles, Men and Women, Rich and Poor etc. This teaches Ugandan leaders the imporl tance of not segregating the people, for they are all made in God's image. I

12. Divine Authority: Jesus' power to perform miracles had reflected his absolute authoritj| over life and nature in general. Ugandan Christians for that matter, find it necessary to tmsl Jesus while they live in this troubled world.

13. Paid Tax: Jesus is said to have paid his tax as a matter of duty. This reflected his loyalty to thi authority. In Uganda where most people dodge taxes, Jesus' good example of a responsible citizen, is a challenge to all Christians to equally respect tax payment.

14. Forgave Enemies: Uganda is one country that has had disputes, conflicts and mistrusts be¬tween citizens themselves. This has resulted into enmity and revenge among Ugandans. Leam¬ing from Jesu^' example of forgiving our enemies, remains the only way of ensuring a peace-fill Uganda.

15. Women's Role: Jesus had recognised and appreciated the ministry some women had extended to Him as He hanged on the cross. It was again women who continued to survey His grave, and were indeed the first to see the resurrected Christ. By this time, all the disciples (males) had gone into hiding. The role women can play in the affairs of this country therefore, can never be ignored. Like Jesus, Ugandans ought to recognise and respect the influence that women could bring to the well being of their community.

Conclusion

Life is dynamic and not static. Even as the author comes to the end of this sub theme, a lot of changes are already taking place. The forces of change have often come with pressure, causing man to take a wrong direction so as to avoid such pressing demands for sudden changes. Man has

Observe the negative changes that followed the Fall of Man

n the story of the fall of Man in Genesis 3, Man had experienced a good perfect life with God e in the Garden of Eden. Together with his wife Eve, Adam saw things take a wrong directrion, wing their violation of God's devine command; "Never to eat of the forbidden Tree of life", as a result, had led to several negative changes as given below:

iOst Glory: Man had lost the opportunity of living in God's presence through out his life, 'hich meant that he had to live at the throne of glory. However, he instead had to live in shame nd defeat.

jost Fellowship: Man had lost his most treasured fiiendship with God. Before then, Man vould fellowship with God as equal partners in the Garden of Eden. This was then no more.

''ear and Guilt: The Garden of Eden once a place for joy, had then become a place of fear nd hiding from God. Man was nolonger free and confident. He was guilty and inferior for his infill nature before God.

iod's Judgement: Man had to face God's terrible judgement for his evil. This had to expose ill Adam's grand, grand children to God's anger. Genesis 3:19.

)istabilised Relationship: The good and friendly relationship that used to |xist between he husband and his wife became sour. In Gen 3:12, Adam had put the entire blame on Eve, his vife, as the trouble cause instead of standing with her to seek God's forgiveness.

The Explusion: Man was then cast out of the beautifiil Garden of Eden, Gen 3:23. This left lim with the harsh challenge of searching for a new home.

mmoral World: Man's fall had marked the infroduction of sin into the world. This then jcperated permanetly the holy God from sinfiil Man. It had to hold back God's blessings upon Vlan, which resulted into all sorts of negative changes.

Hostile World: Man was to live in a harsh and tough environment comprising of wild plants md thorns, of Eden. This had become a rough and hostile world to Man, Gen. 3:18.

Maternal Risks: God had judged the woman to always bear great pain as she delivers her children in Gen. 3:16. This pain has sometimes resulted into many deaths of mothers and children to this day.

Environmental Destruction: The enemity declared between Man and the creatures in his surrounding, had caused the destmction of the beautifiil environment God had made. In Gen. 3: 15 Man was given the means to employ violent measures to settle a dispute, by hiting a snake. This has made Man so unfriendly to the environment.

Personal Supplies: God had finally withdrawn His direct supplies to Man. Therefore, Man had to face the negative challenge of finding ways and means to get his desired goals.

Painfull Work: The task put before Man was to toil and work very hard, to acquire his basic needs. This was to be done through sweat and blood. Gen. 3:19.

Cursed Ground: Inspite of the hard work Man engages on the ground to survive, it some¬times fail to yield the expected results, causing disappointments. This leads to famine, floods, wars, corruption etc.

14. Death: Following Man's disobedience, he was to face the punishment of death in Gen. 3 To this day, death has remained the most tragic experience to mankind in life that its sh sometimes which overwhelms him negatively.

the challenge to respond to change as a matter of principle. The call to change is a divine (Godly set). In this sub theme, the events of change given, helps to give a guideline to the di tion one would consider for a positive change. After all, it is said, "We can not direct the wi but we can adjust the sails".

The term work simply means any productive activity a person does, in order to acquire his ne or to improve his surrounding for the better. This could be mentally or physically or even b Work that largely involves the physical effort is known as the manual work, say, digging, wash chopping firewood, slashing etc. While work that involves mental or both mental and physi

Is is known as services. For example teaching, nursing, administration, police's work, driving Work is part and parcel of human life and as such, Man has got to work as long as he lives. It lis virtue of work that distinguishes man from other animals.

The Importance of Work

God's Command: God commanded every man to work in Gen. 3:19. Man is therefore duty bound to work in obedience to God's command. Besides, God hates laziness.

God's Example: The fact that God himself is a worker, leaves man with the duty to copy His sxample and works too. All the creation of the universe is the result of God's work.

God's Kingdom: Through work, Man can build God's Kingdom on earth. For example, church Donstmction, evangelism, charitable works etc, all these are works that help to establish God's Kingdom.

Basic Needs: Through work, Man is able to get the basic needs of life. Man findp work impor¬tant, because it is through which that he gets his basic needs of life. These are the things that man has got to have in life, without which he would not easily survive. There are six basic needs of life; Food, Water, Shelter, Medical care. Clothing and Education.

Cultural Obligations: There are certain duties one is supposed to perform as a matter of cultural responsibility, for belonging in a given cultural group. For example, work involving burial ceremonies, fiineral rites, and initiation rites, rehabilitating cultural sites etc. are never negotiated upon in African traditional society. Failure to fiilfil such duties, the concerned person could face a misfortune.

Marital Obligations: Under normal circumstances, it is designed for every man to get mar¬ried at a certain age. In African traditional society, it is always a matter of duty for man to prepare the necessary things for the payment of dowry or bride wealth for his bride as well as the marriage ceremony itself It is in light of this, that work remams important if these are to be realised.

Family SUpport: Through work, one gets in a position to ably meet the needs of the family. A well supported home with its needs largely enjoys stability, happiness and prosperity. In such I family, its members will always find in a true home, particularly the children.

Children's Role: Through work, children are able to show their confribution for the well-3eing of their families. As they help their aging parents in the domestic work, like chopping firewood and fetching water. In this way, they appreciate the support of their parents.

Standard of Living: This refers to the level of people's welfare in a community. Everybody anywhere in the world desire to have a high standard of living and it is through work that this is achieved. For example, fancy house, posh car, higher education, T.V set, music system, home cinema system etc. are all achieved through hard work.

10. Community Development: Some people do work simply for the good of the community general. Such people may feel they ought to contribute something for the good of the coi munity. For example, repairs of roads, digging wells, markets, community halls etc. Su( work is locally known as 'Bulungi bwansi'.

11. Acceptance: Through work, some people seek to be recognised and accepted in society, this way, they feel identified with the people and the community. For example, they cou contribute handsomely in fundraising, raise great ideas in LC meetings, help in the security the area etc.

12. Social Obligation: There are particular duties one performs simply because he is in tl position of responsibility. The community as a matter of right therefore, demands that 1 performs his work as an obligation and not an interest. For example, a diviner who sends aw£ a bad omen from society, a rainmaker who evokes the rains, the Army to ensure peace, tl President to talk peace with rebels who hate him etc.

13. Charitable Works: This refers to the aid given to the people in need .In any society there w always be needy people like the orphans, widows, the disabled, the elderly and refugees. Tl task is always for able- bodied people to give them help. So, the charitable works that a rendered to theneedy could include feeding, sheltering, medical care, counselling etc.

14. Tax payment: The responsibility of tax payment is always upon every grown up person. An; one who violates this responsibility faces arrest. That is why, work remains important for fulfils this duty. Even Jesus had ordered His disciple, Peter, to sell fish and pay his tax. Ma thew 17:27.

WORK IN THE PRESENT SITUATION

It is already pointed out that, life is never static but dynamic, therefore allot of changes ai expected to influence work. Today the pattems of work have changed and will continue to chang The trends of work today are completely different from those of the Afiican traditional Society i shall be seen in the proceeding topics.

The Patterns of work today

It is tme that the pattems of work have changed. This explains the new directions that work h£ taken. In other words, it addresses the understanding of work today.

1. Irreligion: This refers to a tendency of disassociating God from the human affairs. Today i work, God is no longer an important issue to consider. People choose to get better contact through relatives and friends to acquire better jobs, other than seeking God for one. The en ployers are never bothered with people's religious commitment or morals, as long as they ai punctual, efficient and profit yielding. Many people today are never bothered in case the wor they do would demote their faith in God. E.g. a Christian working in a beer-brewing factory.

2. Formal Education: The academic qualifications have been used as a standard measure to ge a job. The higher the qualifications one has, the more the chances for him to get a better payin job. Some times the desire to employ one with better academic papers, could over shadow th need to know if in actual sense the concerned person could be practically skilled. This i

because, a diploma holder in Engineering could be richly skilled practically, than a degree lolder in the same profession.

Localised Jobs: There is a general belief that better jobs are found in urban areas such as big owns and cities. The argument given is that the office work, industrial work, and commercial vork, are all obtained in urban centres. For that matter, workers move in large numbers from ural areas to urban areas where employment opportunities are most probable.

»Jew Jobs: Today, new jobs have come up on the scene. Suchjobs require new skills and aiowledge, that there has been an increase of people mshing to train in suchjobs. Examples of hese include Computer work. Electronic media. Business management. Tour and travel, En-ertainment industry. Counseling services etc.

talaried Jobs: There is hardly any worker today who offers to do any work, without expect-ng payment. Every work is attached with some value of money. Generally, people today work o as to earn money for a living. Even a job is referred to as good, depending on the salary for vhich it is paid.

^ew Attitudes: There has been a change of attitudes towards work among workers. Most )eople prefer to rush for office jobs as opposed to manual work. The office jobs are referred o as the white color jobs, while the manual work is regarded as the odd jobs. T)^\s is because, )eople's status tend to be identified by the white color jobs and the school dropouts are iden-ified by the manual jobs.

lob Security: Many jobs have increasingly become insecure, since the workers can not tell 'or how long they are to assume them. This is because, employers can fire workers at anytime br any reason of their choice, without anybody challenging their decision. This is particularly me with the private companies.

impersonal: The relationship between the employer and the employees can hardly be noticed n work today. As long as the terms of service and the conditions of work remain conducive, iny personal relationship between the workers and their bosses may not be called for. For Example, workers in large firms hardly meet or even know their employers personally.

Jnbalanced work: Work today has completely dominated all the time of workers. The time ipare anytime for work has not been balanced with that of other social activities. Most people jet themselves too busy to spare some time for God, their own families, wedding parties, mltural functions like burials etc. since they are always pre-occupied with work.

sipecialisation: This is to devote special attention to a particular occupation or activity. Work¬ers today tend to concentrate in particular tasks of work where they are richly skilled, while jther workers also specialise elsewhere. Business experts believe that specialisation greatly mproves workers' efficiency with quality output.

Competition: Today in the modem times, there is stiff competition among workers. There is jndless pursuit of educational advancement in their different careers. This comes with it stress at work.

12. Limited Choice: Due to lack of jobs and stiff competition for the few available, people ha been left with no wider choice of jobs of their wish. The highly qualified people simply take any jobs they are offered as long as they get a living .For Example, there are many qualifi Accountants who end up working as secretaries or receptionists.

13. Advanced Science: Following the technological developments, most employers have had th pattems of work mechanised for profitable results. Today, most work has been computeris mechanised and electronically operated.

14. Professionalism: The work today is rendered under strict management, timetable observan accountability of fiinds, punctuality etc. Under this partem of work, the workers' person matters are never expected to interfere with the official work. For example, weddings, fijn als etc. are given little attention in serious professions.

15. Executive Work: There is a kind of work for the highly skilled workers, which is generall administrative. It always attracts high incentives like "fat" salaries, good housing allowan medical care, loan facilities etc. A few workers go for this kind of work due to the high levels of education required.

16. Women's Roles: Today, women have taken up new roles in work, so as to match with the ov demanding economic pressures in their families. Apart from being housewives, mothers a cooks too. Many have successfiilly taken up various professional jobs to contribute to th country's economy e.g. Ministers, Members of Parliament, Doctors, Lawyers, Teachers, Pries and Opinion Leaders. Work therefore is no longer male-dominated but unisex.

17. Materialism: In modem times, the purpose of work has become materialistic oriented. Man people's goal of hard work is to acquire certain material values in life. These are usually pos' cars, mobile telephones, decoders, T.V sets, music systems etc. Luxuries are not necessaril essential to human life, but for personal satisfaction and show off.

What Factors would one consider when choosing a Career?

The term career refers to a job or a profession one takes on as his occupation in life. It would b good sense therefore, for any one about to take up this life time engagement, to seriously con sider the following factors:

1. Compatible with Faith: It is always important for any Christian to take up a job that is in lin with his Christian faith. The workers' career should not hinder his effort to glorify God. Fo example, a Christian who works in a beer-brewing factory or as a bar-maid would contradi his or her faith.

2. Morally Acceptable: Every society demands of its members a given level of moral standar The ttouble with some careers, is the negative moral image they could reflect on an individ before the public. For example, a priest who is known to be a spy could be taken as a hypocri who hides in the church. Choosing a job therefore, has to be handled consciously in view o the public opinion.

3. Availability of Job: It is always important to ensure, if the job of interest is physically presen within the reach of the worker. For example, it would simply be day-dreaming for any one n about to leave this country, to think of becoming an expert at stone refinery. This is a wel

)aymg work in South Africa and Saudi Arabia than it can ever be in Uganda.

\*urpose of Job: The purpose for which one is to pursue a particular career has got to be established. This would assist to avoid going for jobs in which the desired aims may not be )btained. Besides, it is also important to know the goals of the organisation one intends to vork for, in case they could endanger his future plans.

Natural Talent: There are some careers in life, whose excellent performance can never be nfluenced by outside factors, other than the natural talent one is gifted with. For example, irofessional singing, drama acting, sporting, radios presentation etc. One has got to have the alent related to such careers.

Motivation: One has got to have an inner driving force that pushes him into a particular job. 'his inner force is normally guided by strong interest one has for a given career. It is the notivation that keeps one focused to his career and have love for his job. For example, a eacher who loves his job inspite of low pay.

'reparation: One must have had adequate preparations for a particular job. Different jobs equire different levels of education, skills and techniques for a better performance. So in ;hoosing a career, it's important for one to count the time it would take him to qualify for it hrough the training preparations. \*

\*physical energy: There are some careers that simply require one's physical capacity. For example, brokers, bouncers and Army work. One has got to have some extra physical energy to do suchjobs.

Health Status: The individual's health status could hinder one from attaining a career he for¬merly wished to get. For example, one who suffers from epilepsy 'Ensimbu' can hardly qualify as a reliable long route driver, a lame person would find it hard to go for professional football or athletics. Mental illness itself disengages anybody from doing any kind of work in life. So, the factor of health status is important to consider in the choice of a career.

Marital Status: There are some jobs, which are obtained by an individual for being married. For example, in the Anglican Church, for one to be ordained as a Bishop, he ought to have had an exemplary marriage life. On the other hand, one's marital status could reduce his chances of pursuing a particular career e.g. most husbands would not allow their wives to take up sec¬retarial work, army work and bar attendance.

Geographical Location: The distance between the worker's residence and the place of work has got to be considered seriously. This is because, it could involve heavy transport costs and accident risks while travelling to work in a distant place.

Job Remuneration: The payment for a particular job is also a sfrong factor to consider in choosing a career. Under normal circumstances, well paying jobs tend to be on a high demand and therefore they become very competitive. After all, it's for money that people engage in work.

, Terms of Service: These are the conditions of work that are intended to motivate the workers to improve further on their work. They usually include fransport, housing, medical care, loan facilities etc. These however differ from one job to another.

14. Job Security: The safety of a job opportunity should always be considered as one of t major factors in choosing a career. Jobs whose security is always guaranteed are the m( preferred i.e. in some jobs workers can be terminated by their bosses at anytime for any min reason.

15. Job Prospects: This concems the development that a worker obtains in his career. Such pre pects include promotion in rank, increment in salary, on job training, fiirther education spo sorship etc. This is also vital in choosing a career.

16. Government Policy: Lastly, one ought to consider such careers favoured by the gover ment-working plan. For example, the Uganda Government currently favours careers, whi( are science based, managerial services and commercial services. This spells out clearly tl future of the job chosen.

Point out the problems that are closely associated with work today

This sometimes refers to the abuse of work or the shortcomings associated with work. It a( dresses the question why Ugandans may not find their work enjoyable.

1. Neglect God: The pressure for work has increasingly made man too busy to care about h spiritual life. Many workers hardly make it to church for service under the pretext of bein too busy.

2. Limited Choice: Due to lack of Jobs and the stiff competition for few jobs available, man workers have been left with a narrow range of choice of jobs. Many competent workers end u competing for a few jobs available.

3. Family Neglect: There have been cases where families have been neglected in favour c work. Such men leave very early in the morning and come back late in the night, leaving th family unattended to. The women on the other hand, leave all their children and the famil affairs in the hands of the house girls. This exposes the family to suffer endless risks.

4. Illiteracy: Most of the workers in this country are predominantly illiterate. They becom very costly to employ as a result, since they need immediate supervision of the experts. Thi slows down the working process and reduces the quality of the work.

5. Poor Health: Most labourers especially in Africa, are said to work under very poor healtl conditions. They are indeed malnourished that they put in little energy in their work.

6. Favouritism: Some employers favour people of their own fribe, clan and friends to take uj the high paying jobs. This denies chance to the highly qualified personnel to assume suchjobs in favour of the incompetent ones.

7. Sexual Harassment: The working pattems have taken a negative frend in relation to the dif ferent sexes. This is because, some workers get employed or sacked for being males or fe¬males. Their effectiveness and efficiency on work tends to be judged by their sex.

8. Exploitation: Most workers today complain of being cheated on their wages by their em¬ployers. They are paid less and payments delayed. This is common with private companies.

9. Young Workers: Majority of the workers are said to be dominated by the young age bracket

i.e. between 15 to 35 years. This age group could be dangerous to rely on, for they are always jnpredictable. This is because, most of them are said to be target workers, who only go for work whenever they have a need and would call it off whenever the need is met.

ioredom: Due to the increasing pattern of specialisation in work today, every thing has be-;ome monotonous and therefore boring. The repetition of a similar task all over again and igain, year- in, year- out, denies the workers enjoyment of changing roles in work.

impersonal: relationship between the employer and the employees can hardly be noticed n work today. The workers hardly meet or even know their employers personally. All the communication is done through emailing their bosses'computers. In some developed )rganisations, meetings are held via video conferences. There is increasingly loss of face-to-face communication. So the employer can easily lose touch with the problems of his workers, who could in tum resort to strikes.

Corruption: This is the selfish use of public facilities for personal gain. Such facilities could 5e public office, public assets and money. Many workers today have fallen victims of this evil of cormption and left the country robbed of its wealth. Notable here is the 3.4 billion shillings that was meant for valley dams and ended up stolen fi-om the Ministry of Agriculture in 1998 and also the Ministry of Health failed to account for the Global Fund (US$600 Million), that was meant for HIV/AIDS,TB and Malaria diseases in 2005. ^

Lack of Creativity: The highly scientific and mechanised work today has greatly robbed man of the sense of personal creativity in the skills of work. This has left man lazy in his work.

Unbalanced Work: Work today has completely taken up all the time of workers. They have not balanced work with other social activities, without which life seems incomplete. For ex¬ample, the neglect of leisure time, cultural functions, funeral ceremonies, wedding etc.

Environmental Problem: Through work, man has on the other hand been destructive to his enviroimient. For example bush burning for cultivation, deforestation for timber and firewood, gas pollution due to factories etc. All these pose man as hostile to his own environment.

Unemployment: Scientific advancement in work that has led to computerisation and mechanisation of the pattems of work has left many workers unemployed. This is because, such machines can effectively do all their jobs, hence rendered jobless.

Job Insecurity: Today many jobs have increasingly become unreliable, since their duration is short lived. This is because, the employers can fire their workers at any time for any minor reasons. This has particularly been true with Asian employers in Uganda.

Trade Unions: These are workers' association, whose purpose is to advance and protect the workers' interests while in their places of work. Unfortunately in this country, the trade unions are very weak to effectively negotiate for their workers the better terms of service.

Private Coaching in Schools

1^ refers to a situation where a teacher decides to teach privately some of his students and they lytiim a fee. It is also referred to as extra teaching because he continues to teach students who

should be having their leisure time. This is one form of abusing work.

Why do Some Teachers Carry out Coaching?

Given the advantages that coaching has, some teachers have considered it a necessary evil practice because of the following:

1. More Knowledge: Some teachers tend to believe that by spending extra time with their s dents, they increase their chances of acquiring more knowledge in a given subject.

2. Personal Teaching: Some believe that, better leaming can be encouraged when the teach( child relationship is improved. They insist that, some students have personal problems a have to be helped out on a personal level through coaching.

3. Academic Interest: There is a general belief that, private coaching could help to uplift t interest of the weaker students. For example, subjects like Mathematics and Sciences tend be disfavoured by some students that their parents find it unavoidable, but to send them 1 coaching in such subjects.

4. Question Approach: Some teachers wish to use the opportunity of coaching, to expose th< students to the question approach. They argue that students need to be put in a position being able to answer questions and not just pumping them with notes..

5. Avoiding Idleness: Many parents find it hard to have their children rest at home in holidaj They regard such a situation as potentially dangerous to their teenager children, with a lot freedom to do anything they wish. To avoid this idleness, they consider it wise to pre-occu] them in coaching during weekends and holidays.

6. Catching Up: Ateacher or even parents, could decide that a given child or a group of studen who happen to be lagging behind, should take up private coaching, so as to catch up with tl rest. This is believed to assist in leveling the standard of performance in such a class.

7. Complete |lyllabus: For one reason or the other, a teacher could realise that under norm circumstances, he would not finish the syllabus of a given subject well in time, unless 1 offered extra private time to teach. Teachers tend to be uncomfortable to hand over their st dents for examinations before covering the syllabus.

8. Revision Purposes: Private coaching is also taken as an opportunity to go through the con pleted syllabus, as a revision in preparation of examinations. This helps to strengthen the sti dents, in question-answering techniques.

9. Earn Money: Some teachers find private coaching an easy way to cam money for a living. Tl money paid as fees for the coaching classes is then used to supplement their meagre income

10. School's Image: A good number of school administrations do encourage and arrange wil their teachers private programs, in which they sustain the school's high image of passing man students. So they use all the tricks in coaching, to have many of their candidates pass in ord< to maintain their high profile image.

11. Private Schools: Many Private schools in Kampala can indeed trace their originality froi the coaching centres. A teacher who once worked in a govemment school, could use his pr vate coaching class as a stepping stone to start off his own private school.

What are the likely dangers in private coaching iii Schools?

;ady pointed out, private coaching in schools is one form of the abuse of work. This is because negative image it paints on the teaching professional than the benefits it actually brings.

five Results

effective Teaching: The teacher is likely not to teach effectively his official classes. This )ecause, most of his energy will be devoted to the group he coaches. He is likely to give od information to the coached group, which makes the rest of the class lose.

ss of Confidence: The students he does not coach will eventually lose confidence, trust d respect for the teacher. This results from the teacher's failure to concentrate on his whole iss without favour. His subject could in tum be hated, causing many students to fail.

ck of Money: It would be unfortunate to the students who will be denied extra information being poor. This is because, they might have already paid the official school fees and had sources fully exhausted.

leating Examinations: In case the coached group happens to be a weaker class, the teacher uld easily get tempted to cheat examinations for them. He does this to give a false impres-)n to the parents, that his coaching had influenced the good results. %

iprofessionalism: There is a particular way in which teachers are trained to conduct them-Ives before their students as professionals. They are meant to observe the professional eth-5 in which money is never to guide their conduct. Teachers, who coach therefore, are most :ely to compromise with the professional standards in pursuit of money.

Cheat: The fee paid for the private classes to the teacher, could be counted as stolen or eated. This is because, the officially known payment of money for education is the school es and that any other payments could be taken as cheating. The teacher therefore ruins his lage to be called a cheat or at worst, a thief

iisunderstanding with Staff: The coaching teacher is likely to become an embarrassment the rest of the teachers who do not coach. This is particularly when he coaches their sub-cts and he presents differing and conflicting information to the students. Besides, most achers hate and do-not tolerate anybody who interferes with their classes.

isciplinary Problem: The closeness of the teacher to his coached students could bring him sciplinary problems. Hardly would such a teacher punish any of his coached students who ippen to compromise with the school mles. In fact, they could continue to violate rules iderhis blessings.

cademic Laziness: The coached students are more likely to relax in their academic pursuits, 1 they tend to look to their coaching teachers as their pillar to lean on. They eventually begin to )dge normal classes and fmd it unnecessary to do additional research in the library. So coach-g could tum hard working students into lazy ones.

ioting Students: The coached and the uncoached students are likely to have a hostile rela-onship between them. This could cause disunity, selfishness and jealousy between the two roups. In a boarding school where students have a lot of time together, rioting could empt nong the students, leading to boycotting the teacher's lessons and a general strike in the

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school could also occur.

11. Dishonesty: Students are likely to be tempted to use dishonesty means to get the money coaching. This is especially trae, when the parents might have disapproved the idea of coa ing. The students then could go ahead to steal money, defaulting school fees, sell home pr erty etc. This sows the evil seeds of immorality in the children early in life.

12. Rislcs Exposure: Coaching classes are always conducted very late in the evenings after closure of schools. This therefore pushes the coaching classes to night times, which expo the students to a number of risks on their way back home. For example, influence of the 1 peer groups into premarital sex, smoking, alcoholism and the risk of rapists to the girls in day schools.

13. Abuse Leisure: The teacher does wrong to occupy the students at the time they would relaxing their brains. Leisure is a necessary aspect of life for all people who work, such as students and even the teacher himself Leisure as a rhythm of life to be enjoyed.

14. Family Neglect: The teacher who coaches, reserves less time for his family after sch work, since he later engages in yet another busy time of coaching. This could threaten stability of their family, since he neglects the emotional support of his wife, fatherly supp to the children and social relationship with all the family members.

15. Family Instability: Coaching could lead to family breakage. This especially tme, when male teacher has some beautifiil girls in his coaching class. His wife could become suspici( of him for cheating on her, especially when he gets so close to any of them. Another cas( when the big boys in his class studying from his house, could pick an interest in his daughte What an embarrassment this would be to the teacher.

16. Job Insecurity: All in all, the teacher does all this as the risk of losing his job. This is cause, such an undisciplined teacher is likely to be dismissed from the teaching profession

What ^ould be done to make work more attractive in Uganda today?

This concems the improvement of the working conditions in the country, so that the work i comes enjoyable. Short of this, the nation could lose good professionals to another country.

1. Improved Wages: The payment structure has got to be improved. Workers ought to ge living wage for their labour. This is the payment that would averagely meet the basic needs their families through the time they would get the next payment.

2. Working Terms: These are the privileges given to a worker, to make his work rather cone cive or atfractive. In this regard, a Ugandan worker would need accommodation for his fami transport, medical care to his immediate family members, loan facilities etc.

3. Guaranteed Security: Uganda as a country that has suffered political instabilities in her h tory, would need peace. Guaranteed security would create a friendly investment atmosphe for both the local and the foreign investors.

4. Technological Progress: Modem science has got to be fiiUy extended in all tasks of wor This is because, technology enables easy work, improved efficiency and is easy to manage

5. Professionalism: This refers to the observance of the work ethics expected of every work

lie code of conduct has got to be emphasised in this country. Workers should observe punc-lality, respect for public facilities, loyalty to the authorities etc. It is the professional way of oing things that make work flow smoothly as desired.

etter Education: There should be an encouragement to employ people with an averagely igher education, at least with an 'O' level certificate. This is because, people with a relatively igher education have the ability to adapt to new methods of work and are easy to manage.

esearch: The experts at research in different fields of work could be supported in studying le better pattems of work from different countries. Such pattems could then be adapted in le Ugandan system to improve on our work.

^rldng Hours: The time spent on work has got to be regulated. Better results would be cpected of a worker, who is not pressed to work at the cost of attending to his private life, hat is why public holidays, paid leaves and weekends, should always be granted to workers, hese help to rewind off the work fatigue (Physical tiredness).

•n-job Training: Workers have got to be constantly resharpened in their skills. Given the 3velopments in modem science, it has become a matter of duty to regularly conduct training orkshops that keep the workers informed about the new methods of production.

ontrol Corruption: The rampant abuse of public offices, facilities and funds for selfish iterests, has got to be stopped. The govemment has to ensure accountability and transparency I work. Given an independent Parliament, the Judiciary, the IGG and Ethics and Integrity linistry, there is hope to see cormption minimised.

Omen's Protection: Today as women get involved in public work, they need the government's rotection. Many have been sexually harassed at their places of work. For example, denial of nployment opportunities, promotions, maternity leaves etc.

ural Areas: There is the need to transform the rural areas, by developing the social services lere. This would definitely lessen the rural-urban migration that tends to gather all the urmec-jsary workers in urban places. Concentrated workers in one place suffer competition, poor ly, poor terms of work and job insecurity.

axation Policy: The govemment has got to levy reasonable taxes to workers. Some taxes do iscourage workers, since their entire savings end up paid in taxes. For example, teachers are ipposed to pay graduated tax each year and in addition they pay 'PAYE,' which means Pay As ou Earn. Such tax policies ought to be revised to make taxes friendly and acceptable to orkers.

WORK IN AFRICAN TRADITIONAL SOCIETY

I Afi-ican traditional society, work was regarded as an important aspect of life. It was a re-able virtue, which could never be separated from an African's life whatsoever. That is why in traditional Africa was understood with sfrong values attached to it. The work activities ded pottery, hunting, fishing, carpentry, blacksmith etc.

The African traditional understanding of work

values given below satisfactorily explain the attitude an African had towards work.

1. Religious Context: Work was understood in a religious context. In other words, God an( ancestors would be appeased and evoked to bless all forms of work that people get involve For example, before a virgin land would be broken, special sacrifices would be offered to and the ancestors to bless it. God would be consulted before the tasks of hunting, fisl harvesting, building, fighting in wars etc. were done.

2. Childhood Training: The work skills were passed on at an early age in life. The elders am experts at particular skills of work, had the duty to pass on their rich information to the yo The boys leamt from their fathers and grandfathers. The girls on the other hand, leamt f their mothers, aunts and grandmothers.

3. All Workers: Everybody was a worker, whether man or woman, elderly or child, weri expected to contribute something towards work. By the mere fact that one was an African person carried a life-long responsibility to work. Therefore, there was neither loiterer idler in any of the African communities. Summarily, this would presuppose that the unemp ment problem was unheard of here.

4. Age: In African societies, age was directly connected with wisdom, experience and abi That is why work was divided according to age. For example, the old men were given responsibility to work in harder and sensitive tasks like leadership. The old women on other hand, were entmsted with the responsibility of teaching their grandchildren all the w of life. The young age group was assigned simpler domestic duties around the home.

5. Sex: Work was also viewed in respect to sex. For example, the girls and women were resp sible for cultivation, fetching water, collecting firewood, preparing food, caring for chile etc. The men and boys on the other hand, were for herding cattle, hunting, clearing bush, guarding crops against birds and wild animals. So, one would not find the females compel for the males' jobs. Each one knew what his or her role was.

6. Rank: In African societies, work was also given according to ranks that people held, traditional^frica people were classified in different ranks. For example, there were the Rc and the Commoners, who locally were the 'Babiito' and the Bakopi' respectively, among Bachwezi. The Royal were never to be involved in any communal work nor manual work, ot than leadership .The Commoners on the other hand were responsible for community worl

7. Natural Talent: Different kinds of work were assigned to different categories of people accordance to the natural gifts they were believed to have .For Example, talented target she ers and good athletics would go for hunting and wars. The fraditional birth attendants, divine fortune-tellers etc. would also be given chance to play their roles in the lines of their talei

8. Basic needs: Work was primarily related the provision of the essential needs of life. Th basic needs would range from food, water, clothing, the shelter, to self -defense. Every eft in work was geared towards attaining basic needs of life, for the survival of a fraditional A can man.

9. Communal Work: In fraditional Africa, there was no competition in work. This is becai work was done communally. In other words, work was done jointly among all the members a community. Such tasks, which called for joint effort included, cultivating, hunting, hoi

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uilding, traditional rituals, fishing etc.

]!ommunity Well-being: The African people cared more in developing their general com-lunity than to pursue their personal interests. They had great concem for the well-being of leir people, to whom they extended free j oint services.

'haritable Service: Work was taken as a means to help the helpless among the traditional ifricans. It was totally unacceptable for a community in Afiica to continue enjoying its fruits f labour, as a given section of their members remained disadvantaged and ignored. For ex-mple, the handicapped, the insane and the elderly had to be assisted through the effort of vork.

Vomen's Task: Whenever it came to the subject of work, a woman played a central role in Africa. She could never be ignored. Since time immemorial, a woman has remained a key igure and the backbone of work in most aspects of an African life. She is not only the child (roducer, but also the child- rearer, cultivator, harvester, water fetcher, firewood collector, the ;ook, home cleaner etc.

Vrt of Creativity: Since most of the work was done manually, it gave a lot of room for the )eople to enjoy a sense of personal creativity in work. Individual workers would event special kills in improving their work output, and out of experience develop them furth^ each time in vork.

Condemned Laziness: In the face of work, African traditionalists had condemned laziness ind would never tolerate it at all. In fact, any lazy person would be socially isolated in which he vould be denied respect and involvement in any other social activities.

\*lace of Leisure: Although the Africans had great respect and devotion for work, they never gnored the special place that leisure commanded. They knew that work alone would not make ife complete without leisure. After the day's work, they took time off to rest, relax and re-itore the lost energy. Late in the evenings they held beer parties, in which they sang and danced, is well as story telling around fireplaces etc.

'ersonal Satisfaction: Work was believed to bring satisfaction and pleasure to any one who lad accomplished it. This was because, through work the Africans would realise their long time goals. Prof John Mbiti writes that, ^^An African Man's Joy is a result of his well-intended sweat".

Personal Freedom: The African traditionalists enjoyed a great wealth of freedom in their work. This was because they had no bosses while on work, for they were nobody's employees. Fhey would decide for themselves when to work and when not to work, without anyone push¬ing them under a tight timetable.

Why was unemployment non-existent in African Traditional Society?

; term unemployment simply refers to joblessness. Unlike today, joblessness was totally un¬

heard of in traditional Africa.

1. Divine Blessings^ Work was believed to be Godly ordained, for God himself was kno\ be a Chief worker. Anyone who worked therefore, was said to be the pride of God. After i was through work that they obtained the animals and the crop harvests, as their sacrific^ offer to God and the spirits for their divine blessings. So to keep at good terms with Goc Afiican had to work.

2. Everybody's Duty: Everybody was a worker by the mere fact that, one was an Afiican. Tl was neither loiterer nor idler in any of the African communities. Men and women, chilcf and the elders, were all expected to contribute seriously in work.

3. Childhood Training: No one would ever give the excuse of lack of skills for being unj ployed. The fact that every one got the training in the skills of his fiiture career at an early i it left no room to anyone to be unemployed at any stage in life.

4. Natural Talent: In African fraditional society, people got employed in their different talel Each individual was believed to be gifted in a talent that had to offer him employment. Sil such talents were always uniquely different, they were ever in demand for their usefiilness [ hence the assurance of employment

5. Categorised "Work: There was a well co-ordinated distribution of roles to play among Afiican communities. Work was distributed according to age, sex and rank, that it would no\ easy for one to interfere with someone's task that would render him jobless.

6. Communal Service: All work was done for the well-being of the general community, joint effort put in work had mled out the element of competing for jobs. Instead they wo^ share in the skills and share the burden of work.

7. Immediate Supervision: The close supervision of every work done by the concerned thorities and the elders ensured that, no one would dodge work. Any group of people who 1 become idle for finishing their tasks, would quickly be noted and would then be assigned fr^ tasks. ThisVas possible because, the supervisors had lived in the same community with workers.

8. Rigid Work Patterns: There were no sudden changes in people's pattems of work, whi could cause unemployment. For example, employment was by virtue of birth than by on( academic excellence.

9. Cultural Rituals: These were religious practices or ceremonies that were performed to ma the African life complete. It was only through work in various tasks, that the desired rituj would be realised. For example, planting rituals, harvesting rituals, milking rituals, health rit als, fiineral rituals etc.

10. Basic Needs: Work had remained a vital aspect of life, for it was through this that all t essential needs of an Afiican person were realised. As long as the basic needs were lackin work remained unavoidable in the Afiican life.

11. Material Wealth: Everybody had to work to accumulate wealth and improve on his standa of living and that of his people. Most important here is the prestige and influence that tl Africans had attached to a wealthier person. The wealth had to include cattle, sheep, goat

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lildren and above all land.

aziness Condemned: The fact that laziness was never given room in the African society, any lemployment therefore resulting from laziness would never arise. Every one was expected take his task of work seriously with the goal of finishing it.

le helpless: In the African community, there were the helpless people who needed the as-jtance of the rest who were able-bodied. So through work, such people like the elderly, sabled, insane etc. were given charitable service as a moral obligation to care for their com-unity members.

>cietal Obligations: The African society was known for setting strict demands on the people ithout any compromises. Such demands had be to met through hard work or else society ould denounce the concerned person. These demands would include dowry for marriage, lilding a house, growing enough food etc.

i do work patterns in African traditional socicrty differ from those of today?

concems the differences between work in African traditional society and in the modem . Such differences have been a resuh of the forces of change that are continuing to take place 5 today. ^

eligious Context: God takes an important position in the work of the African traditional-ts, while in today's work He is hardy involved. This is because, the traditionalists attribute le benefits in work to God, while the modem man reflects his success in work to his skills id qualifications, which is wrong.

raining Duration: The skills of work were passed on to the would be workers at an early age in life i.e. at childhood. Today however, workers are frained at a mature age i.e. at 18 ears and above. For example, at 6 years a child would have the mastery of skills in a given ireer, while today it takes one 16 years to go through the University in order to claim a ireer.

Unemployment: In traditional Africa, everybody was a worker by the mere virtue of being an .fiican. No one would be idle or found loitering aimlessly. Today however, the employment pportunities are very rare, that most of the qualified people in certain careers are unem-loyed. So the term unemployment is a common vocabulary today than in the past.

'ategorised Work: Work was classified according to age, sex and rank. One category would ot therefore interfere with another's piece of work. For example, a man would not be ac-epted to cook food in the kitchen. Today however, different classes of people do any kind of /ork, as long as it earns them a living. That is why most chief cooks in Hotels and other istitutions happen to be men though with wives at home.

'ommunal Work: In Afiican traditional society, work was mainly done in a joint effort, where leople would put their hands together for the well-being of society. Today however, there is a ot of individualism in work with selfish interests.

Wide Choice: Since in fraditional Africa there was limited specialisation of work, they had a ivide range of choice of work to do. Today however, there is limited range of choice of work. Phis is particularly because of the stiff competition for the few jobs available.

7. Family Concern: In Afiican traditional society, work was regarded as a family social acti that drew all the members together as one. In other words, work would never overshadow family interests. Today however, work has dismpted many families as the husband and A tend to be too busy to attend to the needs of their family. Instead they surrender most of family responsibilities to their house girls.

8. Freedom at Work: Traditional Afiicans used to enjoy a great deal of freedom with t work. This was because they had no bosses as their employers. So they would decide on t own when to work and when not to work. Today in work, there are the employers who are authorities. They have the absolute power to sack unimpressive workers and to hire new oi They have put in place a sfrict code of conduct, which has to be consciously observed.

9. Confined Work: Work was resfricted within the familiar surroundings of the Afiican cc munities. It was quite unacceptable for one to work for and among strangers. That is wh traditional Africa work ranged from one's home to a distant village in a familiar commur Today many people can afford to work any where far from home and among strangers, as li as they earn a living from there.

10. New Attitudes: Unlike in the African fraditional society where all nature of work was vicA in the same light of impartiality, today there are divergent attitudes towards different kind; work. Most highly skilled workers always prefer to msh for office jobs, which they refer t( the white-collar jobs, as opposed to the manual work, which is referred to as the dirty job

11. Personal Relations: In fraditional Afiica, work had played an indisputable role in bridg relations between people. This had helped in bringing much closer to each other among Afiican people. Today there is an impersonal relationship among the workers. There is har any meaningful relation between the employers and their employees on personal level. Thi because, all the consultations and information flow goes on through the computer technok and paper work. The increased absence of personal relationship sometimes leads to lack dedication at work.

12. Friction at Work: In Afiican fraditional society, it was an established principle for work always be conducted under a fiiendship and faithfulness atmosphere. Unlike today, where w is largely characterised of friction. These are the vices or evils like cormption, exploitati favouratisim, irresponsibility etc. which make the smooth miming of the day to day work ( ficult.

13. Art of Creativity: All work was done with the touch of the individual skill of creativity. Toe however, with the highly scientific and mechanised work, man has been robbed of the sense personal creativity. This has in the end rendered man lazy in his work.

14. Respect of Leisure: A fraditional Afiican never ignored the place of leisure amidst wo Leisure was highly respected as an important rhythm of life for one to relax, restore enei and relate with others after work. Today however, there is a disregard for the importance leisure, under the excuse of utilising all the available time for work. Leisure time is cons ered as wasted and therefore lost time.

15. Salaried Jobs: Last but not least, today every work is attached with some value of money. 1 one can afford to perform a job without the assurance of a salaried payment. In the Afric traditional society on the other hand, people simply worked for the good of the commun

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d their personal pleasure. Working for the payment of a reward was non-existent.

WORK IN CHURCH HISTORY

)llowers and the servants of Christ had remained committed to the work of the church, even 'hrist Himself had ascended to heaven. The suffering and the persecutions imposed on them stead strengthened further their commitment to God's work. However, after the Egyptians opped persecuting the Christians for their faith, it became so easy for anyone to become a ian. That is why Christians had found another way in which they could prove one's devotion )mmitment to God, and that was to live monastic lives. This is a situation where the Monks le Nuns lived in a religious surrounding and isolate themselves fi-om the general society naking solemn promises of loyalty to God.

The Monks and the Nuns

the Monks and the Nuns are typically known for living monastic lives. They are called the :s if they are males, and Nuns if they are females. In order to try and follow exactly the lands of Christ and live as He did, the Monks and Nuns made three solenrn promises:

Promise of Chastity: This promise would stop any of them from getting married. This was meant to assist them in dedicating all their lives to God and have their spjfitual focus protected from the family disturbances.

Promise of Poverty: Here the Monks and the Nuns had to remain loyal to the vow of keep¬ing poor and therefore owning nothing for themselves. Yet they were to remain self-sup¬portive through toil and hard work. This was meant to protect them from the possible temp¬tations of riches.

Promise of Obedience: They also vowed never to compromise their loyalty to those in authority. According to them, all authority was given from God. That is why they took the command of their authorities as bearing God's will in it.

at work did the Monks and the Nuns do for the benefit of their community?

reaching: They helped in proclaiming the Good news of Jesus Christ to all those in their immunity without fear or favour. They did this with all their devotion and commitment since ley had apportioned much of their time to it.

bunding Churches: They took it upon themselves to erect up churches, in both their very ommunities and the neighbourhood. Wherever they got new converts, they established new hurches from where Christians met to worship.

ellowships: The Monks and the Nuns worked hard to infroduce the habit of meeting to-ether regularly. It was out of such gatherings that the young Christians would get inspiration 1 their faith to move on, despite the trials and suffering.

'rayerful Life: They taught and encouraged the rest of the Christians to live prayerful lives, rhrough prayer, they continued to wait upon the Lord and His promised blessings. This re-lected their total reliance and tmst in God.

Paught Scriptures: They helped a great deal to interpret and explain the scriptures to the lliterate communities. Given the fact that the earlier scriptures were written in foreign lan¬guages, they would otherwise not benefit from it.

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6. Exemplary: The Monks and Nuns had offered themselves as objects of good example 1 rest. They did not only preach God's word, but also lived and practiced what God's word | manded, so that the young converts would leam from.

7. Charitable Works: They had extended a hand of assistance and support to the disabled ailing and the helpless inform of alms, relief and donations. They fed the hungry, sheltere homeless, preached to the poor and comforted the social outcasts. This taught the res immeasurable love of God.

8. Promoted Education: They helped in promoting education in their community that assj in fighting illiteracy. This was done through building schools and offering themselves ai labour force to teach in the said schools. Writing and reading were the principle subject^

9. Promoted Good Health': They stopped at nothing in educating the masses about the bJ sanitary standards for sound health. This safeguarded many from the ailments that were | ventable.

10. Care for Strangers: They always extended a hand of care for the strangers who happene be fravelling across the wide Sahara desert. These sfrangers were mainly fraders with he and bulky goods who were always in need of accommodation, food and water.

11. Decampaigiied Slavery: The Monks and the Nuns had used every means within their rea discourage the evil practice of slavery. They effectively did this by freeing all their for slaves and employed them afresh on agreed payable terms for their labour force.

12. Minorities' Rights: They also acted as a voice to the voiceless as they advocated fori rights of minority groups, which were constantly, threatened to be abused. Such minorij included the women, children, refugees and small tribal groupings, on whose behalf the Moj and the Nuns called for respect and protection.

13. Self-reliance: Like they worked hard to survive, so they challenged the other people to eqi use their personal efforts to remain self-supportive. They discouraged the element of depj dency syndrome that would result into laziness and therefore unending poverty.

14. Promoted Trade: Last but not least, the Monks and the Nuns played an important role promoting trade in Northern part of Africa. Here they assisted in providing safety for th goods and money as well as lodges for accommodation.

In what ways did the Monks and Nuns fail to realise their objectives?

In a spell of time, the Monks and Nuns could no longer realise the goals of their solemn promis This was due to the basic fact that, the forces of change soon caught up with their set objectives the following ways:

1. Spiritual and Physical Balance: Both the Monks and Nuns had the problem of wishing take the spiritual direction and ignored the physical concems. They over emphasised the physie interests and ignored the spiritual ones. The failure to sfrike a balance of the two sides deni( them to realise their originally set objectives.

2. The Chastity Vow: This solenrn promise was purposed to keep their lives under celibacy i. the state of not being married. The problem with the young Monks and Nuns was that, many ( them mshed to take the oath of chastity out of excitement and failed to consider seriously tl

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ces this would involve. The chances of violating the vow, out of sexual temptations were so ^.

isiness Activities: The Monasteries got too pre-occupied with a lot of commercial and cial activities, than actually the spiritual ones. As a result they spared little time for God, ich was their basic objective.

ches: Contrary to the solemn promise of poverty, the Monks and Nuns began to accumulate )t of wealth, resulting from the multi-businesses they owned. This had to divert their origi-focus on the heavenly riches, towards the worldly riches.

active: Since they got involved in employing their former slaves, they were then rendered e. This is because, these hired workers would do all their work ranging from the minor mestic chores to the unpleasant hard tasks around the monasteries. This violated their ob-tive of personally getting involved in toiling in the hard work. As a result, many of the )nks and Nuns became lazy.

ithoritative: Given their special position, they assumed more powers over the people they re meant to serve. Contrary to the humble service they were meant to offer, they became ;horitative, commanding with pride and arrogance, which indeed never reflected a good ex-iple of a Christian leader. %

nguage Problem: The many native languages in Africa had made the work of the Monks 1 Nuns a hard task. This is because, they could not easily communicate thoroughly to all ferent people using the Bible written in yet another foreign language.

ploitation: Unbelievably, the workers who had worked in monasteries were unjustifiably Dloited. They were over worked under unpleasant circumstances, yet paid less. This was ijorly because of the background of slavery, which was still fresh in the memory of many ople in the world then.

door Confinement: Since they were over resfricted to the monasteries, the Monks and ins were never exposed to the outside life. As a result, they lost a sense of touch with the ility surrounding the people they were meant to serve. This denied them ability to address isfactorily the challenges that people faced, as time passed by.

gid Culture: The Monks and Nuns had found the African traditionalists very hard to cou¬rt into Christianity. This was because, the Africans were deeply rooted in the faith of their Itural values, that they always gave a deaf ear to the Monks and Nuns.

istile Tribes: They had faced sfrong resistance from some hostile fribes, which actually ;re many in the African continent. They stubbomly got involved in desfroying any work project rted by a Christian community.

•ab's Infiuence: The Arabs had actually established their influence in most parts of Africa, rticularly Northem Africa where the Monks and Nuns had ministered. The Arabs could not lerate the introduction of any other religion other than Islam.

Examine the Kind of work that existed in the Early Church

uld be remembered here that, before Jesus could leave this earthly life he had commanded isciples who later became Apostles, to carry on his work of building God's Kingdom. The

kind of work they pursued in the early church, is the answer to the above question.

1. Evangelism: They preached the Gospel to both the Jews and the Gentiles (non-Jews). In fi preaching ranked the top most on the list of all the activities of the early church.

2. Baptism: Following one's conversion into Christian faith, a person was then baptised by I ing immersed in a pool of water. This acted as an outer sign on those who had joined Go( family. Thousands of the converted Christians had to get baptised.

3. Laying of Hands: Wherever they went, the Apostles got involved in laying their hands on 1 converts so as to bless them. This eventually followed the in filling of the Holy Spirit.

4. Fellowships: The Apostles never neglected the habit of meeting together in the temple. Tl had tumed out as a tradition for the Christians then.

5. Prayers: The believers would always meet together to make their prayers to God. Throu prayers they would make their requests conceming protection, spiritual renewal and pro^ sion, made known to God.

6. Fasting: This is a voluntary abstinence from drinking and eating anything for a divine purpoi The Apostles together with Christians would regularly fast as they humbled themselves prayer before fhe Lord.

7. Worshipping: Under normal circumstances, no meetings would be convened and God w forgotten to be worshipped. He was worshipped for his greatness. His wisdom and provisioi

8. Eucharist: The early Christians never forsook the habit of breaking bread and taking wine the Holy Conmiunion. This kept them fresh in memory of the cmcified body of Christ and I poured blood for the sake of man.

9. Catechism: The refers to the teaching of the Christian faith .The Apostles were always bu teaching the newly converted Christians the principle and ethics of Christianity.

10. Bible Studies: There was regular teaching and interpretation of the Scriptures to Christia by the Apostles. This was meant to keep the believers abreast with God's word and get root in the word, so as to avoid any wrong teaching from the opposition.

11. Sharing: The early church had shared in everything both little and much .The rich had to S( off their property and had the proceeds shared among those in need.

12. Miracles: Wherever the Apostles went miracles and sign of wonders were performed. The were intended to prove to the new converts and the non-believers that God's presence w among the people.

13. Charitable Works: The Apostles were always in position to assist the needy, the helple; They provided material support in form of alms, donations and self-volunteering.

14. Settling Disputes: Like any other human beings. Christians would face several disagre ments among themselves. The Apostles had helped to settle any misunderstandings betwe the Christians.

15. Building Churches: Following the conversion of Christians in thousands, it became nece sary therefore for the Apostles to put up stmctures (churches) from where the converts wou meet to fellowship, worship and praise their creator. In fact, wherever they went, they labour

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put up a church.

Writing Epistles: The Apostles were also involved in the work of writing spiritually encour-png letters to the young Churches. These are known as the epistles. Through these epistles, e Apostles, elders and other Christians, would communicate to such distant and persecuted lurches that needed teaching, encouragement and support.

THE BIBLICAL TEACHING ON WORK

his is meant to Explain God's standing position on work as given in His word. This also itisfactorily gives the Christian's understanding of work.

^he Old Testament

rOd the Worker: God's creative activity in Gen. 1 and Gen.2 is viewed as work. This there-)re puts God in the position of the first worker on earth and hence the chief and hence the lief worker. That means, work is good and all men should work therefore.

!ommand to Work: In Gen. 1:28, it is observed that God commanded man to work. He told im to subdue the earth and to take charge of all that is on the earth and hence the chief worker, hat means, work is good and Man should work.

;o-workers: In Gen. 1:26, man who is made in God's image is given an opportunity to take art in God's work. He is involved in the process of producing children and filling the earth, his does not in any way make man an equal partner in God's work, but it makes him fully ccountable to God in all that he does.

lessed Work: While in the Garden of Eden, Adam's work had remained blessed and God had eclared it as very good in Gen. 1:31. The Garden didn't lack in anything, moreover God had iven to Adam and Eve all the animals, birds and plants for his food Gen. 1:30. Adam obeyed jod that is why his work was very rewarding.

Cursed Work: Following the fall of man in Gen. 3, man was cast out of the Garden of Eden. Ian was therefore to work hard to get food from the cursed ground. Out of his sweat he was to am his bread. This is what it means to do any work that denies God the glory. One gets pain, isappointment and failure instead. For example, the disappointing Tower of Babel project in Jen.11:1.

'he Decalogue: The Ten Commandments handed over to the Israelites through Moses, has le forth commandment stressing the importance of work as an unavoidable rhythm of life, Ix. 20:9. Throughout the six days in a week, man was expected to be tied up in work.

balancing Work: The same forth commandment however, has the last part sfressing the im-)ortance of leisure after a six day's work, Ex. 20:10. It is leisure that balances any work that night have been so tedious. Unbalanced work could be both spiritually and socially disasfrous ;o the worker and his family, if not matched with leisure.

Fealousy in Work: The story in Gen. 4 warns of the dangers of envy in work. Envy is an evil spirit that wishes ill fortune to others. This causes hatred, yengeance and malice among the vorkers. A good example is between Adam's two sons; Cain and Abel. Cain had become jeal¬

ousy of Abel's success in work that he later killed him. That is why God condemns jealous

9. Bondage of Slavery: The example of the Israelites' bondage of slavery in Egypt had al portrayed God's opposition to the whole act of slavery. Many Israelites were reduced to 1 level of animals, imder forced labour that God got concerned to have them liberated and del ered to the Promised Land where man's labour will be respected and rewarded.

10. Skills of Work: In Exodus 35:30-33, God's purpose and plan to have every man develop skills in work to the highest level, is reflected. This therefore reveals the fact that work actually not cursed but blessed with the immeasurable skills to make it even better.

11. Brotherhood in Work: Deut. 24:5-22 explains the need of a brotherhood relationship work. There ought to be friendship and an understanding atmosphere between the employ( and the employees without uncalled for friction. It should not be a matter of the superior simply command and give orders to the workers.

12. Hard Work: King Solomon in his wisdom had seen great profit and reward in hard work, proverbs 22:29, he had revealed that a man who works hard with skills should surely be warded to serve before Kings just like Joseph and David did.

13. Promotion: 1 Kings 11:28 explains how good work could lead to one's promotion to a higl rank in his work. Jeroboam, who had been a mere official in King Solomon's palace, had be promoted to the position of the in charge of the entire labour force.

14. Exploitation: Prophet Jeremiah had condemned such employers, who exploit their work( by holding back their wages, even after their work is done. They make such workers toil nothing by not paying them back for their sweat and labour they had rendered. Every worl has to be rewarded for the work done.

15. Laziness: God condenms laziness and those who are lazy. In Proverbs 12:24 it is said, the who work hard will mle and the lazy shall remain as slaves.

16. Working \^ife: Lastly but very important, God does not look at a working woman as a beast burden being abused with exploitation. Proverbs 31, God considers such a hard working w or woman as of noble character. She is said to be a great value and pride to her husband as w as the entire family. So, God blesses women who work hard with their own hands, and ne^ wait to beg from husbands.

The New Testament

1. Jesus the Worker: Jesus who is the main character in the New Testament was Himself a gn worker. He was a carpenter and in those days carpentry was a physically demanding piece work. So He spent all His time at work and helped His mother at home. The Christian You could leam from this and chose to work hard.

2. Divine Act: In John 5:17, Jesus had explained that His father is always working to this ve day that He too, had to work regardless of the Sabbath laws that had stopped all Jews fro working on that day. The hidden tmth here is that, work is God-ordained and therefore it's divine act which is above all the human laws that would stop it. Man the creature of God has i option therefore but to always work like his creator.

3. Examples of Work: Each time Jesus was teaching the masses. He never forgot to point out example of work to illusfrate His point. He always referred to the following cases, the Sowi the Vinedresser, the Physician, the Shepherd, the Servant etc. All these :^€xaraple8 o;

orker. This explains Christ's interests in work and its importance to Him.

he Miracles: Generally, more than a half of Jesus work on earth was full of the works of iracles. These miracles were themselves work, for they would drain his spiritual and physi-i\ energy. A good example is the bleeding woman who had secretly touched Jesus for a miracle, id then He felt energy miming out of Him, just like any other worker would lose energy after 'ork, Mark 5:30.

bedience: In John 5:36, Jesus is portrayed as an obedient servant of God who was sent to do task and He never objected. This teaches the great virtue of obedience with humility to all lose who consider to get involved in work. The absence of obedience nullifies the impor-ince of work.

/Oyalty: In His work, Jesus had recognised the authority of his Father and therefore remained )yal to His will. Although He was God's son. He never compromised His dedication to serve le Father. For example in John 4:34, He reftised to eat food after a long-aftemoon joumey, ntil He had accomplished His Father's will.

)eveloping Talents: Jesus encourages the use of talents in work. In Matt. 25:14-30, He had lustrated the use of developed talents for more productive work to be realised. In the end. He ondemned those who don't care to discover and develop their talents.

Joed Work: Jesus ftirther teaches about doing good and thorough work in Lk. 6:48. He at-icks those who simply do work for the sake of it, no matter its quality. That is why, Paul the Apostle had wamed his young convert Timothy, to keep up the good fight of his faith and not imply an ordinary faith, ITim. 6:12.

)ual Ministry: This is to do with a double - fold kind of work. Jesus' work was always aimed t spiritual interests as well as the physical interests. He always cared to balance the two. Even ]!hristians as they work they have to balance their physical concems that serve the body, with he spiritual concems that serve the soul.

'oy: The end result of work should be able to bring joy to the worker and those around him. •or example, in the parable of the lost sheep in Luke 15:6,7, Jesus explained that, when the ost sheep was recovered, friends and the neighbours had to gather to rejoice with Him.

rribute to God: A Christian ought to realise and appreciate the privilege and the opportunity o work. There are many people with good qualifications but jobless. That is why, Jesus to¬wards the end of His ministry He thanked the Father for having helped Him accomplish His vork on earth for which He was sent, John 17:4.

discipline: Every productive work is said to be characterised of a great degree of discipline. Even Paul had stressed to Timothy in 2 Tim 2:3-6 that the work of Christ had to take the discipline of endurance. He relates the required discipline to that of a good soldier and a competitive athlete who perform under sfrict discipline.

Individual Contribution: The Bible does not look at work in summation or as a whole. It instead considers individual contributions of different people. The Christian community is taken as a body, with each part having a significant role to play in a piece of work of the whole

community I Cor. 12:1-3.

14. Charitable works: The Bible extends a supportive hand to those in need and helpless. In I parable in Matt. 25; 35,36 Jesus had stressed the need to feed the hungry, quench thirst, dn the naked, comfort the lonely, pray for the sick and visit those in prison.

15. God's Glory: Paul had emphasised that whatever work a Christian does, should give God glory in Icor 10:31. This requires a Christian to be conscience about the kind of work engages in. If whatever he does is compatible with the Christian teaching it would refl God's glory.

16. Workers Pay: Just like the Old Testament, the New Testament equally condemns those w defauh the workers wages. In ITim 5:18, Paul the Apostle had taken time to quote the Mos; Law in Dent. 25:4 that stresses the need to pay the workers' wages.

17. Leisure: In Mark 4:38, Jesus the worker is portrayed as having rested after work. Some whe as shall be seen in the topic of leisure. He also attended a wedding and visited friends. Like a other man. He needed to break off from the fatigue of routine work in order to relax. Christians should take His example to always rest after work.

18. Family Support: The Bible teaches that Christians ought to work in order to provide for t basic needs of their families. God would in tum bless such efforts to realise their daily brcc 2Thes.3:12.

19. Fight Evil: Paul had reasoned that through work, man could avoid doing evil to eam a livin In Ephes. 4:28 he advised thieves to stop stealing and find something useful to do for a livii that would be of good use to others. There is even a saying that "An idle mind is a Devi workshop".

20. Self-Supportive: Through work. Christians are enabled to be self-supportive. Here Paul ga his own example as he worked day and night, so as not to be a burden to the community 1 preached. In Acts 18:3, it is understood that he was self supportive through tent making. Chri tians are therefore challenged not to sit back and wait for donations from abroad, but to tal Paul's example of being self-supportive through toiling in work.

21. Social Activity: Lastly, work is given, as a social human activity that Man can never li'\* without. In the book of Acts, the early Christian community had lived together, and helped oi another through work. In other words, "To be socially acceptable is to work."

Account for Jesus' good example of a Worker

Jesus, who happens to be the main character in the New Testament, gives an incomparable stai dard for a worker that every man should leam from.

1. God as Priority: Through out His life, Jesus never got involved in any work before consul ing with His Father. For example. He always prayed first before getting involved in public lif God was indeed his priority before doing any work.

2. Dual Ministry: In His work the pursued both the spiritual and the physical spheres of worl He perfectly did the work that builds the soul as well as the body. In other words. He balance both the spiritual and the physical interests in His work.

npartial: In His work, Jesus had served all people equally in their respects. He never dis-iminated against any of them as it would be with other workers. He had viewed all people in od's image; the Jews and the Gentiles, Men and Women, children and the elderly, rich and oor etc.

ppreciated Others: Jesus as a worker had great respect and appreciation for other people's orks. Most notable, was His appreciation and respect for John the Baptist's work of baptism. 0 any other ordinary worker, this could cause envy and conflict, since both Jesus' work and at of the Baptist were about building God's Kingdom and wiiming followers. Jesus the great orker was above all this.

icorruptible: Unlike most workers today, who can hardly resist the temptation of cormp-on, Jesus the great worker had remained incormptible throughout His work. For several times le devil had attempted to trap Him into temptation so that He would compromise His stand in jrving His God faithfiiUy.

lOved Enemies: In His work, Jesus aimed at making more friends than enemies. In that re-)ect. He loved and forgave His enemies. His God's interest was to show all men that God's )ve was about setting them free from bondage of hafred, revenge and malice, which is com-lon in work.

Jreat Discipline: He had uncompromising discipline of self-control and endurance wher-ver it came to accomplishing His work. In John 4:34, He ignored His lunch meal for doing lis father's work.

'aught Work: In most of His sermons. He taught and encouraged His listeners to work. This ! exemplified in the numerous examples of a worker He would point out during His teach-igs. For example, the vinedresser, the Sower, the shepherd, the physician etc.

'ompassion: Inspite of Jesus' ever-busy time at work. He never ignored the importance of seling and caring for those suffering in pain. He comforted and provided to them their needs, n other words. His work was for the people and not for Himself

lumble Servant: Although it was tme that Jesus was the son of God who had all the divine uthority. He all the same remained humble in His work that many Jews could not recognise lim. It was out of His great work that many later came to know the humble servant who never •raised Himself

ilocial Worker: Jesus was typical for being pro-people. His work was about people and for he people, that He became so popular than any other worker in the life history of mankind, ^hat is why He was ever surrounded by a multitude of people.

iielf-sacrifice: All workers do know that, for any great work to be accomplished there has got 0 be a high price paid. Jesus had indeed paid the biggest price and that was His life, for the ^reat work of redeeming mankind from evil.

Developed Talents: It is tme that better work is always achieved through the use of developed talents. That is why, Jesus as a good worker had taught and inspired people to discover and develop their talents in Matt. 25:14-30

14. He Worked: Jesus did not only teach about work, but also got physically involved in wo Jesus is known to have been of help to His parents in doing domestic work.

15. Delegated Work: As a good worker, Jesus never tied all the work to Himself, but passed the rest of the responsibilities to His disciples. Any successful work should never end wi the departure of the worker. That is why, Jesus had to entmst the disciples with His work carry it on, even when He ascended to heaven.

16. Paid Tax: As a good worker, Jesus was loyal to the laws of the state that concemed the pa ment of Tax. He had ordered Peter to ensure the clearance of their tax payment through t fish sales. He was an exemplary taxpayer.

17. Respected Leisure: Although Jesus had regarded work as an important aspect of human li He at the same time considered leisure as yet another vital rhythm of life, without which w o would not go on smoothly. That is why. He always found time to rest and relax.

18. Finished His Work: Finally, Jesus as a good worker had finished His work. When He cri( out that. It is finished, while on the cross. He meant that the work was well done and attaine His goal. Any exemplary worker should be able to start his work and reach its end, with all tl desired goals achieved.

Conclusion

All creations, Man and the entire universe, are the outcome of work. So, like his creator, Man h no option but to value work, which creates life. It is work that distinguishes Man from oth creamres since they do not work. Therefore, to live is to work, and to work is to create a bett life.

^ LEISURE IN A CHANGING SOCIETY^

;erm leisure is defined as that time when man is free from any kind of work he does routinely m his living. The term suggests complete relaxation without doing anything that might be ically and mentally engaging. It is therefore that time, when one chooses to do what he freely ys and rewinds him from the daily pressure he encounters at work.

LEISURE IN THE PRESENT SITUATION

ough work is important to Man, Leisure on the other hand remains vital for human life . ire guarantees every worker to find rest and relax. It should be noted that, different people T different leisure activities, depending on the individual's choice, money, time, age and

Activities in Leisure

are activities are categorised into two types i.e. Active Leisure and Passive Leisure, ictive Leisure

is the kind of leisure, which involves direct participation of an individual enjoying the leisure ity. It normally demands both the mental and the physical energies. Examples of the Active re could include:

• Playing Football

• PlaytngNetball

Indoor Games

EteimaActing

Swimming

• Evening Walk

• Jogging

• Visting Friends

• Touring Places

Passive Leisure

i kind of leisure does not necessitate direct participation of an individual enjoying a given ire activity. The person simply enjoys his leisure time in more or less state of idleness. This 1 of leisure normally demands just the use of mental energy. Examples of the passive leisure laities would include:

• WaiuhingFootball \ / • Convosadon

• Watchinglflms • BeerDnnldng

• Watching Drama • Cigarette Smoking

• Music Listening • ReadiogMageztnes

• SunBalhing

J V • SiteViewing /

Principles that govern a good Leisure

These are the cfualities that any constmctive leisure should have. Given such factors, one wou be able to identify the best way in which leisure is spent, to give the desired results.

• It should promote an individual's Spiritual Growth.

• It should help in strengthening the Family Bondhetween husband and wife.

• The Parents 'Influence on the choice of the children's leisure activity should be emphasisec

• It should promote the individual's Indigenous Cultural Values and not demote them;-

• It should help in the development of the Inborn Talents of the leisure makers.

• It should be spent constractively, so as to improve on people's Material Well- being.

• Good leisure has got to be Time Bound, so that it is not done at wrong times and not mad( unnecessarily long.

• It should be Easily Accessible to all the people, irrespective of their social status.

• Meaningful leisure should be able to involve all the leisure makers Actively and not passively

• It should have a Variety of leisure activities, which widen the choice of leisure makers.

• Good leisure should help in promoting better Interpersonal Relations and unity among th( people. Contests in games should therefore not spark off conflicts and wars.

• Leisure activities that are a danger to human life have to be discouraged. This has to be done by Sensitising the public against dmnkenness, smoking, dmg abuse, etc.

• It should be in harmony with the State Laws that govern the enjoyment of leisure in a giver country. For example, a state could be opposed to pornography, gambling, nightclubs etc.

^.eisure should be Simple and Light that it allows one to relax and rewind after a whole day's vork. It should not thereft)re be burdensome and a tiring leisure activity.

The importance of leisure in modern times

J concems the advantages or the goodness that are in leisure as general. The world over, )le need to enjoy leisure for the following reasons:

!lpiritual Development: Christians do use their fi-ee time to improve on their spiritual lives. Fhey utilise this time in Bible studies, prayers, fellowships, praises and worship.

Charitable Works: During free time, the able bodied and the financially sound members of society, could support orphans, widows, the elderly, the disabled and the refiiges.

ncome Generating: Many leisure activities are sources of big incomes for some people, ^or example, professional footballers, boxers, musicians, film stars etc. The silver medallist, )avis Kamoga eamed himself $ 40,000 from Atlanta 1996 in the Olympics. From such earn¬ings many people have achieved descent living. David Beckham, the ex- England Captain, itumned the world on 11 th January 2007, when he signed to join Galaxy FC (USA) for US$250 nillion per year. He becomes the highest paid sportsman in the world, at US$ 1 million per week. ^

lelaxation: Leisure is very vital for relaxation and refreshing of the mind, body and soul from the fatigue of routine work. It therefore helps in restoring energy lost in work.

Good health: Active leisure promotes good and sound health, through the physical workouts like mnning, football, Netball, dancing etc. The participant moves muscles, breathes heavily, generates heat and sweats. This sfrengthens the muscles, lets out carbondioxide, bums unnec¬essary facts and releases all the urea from the body.

Self-discovery: Passive leisure provides an opportunity to man to recollect all his thoughts. During this time, one focuses on his day's work. During this time, the leisure maker finds time to evaluate his achievements, failures and sets new plans for the ftiture.

Develop Talents: Active leisure provides an opportunity to discover and later develop the identified talents. This is particularly time when the talent is constantiy used as a leisure activ¬ity. For example, a regular music listener could easily become the best DJ around in mixing music hits - Capital FM's renowned DJ, Alex Ndawula.

Creativity: A high sense of creativity could easil^e cultivated under the atmosphere of passive leisure. This is when the mind is relaxed and refreshed with no stress at all.

National Pride: Through Active leisure a country is portrayed with a positive image world¬wide, which gives it a national pride. For example, Brazil is famous for being a "footballing" nation despite being a poor county economically. China is also famous for her gymnastics, despite her dictatorial govemance.

Inter-personal Relationships: Through leisure, better relationships among people are de¬veloped. After a day's work, people could visit friends, relatives, meet in clubs, and fellow¬ships. This helps people to interact and break the social barriers between them.

11. National Unity: Leisure does help in promoting national unity. This is done through the ce ebration of the national holidays. Besides, through active leisure, countries like South Afii( have been helped to heal faster from the wounds of Apartheid that had divided the country. I the recent past, both Blacks and Whites have jointly represented this country in World Cu finals, Afiica cup of Nations and World Cup Rugby.

12. Relieves Redundancy: Leisure time plays a vital role in pre-occupying workers during thei resting time after work. While they relax, they are kept busy in their hobbies. The Englis saying goes, "An idle mind is a devil's workshop ".

13. Research: More information and knowledge is obtained through progressive research ii public libraries. Scientific books, magazines and the Intemet, can be made use of in free times! Scientific books magazines and newspapers have been the available source of reference.

14. Touring: Leisure could be spent in making tours in various places. Here, educational cenfre Entebbe, tourists, students and other holiday-makers, could visit resourcefial areas like Wild life Educational Cenfre Entebbe, Industries, National Parks etc. during leisure time.

15. Cultural Development: Leisure time could be utilised in honouring a given community's cultural values. It is always in free time that several fraditions are conveniently observed. Foi example, birth rites, circumcision rites, fiineral rites, sex education and fraditional marriages

The Problems associated with leisure today

This refers to the Abuse of leisure in modem Society. They can as well be referred to as th( shortcomings of leisure today.

1. Neglect of God: There is a tendency of regarding Sunday as the day in a week, on whicl leisure could be spent. So workers choose to utilise their Sundays in leisure, at the expense o' Sunday service in church.

2. Neglect of Families: Many leisure makers tend to devote all their interests to their hobbies at the expensi of their families. This leaves the family members starved emotionally, sociall) and materially. This is particularly tme with the night club goers.

3. Neglect of Education: Too much love for leisure activities could go along way to min the academic pursuits of competent students. Football as the worldly acclaimed most populai game, has for example endangered the academic fiiture of many boys in secondary schools Most players prefer to dodge the afternoon classes for their training sessions, while the fans do likewise to make it to Nakivubo for the league matches.

4. Abuse of Rules: For every leisure activity, there are mles and principles that govem it, if it is to be mutually enjoyed by all parties. However, since most of the leisure.activities have been attached with prizes, it brings the temptation of using extemal influence to win the contests ai any cost. It goes as far as bribing referees, intimidating opponents, dmg use, witches verbal and physical assaults.

5. Cultural Conflict: Today, most people engage in leisure activities that undermine the indig¬enous African culture. The preferred leisure activities are mostly imported from the western culture. These are Holywood films, discos, Playstation games etc. as opposed to fraditional dances and folktales. This frend of things causes cultural conflicts in a given society, between the young and the old generation, which should not be the purpose of leisure.

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Commercialisation: The coming of professional leisure makers, whose aim is to make a iving out of their hobbies, has caused most leisure activities to become commercialised. For xample football, boxing, athletics, drama, music etc. can be attained at high prices. This has jft the poor with a narrow range of choice of the leisure activities to enjoy, since they may ot afford the others that are expensive.

(oredom: Young people tend to get bored within their leisure time. This is moreover with a imited range of activities. It makes the whole leisure (outing) boring and tedious due to a linimum range of options available.

•assive Leisure: Today, most leisure activities are enjoyed passively, leaving little involve-lent of the leisure maker. This deprives them of the opportunity to develop their in-bom alents and the sense of creativity.

mpersonal: Most leisure activities today are said to be impersonal. In other words, there is o direct contact between the actors and those who enjoy passively. This as a result, does not ncourage sharing about the talent enjoyed with the fans. This erects walls between the leisure nakers, which defeats the whole purpose of leisure.

.imited Activities: Today, there is a limited variety of leisure activities that young people \Qt quickly familiar to them and then abandon them. This consequently renderswiany youths nd tum to abusive options instead. E.g. smoking, dmg use, alcoholism, gambling etc.

)ver Excitement: While leisure is enjoyed, the discipline of self-control remains vital. Most 'outh today prefer to enjoy their leisure activities without the company of their parents, hence hey get over excited and go beyond limits. They get over taken to excessive drinking, smok-ng, gambling and premarital sex.

Jncensored Leisure: To censor is to remove parts of information from say, books, films, adio, music, magazines etc, with an aim of determining the acceptable message to be con¬sumed by the general public. This arrangement has not been subjected to many leisure activities. Sfoung people are therefore get exposed to pornographic films and magazines, violent films, Teely let in casinos for gambling etc. All these have helped in promotmg rebelhon, hoohganism md several immoralities in modem societies.

Stardom Problem: There are some leisure makers, who out of excellent performance in heir gifted talents emerge as celebrated stars before the public, in their various disciplines. Fhey get portrayed as idols and therefore the darlings of their fans. The new light of fame becomes too heavy for them to handle, so, they tum to dmg use and desfroys their talent. E.g. Whitney Houstone, Britney Spears and Michael Jackson.

Danger to Life: Some leisure activities have been a threat to human life in the event of enjoy¬ing them. Motor rallying for instance, bears the risk of accidents. Notable here is the case of Richard Tebere and Rashid Mudin the editors of the Monitor Newspaper, who ended their dear lives, mid 1998 in North Eastern Uganda, as they pursued to enjoy their favourite leisure activity-motor rallying.

EXAMPLES OF LEISURE ABUSE

Leisure abuse is caused by the violation of the principles that govem a good leisure as ahead given before. Three major examples of leisure abuse in Uganda have been given in detail. Thes will include:

Alcoholism Alcoholism • Gambling

Why do people take alcohol?

Most people seem to have accepted the taking of alcohol as one way of spending leisure time Indeed different people have chosen to take alcohol for various reasons.

1. False Adulthood: Many young people begin the habit of taking alcohol from the gesture o proving to others that they have also become of age. In other words, they wish to make a public statement that they are now mature enough to make their independent choice and decisions.

2. Exemplary Models: There are people in society, who become role models to the younj people simply because of who and what they are before them. Should such people be alcohol¬ics, then these young people would take their example to identify with them. These couk include parents, public leaders, music stars and sports stars.

3. Peer Pressure: Young people also could drink as a result of the influence of their peer groups These could include agemates, classmates, friends, neighbours etc.

4. Passing Time: After a whole day's work, some people prefer to get entertained to a bottle o beer as they go through their leisure time. Drinking pre-occupies them as they converse, lis¬ten to music, ^atch T.V, play pool table etc.

5. Socialisation: Many people chose to drink in order to socialise with other people out there in pubs, bars and nightclubs. During this time, they make new contacts in their businesses, politics and sharing new ideas, as they drink. Kampala club, is known for gathering top politi¬cians, opinion leaders and leading businessmen in this country, every evenings.

6. Courage: Alcohol is believed to give the consumer the desired courage while talking to the public. This is because, some people feel shy to speak in pubUc. Even some young boys tend to get tongue-tied while speaking to pretty girls and so they chose to take some alcohol to gain extra courage to speak out their views and feelings.

7. Avoid Problems: Some people take alcohol in order to get dmnk and forget their personal domestic problems and the sfress at the place of work. They reason that when dmnk, they find their sleep. Unfortunately, when they get awake and sober, they find their problems standing in their face unresolved.

8. Available Money: There is also a tendency of resorting to drinking because there is a lot of money for disposal. Leisure makers may order for a lot of booze for even sfrangers in pubs as a show off to prove easily eamed money.

;k of Responsibility: Some people, particularly the young, tend to waste their money in king for lack of other side responsibilities, on which to spend their money. They may not e the immediate family members for whom to meet the basic needs like school fees.

ebrations: Drinking of beer is still associated with certain important occasions that go 1 celebrations. For example, wedding ceremonies, graduation parties, political victory par-, birthday party etc. Hardly can such occasions be celebrated without beer. As a sign of vitality, alcohol may be bought for visitors, since it is considered as a drink of excitement.

ieves Tension: One could tum to drinking so as to relieve himself of tension. The inability ope with life tragic situations that tend to distabilise normal life, could cause one to take )hol e.g. loss of a dear one, academic disappointment, loss in an election etc.

rounding Factor: The surrounding of an individual could easily influence one to take )hol. For instance, staying in a home where the taking and selling of alcohol is acceptable, also working in a brewery factory.

tural Drink: Alcohol is widely considered as a cultural drink all over Africa. It accompa-5 most important cultural rituals in traditional Afiica like birth rite, circumcision rituals, riage ceremonies, funeral rituals etc. In the event of honouring traditional rituals, alcohol onsumed. ji

orance of Dangers: For sure, the dangers associated with alcoholism have not been ex-stively clarified to the general public. That is why many people freely continue takmg alco-without any self-control.

What are the dangers of Alcoholism?

ch has revealed that, alcohol is related with many medical, social and legal problems on the lers. Some of these dangers are immediate, while others arise after long spell of consump-

dically Condemned: The Bible condemns in the strongest terms any one who indulges in aholism. Proverbs 20:1 says "Wine is a mocker and any one who takes it is not wise." iah 5:11,12 condemns anyone who spends time drinking alcohol. Therefore alcoholism is frayed as evil.

mtal Retardation: The taking of alcohol lowers one's level of thinking, leaming, memory 1 sound judgement. This as a result lowers one's mental capacity to handle ably, the daily lUenges in life.

ss of Self-control: When there is increased taking of alcohol, the level of self-control s lowered. The individual could find himself doing things which are socially unacceptable ore the public. For example insulting others, fighting, rape, incest etc.

or Health: Excessive consumption of alcohol could be defrimental to the health of the isumer. Research has revealed that it damages the brain, the nervous system and the liver, le gets depressions, unconfroUed shaking, moming sweats, high blood pressure, TB etc.

isafe Pregnancy: Excessive drinking by a pregnant woman could affect the foetus. The by may be bom with abnormalities affecting the heart, bones, kidney and mental develop-;nt. Such babies are usually imder weight and can hardly survive after delivery.

6. Unhappy Home: Drunkenness may deprive members of the family from enjoying the 1 happiness any family is meant to have. They can go without the basic needs of a family, sii all the money is spent on alcohol. This could inevitably spark off misunderstandings betw( the husband and the wife, resulting into regular quarrels and fights in the home.

7. Family Stranger: The more a man takes alcohol, the more he is likely to stay away ft home. It sometimes reaches a point where children hardly see their father. This is because; comes home late and finds them asleep, and leaves very early in the moming before they wi up. Children are however entitled to the care of both of their parents.

8. Poor Standards: A dmnkard person together with his immediate family members, live um poor standards. They are ever in a shortage of material necessities, bad health, poor accomm dation facilities etc. This is because, they reserve no time and money to focus on their p( sonal welfare which also matters.

9. Child Abuse: Children who grow up in the care of dmnkard parents and relatives, are alwa insecure. They easily suffer terrible abuses at their tender age. They are made to meet the ne of child labour, raped by relatives, unjustifiably punished, sold off into forced marriages e

10. Indebtedness: An alcoholic may acquire a lot of debts, as he has to borrow money for drin ing. He continiiously does this to the extent that he is not able to repay. This usually lands h into legal problems with his creditors, which could end him in jail.

11. Denied Education: Children of an alcohohc person could with time get dismissed from scho due to failure to clear the school dues. Such children, however competent they could ha been in their studies, they could never go back to face the blackboard. They are denied th( fundamental right to get educated, from which they could attain a better future life. It leav their ftiture mined and uncertain for life.

12. Loss of Employment: Since the alcoholic gets his mental capacity and physical energy i tarded, his efficiency at work gets reduced. This obviously exposes him to the risk of losi his employftient opportunity and rendered jobless.

13. Poor Social Image: Any one who tums to dmnkenness, suffers a poor social image befo the general public. The once respected man nolonger gets respected for staggering in the roa urinating in the open, fighting in bars etc. This could block his way to land into positions influence, with attractive salaries in the fiiture.

14. Motor Accidents: Drunken driving could easily lead into serious road accidents. This is b cause, alcohol affects the mental and the visual ability of the consumer. In the same ligl motorists could also easily knock down dmnken pedesfrians. It is believed, renowned mus cian, Herman Bassudde died in motor accident under the influence of alcohol.

15. Piling -problems: Generally, most people tum to drinking so as to avoid facing the reality ^ the problems that bother their inner conscious. They come to know that alcohol helps them forget the problems though temporary. It should however be noted that, running from a proble is not solving it. So dmnkards simply store for themselves a pile of problems.

Why do people Smoke?

ighout the history of mankind, the human race has engaged in the habit of smoking of all of plants. None however was as widely acceptable as Tobacco in its many forms, of which ^arette is still the most popular. Smoking cuts across all classes of people, the poor and the nen and women, the young and the elderly, blacks and whites etc.

are two ways in which smoking is carried out; directly and passively. One who takes a cigar oke is a direct smoker, while those in his neighbourhood as he smokes say, the family )ers and friends, are said to be passive smokers. For the following reasons, some people chose to smoke.

imily Background: There are always high chances for one to become a smoker if he was ised from a family where smoking was acceptable. This would particularly be tme if either the parents was a smoker.

arental Neglect: The youth, who take to the smoking habit at an early age, are a result of eir parents' negligence. They presume that they are very busy and leave this sensitive duty to e care of the house girls who can't do much. That's why parents would not escape the blame len this happens.

uriosity: This is a strong desire to know something, which is sfrange and interesting. It is ways under this sfrong influence that many youths today want to find out what it feels like to noke. Once they get started, they don't just stop thereafter.

eer Pressure: The influence of the peer group can not be under-rated in determining the haviour of smoking among the youth. Should any one be a member of a peer group, which kes pride in smoking, then the concemed person may not escape smoking.

elief: Some people generally hold the view that smoking provides relief from depressions id finsfrations, though temporary. For that reason therefore, the young people with emo-onal problems tum to smoking. The elderly also tum to smoking in an effort to cope with the lallenges of life.

ashion: Most young men and the educated in urban areas tend to regard smoking as a light lodem fashion. They therefore smoke to emphasise a particular class of their interest. For xample, most prostitutes smoke so as to appeal to men as being sexual, especially the whites.

dolising Status: The fact that most youth tend to suffer from identity crisis, they therefore ike much of their good time admiring and leaming from their stars. These are usually public elebrities whom they idolise for being their role models. Should such celebrities happen to e smokers, then their fans, who are usually the youth, equally smoke. The celebrities are ormally music stars, film stars, radio presenters, footballers etc.

ttimulant: Some people have observed that cigars contain a chemical element called nico-ine, which helps smokers to gain exfra courage to address certain situations. For example, ome young people rely on cigars whenever they want to propose a love affair to a pretty girl, vhile the elderly would use it to cope with fragic situations like the death of relatives.

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9. False Independence: Most smokers do confess to have picked the habit at their adolesc age. This is because, during this period they become so eager to prove to the general pul that, no longer are they kids but grown ups who are above their parents' orders. So, am( other things, they could smoke to express their independent stand.

10. Permissiveness: This is the state of giving too much freedom, particularly to the yoi people, to behave in the way they so wish. Given the increased campaign for children's rig to freedom, most parents have been left disarmed to influence their children's choices. P ents have increasingly become negligent in reversing bad habits such as smoking.

11. Socialisation: Some people smoke so as to prolong their time of socialising. During t time, they could converse and share about sfrong ideas as they go on smoking. For examp traditionally the Banyoro, Batooro, Banyakole and Bakiga were known for pipe smoking they conversed in the evening hours, till very late in the night.

12. Idleness: Some people choose to smoke, so as to kill the boredom they always suffer fro for being idle most of the time. Today, this is particularly tme due to the unemployment cri that has hit the whole world in general. Although it is also tme that, some people could smo even when they are busy with work, idleness also remains a sfrong cause of smoking.

13. Proximity: This refers to the state of being near something or somebody. It explains t influence of an individual's closeness to smokers that would cause him to become a regu smoker. For example, a student who shares a double decker or a cubicle with smokers, wor ing in a tobacco factory, selling cigarettes etc. could influence someone to start smoking.

14. Advertisement: The media such as radio and Television, have significantly influenced t young people's decisions about smoking. For instance, in the recent adverts for some ciga Super Match cigar is related with industrious work, Benson and Hedges is related with t elite and the executive class, while the film stars are related to Marlboro cigars. These { along way to influence young people to smoke such praised cigars.

15. UnfriendlyiWeather: During the rainy and cold times, some people wish to take somethii warm, such as smoke within their bodies. In this way, they fight to beat off the severe coldne that would otherwise cause them flue and fever as they continue to do their work. That is wh most soldiers, night watchmen, long route drivers and the Whites during Winter season ( smoke.

16. Cultural Practice: Most African cultures were closely related with smoking shmbs or herl as they performed rituals. For example veneration (remembering the living dead, in honour casting bad spirits away, appeasing the good spirits for fortunes etc. involved smoking herbs pipes. For that matter, some people smoke in order to associate with their customary pra( tice.

What are the Dangers of Smoking?

The dangers of smoking are long term and may not be noticed immediately, but they surely com( These may be physical, medical or social.

1. Unholiness: Paul in his letter to the church in Corinth had sfressed that our bodies are God' temple. This means that one had to be kept holy to qualify for God's residence in him. Smok ing abuses the body's holiness and therefore denies God's residence in the smoker's body.

ealth Hazard: Medically, smoking remains a health hazard to man. Tobacco itself contributes ore heavily to the nimiber of cancer deaths than any other known substance, for example lung ncer. It has also brought about heart problems and TB cases that have continued to claim many 'es to date. It is said one stick of a cigar reduces a man's Ufe on earth by 1.4 seconds.

enstrual Problems: Smoking is indeed a danger to the menstmal cycles of such women 10 smoke. This could prolong the bleeding or even suspend the menstmation periods for veral months. For that matter, it becomes hard for one to use the natural method in control-ig pregnancy, the method that the catholic Church oflFicially supports.

iscarriage: This is the involuntary removal of the unbom child from the mother's womb, noking induces premature contractions that lead to miscarriage. It takes a lot of pain, emo-)nal distress, as well as claiming life of a woman experiencing a miscarriage. Therefore, a Oman who smokes, stands this terrible risk.

^eak Children: Pregnant women, who persistently smoke, do expose their unbom children the poisonous substance found in tobacco called nicotine. It poisons both the blood cells id the brain cells of the unbom child. The immunity system to resist diseases and the mental jvelopment o the unborn child gets impared.

ddiction: The smoker gets hooked to smoking as an unstoppable habit. He be^pmes a pris-tier to it. At this stage, smoking stops being another leisure activity but a deep-rooted demon )ntrolling him. It becomes hard for one to easily quit the practice even for a day.

bstly Practice: Smoking is rather an expensive leisure activity, a fact that many smokers eny. The low-income eamers, who as a resuh of the irresistible habit of smoking, steadily nd into poverty . This is because they do not feel the financial constraint in one go, to stop.

amily Friction: Smoking could bring about misunderstandings between family members. 1 case there are those who hate smoking, and even vomit at the sense of its smell, a conflict lay arise. One could even go out of the way to protect the health of children from the uncaring noker in the home.

ad Example: A parent who smokes sets a bad example of himself to his children. His habit ould give a false impression to the children as the source of his adored authority. Children Iways leam from their parents early in life what they associate them with.

>isrupt Education: It is clearly stipulated in the school mles and regulations of all second-ry schools, that smoking is unacceptable and therefore punishable. Forcefiil the adolescence ge as it is, many young boys end up tempted to smoke. As a resuh, they get expelled from chool and this dismpts their education endeavours.

^ire Risk: Smokers stand the risk of causing fire out- break in their own houses, factories, )etrol stations, personal cars etc. All the achievements made over years get swept in no time, )y just a stick of cigar carelessly handled.

)irty Practice: Not all smokers are particularly disciplined to dispose the ash and the left wer filters in the ashtrays. The said ash and filters are a common sight, in the corridors of nost smokers' homes, which make the whole place smelly and untidy.

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13. Bad Odour: Any smoker is likely to adopt a bad smell around him, particularly frc mouth. This could discourage many of his friends to enjoy his closeness. Research vealed that, this bad Odour has on many occasions hindered the production of eg fertilisation when the smoker meets his wife in sex.

14. Public Nuisance: Given the increasing public awareness on the dangers of inhaling ciga fumes by the non-smokers, the smokers have been pressurised to behave themselves. The looked at as a danger to the rest of the public. Today, hardly can anyone smoke in class, lil church, taxi, hospital, parliament etc without getting a public humiliation blast.

What are the possible causes of gambling today?

The term gambling refers to the practice of playing games for money, whose results are tot unpredictable to all the players taking part. It also concems betting money or any treasured pre erty on any predicted result. The major principal that govems gambling is, relying on the possil ity of risk of loss and the chance of profit. Examples of such games include cards 'Matatu', Lud coin machines and other games in casinos. Many Ugandan youths have been attracted to gamblii for the following reasons:

1. Permissiveness: There is a lot of freedom given to the young people to do whatever plea them. In light of this background, many choose to take to gambling for their personal reason which are never challenged by their elders.

2. Child Abuse: Given the harsh circumstances exposed to children at their tender age. Man choose to try another life on the sfreets. While they are denied love and subjected to sever punishments, they take on anything the sfreet approves them for, which is normally gambling

3. School Dropout: For one reason or the other, a good number of children today leave schoo and tum to the sfreets. Inspite of the rough life, these children survive on gambling.

4. Peer Pressure: Many people are atfracted into gambling by groups of people they associate with, who happen to be gamblers themselves. For example, agemates, tribesmates, classmate! and workmates could choose to identify with their comfnon interests in gambling.

5. Environmental Influence: When a given section of people resides or works in the neighbourhood of a gambling cenfre, they are most likely to become gamblers themselves For instance, people in urban places easily fall prey to gambling than those in mral areas.

6. Attractive Awards: Many organisations that arrange gambling games have atfracted many people into the practice, by offering precious awards to the winning participants. The 1995 premier national lottery subjected people to gambling as they scratched for prize cars. Then in June 1996, there came the gamble of the year, "Hands off my Hyundai" sponsored by Nile Breweries.

le Media: The advertisements in newspapers, radio and television have encouraged many ople to play gamble games, in their promotions for popularity. For example, the famous Qgo game of the New Vision, The Monitor Jackpot and the Capital FM Key Song, have all re-'akened the spirit of gambling among the youths.

ireign Influence: Given the current support for private investors in Uganda, several gam-ng organisations have brought in the country sophisticated games. They have influenced the uth into taking part in their gamble games, as a way of employing them.

ick of Patience: Young people today are in a msh for quick money through gambling. They ;refore have considered gambling as the surest way to succeed without having to take the infill long joumey of patience through hardwork.

ick of Information: In situations where there is no information flow about the existing portunities to exploit, many people remain ignorant of where to invest their valuable time d money. They therefore could consider gambling as the only altemative hope to make their mey multiply.

>mpetition Excitement: There is always the buming desire to contest among the young ople. Gambling is one sure way in which stiff competition for a wining prize could be en-ed. There is that passion enjoyed by the youth as they eagerly await to know iftthey lost or ned.

dundancy: The tendency to be idle among many people after their day's work renders them red. This is because, leisure activities tend to be few and limited. So for a change, they 30se to gamble to make a difference in life.

lemployment: Given the crisis of joblessness in many countries as a result of mral-urban gration and stmctural breakdown, gambling is considered as a possible employment alter-tive to accommodate a sizeable population of the unemployed.

iphazard Policy: Many Afiican govemment policies on gambling have remained unclear the practice. The fact that there are no established mles and principles denouncing nor )porting gambling, many people take it upon themselves to join gambling and achieve out of vhat they can, as the govemment sets itself to take a committed stand.

Why would gambling be considered an abuse of Leisure?

lortcomings associated with gambling have always posed a threat to the well intentions of ; to society. That is why the practice of gambling would correctly be regarded as an abuse of Belovfr is the argument for this:

placemen\of God: To a greater degree, gambling denies God His glory of divine provi-ice to the needs of man. Instead, man banks all his tmst and hope gambling. This replaces >d's central place in man's life.

mily Neglect: Many gamblers tend to devote all their strength, time and money to the ictice of gambling, as opposed to the interests of then- families. In actual sense, they ne-!ct the family affairs, no matter the serious problems they could be facing.

3. Ruins Education: Students, who enter the practice of gambling, always stand higher risk endangering their academic pursuits. This is because of the temptation to make quick moi that some students could bet their school fees and even use their school time for gamblin

4. Habitual Practice: The practice could eventually tum into a habit. One could even for important appointments for mere gambling. It therefore denies one the freedom enjoye( constmctive leisure. This makes it a burdensome leisure activity for that matter.

5. Time Waste: A lot of good time is spent on just gambhng. To make matters worse, this coi even be done at awkward hours i.e. between moming and aftemoon hours when one would expected to do constmctive work. At the end of the day, one cannot productively account the time spent in gambling.

6. Untapped Talents: Most of the gambling activities are never related to the talents home the players. Sfrange as these activities are, they do not in any way promote nor give th< opportune time to develop their untapped talents for constmctive use. For instance, a pot( tially talented footballer may never sharpen his talent ftirther, when he continues gambling say, 'Matatu'. \

7. Lack of Creativity: Gambling denies the players the chances of creativity so as to imprd on their livelihood. This is because, they repeatedly go over similar games to make a \Wm This creates mental laziness in the players' minds that they eventually hate to work hard.

8. Labour Wastage: Gambling is typical for involving the young people who would be energei enough to do some constmctive work. Inspite of wasting their energy in gambling, they co tinue to eat food yet, demand for social services they never helped to produce.

9. Haphazard Practice: Gambling is known to lack established mles and principles for one carefiiUy follow, so as to win in a particular game. The whole practice is bent on sheer lack a manipulating the weaknesses of the others in order to win. Besides, the safety of the playei victory is in most cases not protected. His fellow players could at anytime change their mi and refiise to give up what they had betted, on leaming of their loss.

10. Unjustified Loss: Gamblers have no moral right to claim a win on bet since they sincere have no input in the money won. For that matter, it does not logically justify one to lose 1 riches to the winner in a matter of hours, which was made in several years.

11. Poverty: The practice of gambling does not leave any opportunity for the gambler to save a money. All the little they had eamed with hard sweat is always taken in gambling, leaving t gambler poverty stricken.

12. Criminals: Gambling is known for habouring questionable characters under the guise of d ing something for a living. These later come out in the night to become a menace (problem) society. From gambling they form gangs to terrorise people with their acquired skills in ki ing, stealing, pick-pocketing, raping women, conning etc.

13. Tax Evasion: This refers to the act of dodging tax payment intentionally. Hardly can both t gamblers and the gambling activities be taxed, inspite of the good money obtained out of t practice. This is because, it is usually hard to detect where the gambling centers are located, well as the amount of money eamed in a given time.

African Traditional Society

LEISURE IN AFRICAN TRADITIONAL SOCIETY

concept of leisure was also an important aspect of human life in traditional Africa. It was part jarcel of their rhythm of life. In fact, no African would ever imagine life without the respect isure, as long as they continued to work.

Leisure activities in African Traditional Society

ng leisure time, the fraditional Africans had to engage in doing something. This was because, ature of the leisure activities was that of Active Leisure. Such activities included:

Jeer Party: This was a communal party meant to be enjoyed by every body during the happy loments, after the day's work.

\*erforming Rituals: This was time, set aside to perform important rituals like circumcision, hild naming, fiineral rituals, twin rituals etc.

Celebrating Festivals: During this time, important ceremonies had to be celebrated. For ixample, introduction ceremonies, marriage ceremonies, thanks giving ceremonies etc.

)ancing: This had to be done to the rhythm of the traditional music of a concemed commu-lity. For example, Banyoro have Entoogoro, Baganda have Bakisimba, Luo have Raka- Raka, iakiga have Kitagururo etc.

ilinging: This concems such songs that carried important messages to youth. These were neant to remind the young generation of their responsibilities to the community. Through iongs these were easy to commit to memory.

)rama: Through drama, experts would interpret situations that seemed puzzling to the com¬munity and explained with simplicity on the best way forward. Drama had also played an mtertaijj|ng role.

Composing Music: This was done alongside digging, weeding, building, harvesting etc. The music had to have a reflection of the African cultural heritage of the people who played the music.

Reciting Poems: These were summarised facts conceming a community. They had to be recited in a musical tone that would capture interest and attention of the hearer. They were presented in short form for easy memory.

Folk Tales: Traditional stories of the past, conceming the livelihood of a concemed commu¬nity, had to be told to the young. This was usually done in the night by the fireplace.

Telling Riddles: These were intellectually set puzzling questions or statements that necessi¬tated quick response from the hearers. The answers to the riddles had to make sfrong meaning. They were meant to tell one's ability in thinking fast.

Telling Jokes: The African people believed in maintaining a jovial atmosphere, so as to get rid of any tensions in life. They did this through cracking jokes.

Interpreting Proverbs: Since most proverbs were presented in figurative manner, they had to be explained in simplicity to the young people. These were taught during leisure time late in the evening after the day's work.

13. Explaining MytJis: These were unexplainable traditional ideas about a particular thing, every African culture, there are myths about almost everything surrounding them, ranging fro the moon to the smallest creature in the courtyard. These intimidating and puzzling myths hi to be explained with a spiritual interpretation.

14. Prayer: No single work that would ever make an African man so busy to forget to pray to h creator, God. As they rested and relaxed in leisure time, they communicated to God concen ing their needs, thanksgiving and praises in prayer.

15. Offering Sacrifices: They would offer to their gods acceptable sacrifices as a gesture c worship and thanks giving. During leisure time, a procession of buming the animals, birds an crop sacrifices on various altars was conducted.

16. Meditation: During leisure, fraditional Afiicans would have private refreats to reflect on the relationship with their God in quietness. This would be done in shrines, on mountains, in r< mote caves, forests etc, in order to get divine inspiration.

17. Art and Craft: This was never done as routine work, but as a relaxing kind of activity durin leisure time. Here they made designs, drew pictures, sculpturing and woven baskets and mat which they sold later for a living. This sharpened fiirther their artistic work.

18. Fishing: During leisure time they would also go ashore to catch fish. This would give them a entertaining time on waters as well as an altemative source of food.

19. Mock Hunting: They usually stage-managed hunting exercises to the rest who may neve have had the real experience of bush hunting. During this exercise, they improved their hunting skills.

20. Mock Battles: These are again stage-managed battles showed to the general public for enter tainment. This opportunity is also utilised to sharpen their fighting skills and tactics.

21. Wrestling: This was one of their popular games. It helped them to do body exercises anc inspired in th^m a spirit of competing to win.

22. Playing "Mweso": This happens to be a popular local game among the Baganda. It helped in fodging unity among people of different backgrounds as they gathered to play while others watched.

23. The Unique Skills: During leisure time, people who were richly talented in particular fields, took time off their routine work to make a public show of their talents. For example, acrobat¬ics hand and finger whistling, high jump, magic etc.

24. Visiting: Lastly but not least, during free time, Africans would visit their friends and relatives in distant places, whom they might have missed for quite a long time. This helped to keep together and in touch.

The understanding of Leisure in African Traditional Society

Leisure had remained an important rhythm of life, without which the livelihood of a tradition Afiican man would be incomplete for the following arguments:

African Traditional Society

ippeasing Spirits: The tradition Africans would utilise their free time attending to their acestral spirits. During this time they would build shrines, offer gifts and libations i.e. pour-ig alcohol to the spirits so as to appease them for blessings or reverse any curses that might ave hit their community.

piritual Retreat: During leisure time, Afiicans would withdraw into private places for spiritual iflection. They would go on mountains, in caves and forests to hear from the spirits alone, rom these hideouts they meditated, confessed sins, prayed etc.

hanlcs-giving: The traditional Africans attributed their successes in life to God and were lerefore expected to demonstrate appreciation through thanks giving. It was in leisure time lat they would offer sacrifices to spirits and praised the gods for the successes achieved.

ultural Rituals: The Africans carried out their cultural ceremonies by observing their ritu-s during leisure time. For example, naming children, initiation rituals, marriage rituals, fii-;ral rituals, crop rituals etc. were all done at a time free from the routine work.

ommunal: In African tradition, all leisure activities were done communally for the enjoy-ent of every body. Discrimination of people according to their sex and ranks, in order to jtermine whom to invite, was never tolerated in any way.

ducational: During leisure time, the elders imparted informal education about the African ilues of life to the young. The method of teaching was through folktales, proverbs, riddles, )ems, songs etc. around the "fire place" which was the classroom. From here, many people amt their roles in society.

itegrated Leisure: In tiadition Afiican context, social life was interestingly arranged in ch a way that all things including leisure were harmoniously integrated with work. In fact le would hardly notice any Afiican who was idle, even when he was resting. This is because, Afiican fradition understanding, leisure never meant the laying down of tools of work, as ng as what one did was done under a relaxed atmosphere, able to bring to the tired workers a laxed mind a refreshed body.

•ee Leisure: There was no need for any one to pay any amount of money, so as to enjoy isure any where in fradition Africa. The enjoyment of leisure was entirely free without any mmercial attachments. For example, all the work for the beer party, cultural rituals and aying musical instmments, were done freely.

»cially Acceptable: The community in general as guided by the elders, had to approve a rticular leisure activity to be enjoyed at a given time. Such an activity did not have to pose a reat to the peace and enjoyment of the general public. For example, taking alcohol while at )rk was unacceptable.

:tive Leisure: Everyone who claimed to be enjoying leisure was to take a participatory role actically. One didn't have just to stand and watch as others were in leisure. In other words, ssive leisure was never tolerated in any way. Everyone had to be involved in active leisure.

[)t Time-bound: There were no fixed dates or days when leisure time was to be enjoyed, lis could be done at anytime, depending on the rhythm of the workers and the work itself hen work became monotonous and tiring, then they knew time was ripe to go into leisure.

12. Courtship: This is the friendship shared between man and woman who are mutually atfract to each other with the intention of marriage. It was therefore during the free time of leisi that the people engaged in courtship would be allowed to date. This was meant to keep away 1 pressure of work from interfering with their intimate relationship.

13. Restore Energy: A fraditional African was known for putting a lot of energy and time in 1 work, to justify his leisure for relaxation and refreshment. It was in this time that they restor energy and morale for other harder tasks ahead.

14. Social Relationship: Since leisure was meant to involve everybody, it therefore helped promote close relationship among people of different backgrounds. For example cultur ceremonies, beer parties and other leisure activities were all done communally. This helped forge unity among the African people as one community.

15. Sharpen Skills: Leisure time was also understood as that time which was utilised for tl development of ones' skills and talents. For example, through their mock hunting, mock figh ing, fishing, playing instmments, wrestling etc. they sharpened ftirther their skills and in proved on their creative abilities.

16. Celebrating Joy: Leisure time was one of those moments of jovial mood for the traditio African. This always followed the attainment of success in any aspect of life. For instanc marriage, childbirth, good harvest, end of war, health recovery etc. The joy celebrated wa done inform of singing, dancing, feasting, visiting friends etc.

17. Committees: Lastly leisure was utilised to form committees that would share the affairs c their community. During this free time, people of sound mind and clear vision sat on th selected committee in which issues affecting their society were discussed and measures t address such problems were reached at.

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How beneficial was a beer party as a leisure activity to African Traditional \

^ Society than it is today?

Beer party had tumed out to be one of the most popular leisure activities in African Traditional society. This was because of the benefits people had attached to it, than actually the possibli dangers.

1. Age Limit: In traditional Africa, beer party was preserved strictly for the elderly as opposes to children. It was presumed that below the puberty stage, one would not make any independen choice, such as taking alcohol. Today it's unfortunate however, that there are no tough mea sures in place to check people's free involvement in beer parties in light of their age group.

2. Appropriate Time: Beer party was always held at an acceptable time. This had to be strictl] after the day's work, say between evenings and very late in the night. Today however, people g( into bars very early in the day, no matter the workload awaiting them.

3. Limited Concentration: The kind of beer prepared in traditional Africa was of a weak con cenfration, whose purpose was meant to relax and refresh the worker. The beers taken toda; are said to be of a high concenfration which end up weakening the workers instead, for they ge served with ESB, Red Top, Guiness and other alcoholic spirits.

African Traditional Society

imited Consumption: Excessive drinking at a beer party was totally unacceptable. This was jcause heavy drinking would deprive a person of a sober mind to make a sound judgement. 3day however, there is negligible control on the amounts of beer consumed.

ome Surroundings: Beer parties were always held within the vicinity of the home. This lowed easy retiring to a home, other than falling along the way to cause an embarrassment of leself Today instead, people prefer to drink from distant localities, which exposes them to a t of risks in life.

amiliar Colleagues: Sfrangers were never acceptable at a beer party, so as to avoid care-ssly mixing up with questionable characters. Today, it is very common to see strangers at ;er parties causing suspicions of spying and throwing bombs in bars and pubs.

estricted Women: Women were restricted from drinking themselves off, unless on a very •ecial occasion. This was because, women were said to be very close to their children and the ct that women easily lose control of themselves while dmnk. Today many women flock into irs and do not portray a good image for their children

ommunal: People from a given community would meet together to enjoy a beer party com-unally. The case of one's sex and rank would never arise, for there was no discrimination hen it came to partying. Today however, people choose to enjoy beer privately to emphasise ass. It is possible for some people to isolate themselves from the rest attending the same irty, given the way party seats are organised today.

elebration Purpose: In African traditional society, the enjoyment of beer was done with e aim of celebrating any successes achieved in life e.g. marriage, harvest, end of war, spiri-al blessings etc. Today however, beer could be enjoyed for just being redundant and bored in 'e. This still does not solve the problem of idleness anyway!

ntertainment: Beer could also be served to provide an entertainment to friends and rela¬tes who had paid a visit to their colleague. This could usually accompany roasted meat or a ajor meal. On the contrary, the beer takers today, are known for dismpting organised enter-inment under the influence of strong alcohol.

iscussion Drink: Unlike today where the enjoyment of beer could be for unproductive terests such as avoiding challenges in life, this was positive in traditional Africa. People of fferent circles of understanding, gathered over beer to discuss important issues pertaining )litics, property, marriage, and cultural rituals as well as solving problems.

ublic Relations: Today, beer has crippled a lot of public relations than it has created, due to e embarrassing image it has left to those who take it. In African fraditional society, beer ayed a big role in fostering better relations with people. This was because, many people ould physically contribute in producing it and then later sit together to consume it. This ade new friends and the old relationships cemented.

econciliation: While many people today break strong relations such as marriage due to ;avy drinking, in traditional Africa, beer helped to reconcile the once conflicting parties, eaching an understanding over a beer party solved disputes. This therefore ensured peace and irmony in community.

14. Health Drugs: Beer was consumed in many African societies as a health dmg, to ensut sound health .It was used for deworming, relief against constipation, bad colds etc. Today, side benefit of beer is over shadowed with the business of drunkenness.

15. Libations: This is the pouring down of a drink to the spirits, so as to appease them for Sp tual blessings. The Africa fraditionalists often poured beer on the graveyards and on altars their ancestors, in this way they assumed to have shared a beer party with their living d( Today, beer taking is never attached to any spiritual values.

Compare and contrast leisure in traditional African setting

and modern situation

This requires the similarities and the differences in spending leisure in Africa traditional socj and the present situation.

The similarities

1. Spiritual Significance: Both in ATS and modem situation, leisure could be related to sp tual vfrtues. While in ATS people paid homage to the ancesfral spirits for divine blessing, to( Christians spend their leisure time in bible studies, church choir, fellowships and testifyi for Christ.

2. Relaxation: In both instances, leisure is taken as a vital aspect in relaxing and refreshing 1 mind, body and soul from the fatigue of routine work. It is a proven way of restoring the 1( energy both in ATS and today.

3. Celebrating Joy: In both instances the celebrating of jovial occasions in life are schedul

^ for leisure time. This happens in time of success e.g. Marriage, childbirth, war victory etc.

I • 4. Beer Party: This is also typical of both the traditional society and the modem situation

\*' enjoying leisure. Several advantages for this leisure activity have been emphasised by bo

' \* sides, as already explained before.

5. Singing and Dancing: One notices the composition of songs and rich creativity in dancing

a way of spending leisure time in both ATS and modem situation. This is because, sing a

I dancing are a proven fact of easing and relaxing life.

I 6. Thanksgiving: In both situations, leisure time is utilised in demonstrating appreciation

> God and the general public for the successes attained in life. While in ATS sacrifices could

^ offered to the gods, today thanksgiving services are organised in church.

7. Cultural Rituals: Under both ATS and today cultural ceremonies that observe the necessa rituals are held during leisure time. For Example naming children, circumcision ritual, nu

I riage rituals, funeral rituals etc.

8. Develop Talents: During leisure time untapped talents are well developed and used for co stmctive work in both ATS and modem situation.

9. Sense of Creativity: Under both circumstances, leisure time could provide a friendly atm sphere to have a creative mind. This places the worker in a well off position to face positive the challenges that lay ahead.

African Traditional Society

icative: In both situations, leisure was used to educate people on several things. In tradi-al society, proverbs and riddles were used in passing on knowledge to others. Today, semi-j and conference are held on weekends, when almost everyone is free, to educate the com-lity.

aritable Works: In both fraditional society and modem situation, the disadvantaged people helped under charitable work during leisure time. These are normally the orphans, widows, elderly, the disabled etc.

ationships: Through leisure, better relations among the people get cemented. This is ause in this time they visit their friends' relatives and meet in their various clubs.

iirtship: In both cases, people who are mutually atfracted to each other for marriage, would jiven chance to date during leisure. It is only during this time that their intimate relation-) is not interfered with by daily work.

cussion Forum: During this free time, people of sound mind and clear vision formed lamic groups (forums) that discussed issues affecting their communities.

ifferences

ce of God: In African traditional society, leisure helped to bring people cldse to their d. It was in leisure that they observed their spiritual virtues. Today however leisure has de man so busy that he spares no time for God.

ice of Family: While in traditional Africa leisure would play a significant role in cement-family relations, today it has on the whole helped to split families. This is because in ATS )ple enjoyed heir leisure together in harmony with their families, while today they enjoy it ividually, causing suspicion.

Ipe of Leisure: Unlike in traditional Africa where leisure activities were predominantly of ive nature, today most leisure activities are largely of passive type.

e Timing: In fraditional society, leisure time was always time-bound and therefore limited, lad to be enjoyed with in a restricted time limit. It didn't have to interfere with the time of rk. In the present situation on the other hand, leisure time is usually made unnecessarily ig, that it later interferes with the time of the routine work e.g. Trans-night disco.

e Purpose: The primary goal for leisure in fraditional Africa was summarily communal. In ler words, it was purposely meant to be for the enjoyment of every body without any dis-mination. Today however, leisure is used to prove class, wealth and success e.g. fans and lyers of cricket, golf, chess etc. close themselves away from the community.

tegrated Leisure: Leisure was perfectly combined with work that one would find it diffi-It to notice any one idle while in leisure. In the present situation however, there is a clear arder line between leisure and work. One has got to be off his routine work to assume to be joying leisure. Any leisure activity that is routinely done to eam a living ceases to be leisure twork.

lecialised Leisure: In tiaditional Africa, leisure had a wide spectmm of activities. The Af-;ans never confined themselves to particular leisure activities, but would involve themselves several of them. Today however, there is speciahsation in particular leisure activities which akes them monotonous and boring.

>r Secondary Schools 91

8. Personal Link: Traditional Africa had emphasised the personal relations in leisure so as bring about solidarity, sharing, and support. Today however, personal links to others in enj( ing leisure are never entertained. Hardly would a richer family invite a poor family to join in a holiday celebrations at the beach on Christmas.

9. Commercialisation: Today, many leisure activities have been used as sources of eamin] living. This has made the enjoyment of leisure expensive and unaffordable to the low-incoi eamers. E.g. wrestling, football, drama etc. in ATS was free.

10. Danger to life: Unlike in ATS where all leisure activities were meant to sustain the we being of life, today however, some leisure activities have proved a danger to human life in t event of enjoying them. For example, motor rallying, swimming boxing and wrestling.

LEISURE IN CHURCH HISTORY

Throughout the history of the church, there were opportunities when the church was free from routine work and in several ways leisure time would be spent as given below:

1. Worship: Christians used their free time to adore their God. This was because they had alwa known God to be their creator, deliverer, protector, provider and the almighty.

2. Prayers: During this free time, the Apostles and other faithftil followers, communed w their God in prayer. This was often accompanied by fasting as well.

3. Sharing: They shared all the resources equally for the benefit of every body in the chun During leisure, the rich would find time to share their material possessions with the poor.

4. Religious Ceremonies: The church utilised their free time to celebrate the religious fes vals. For example, the commemoration (remembering) of the saints enthronement of chur leaders and other religious occasions.

5. Composed Hymns: People like St. Ambrose, the Bishop of Milan, were engaged in compc ing church hymns during their free time. These were vital in the praise and worship.

6. Church Decorations: During leisure time, the churches were richly decorated with carvin in wood and brightly coloured stones. This was intended to make their churches as beautiful possible, for the glory of God.

7. Writing: During leisure time, some Christians put to use their art of writing for the work God's kingdom. Good Christian literature that related the scriptures with the social life w written. These pre-occupied the believers during their free times.

8. Reciting Stories: Many of the stories in the Bible were recited in form of long poen Normally the storyteller happened to be a musician, who accompanied his story by playing harp or lyre. In this way, they went through their leisure constmctively.

9. Beauty of Creation: The early Christians would enjoy and appreciate the beauty of Goc creation during leisure time. For example, the monks and nuns who were fond of relaxing quiet desert places as they prayed. They appreciated the beauty of the rolling desert hills ai the wild life at large.

Church History

Drama: During leisure time, the Gospel messages would be drammatised into the day-to-day life of man. The method became so popular with the general public, as many bible stories began to be acted in market squares of many towns.

Visiting the Sicic: Like Jesus had always visited the sick and prayed for them. Christians in their early church too, had carried on this habit in there free time.

Charitable Work: Charity, which is the service one extends to the poor and the helpless, had become the most common activity that believers involved themselves in during there leisure time. They gave company to the lonely, sheltered the homeless, fed the hungry and comforted widows and orphans.

Drawing and Sculpture: Some Christians used there free time to draw pictures and to sculp¬ture statues of personalities in the Bible. The pictures of Jesus as a good shepherd and Mary as the holy mother were popular with Christians in their homes.

Cruel Entertainment: Lastly, most of the entertainment enjoyed in the Roman Empire in the times of the church history was very cmel. Fights between men and wild animals that had been starved to become so fierce entertained crowds.

The leisure activities that were disapproved in the Church history

first, the church had always encouraged her members to choose wisely the way they spent their mre time. However, the protestant reformers who were later joined by other radical Catholics by St. Augustine, formed a group called the Puritans. They sfressed that Christians ought to e strict lives, having nothing to do with any amusements or fiin for personal pleasure. The puri-s expected Christians to be concemed only with spiritual issues. Because of this kind o teach-5, some activities became unacceptable.

Idol Worship: The adoration of false gods was never tolerated. So the church discouraged the erection of sculptures and statues of false gods and politicians that were hanged up for public view. They had interpreted the practice as idol worship.

Men Fighting: Some kings and their royal families had selfishly enjoyed the view of men fighting themselves to death. This had also atfracted the interest of some Christians to the concem of the Church and resolved to take a tough stand. The fighters happened to be slaves or prisoners.

Men against Animals: The Puritans had stood against the practice of enjoying men fighting wild beasts. The wild beasts were starved till they got fierce. In fact, some men had to lose their dear lives as the crowd cheered on the winning animal.

Women Fighting: The puritans, had also declared such fights involving women as unaccept¬able. Some Christians had taken interest in spending their leisure time viewing naked women fighting each other. This did not only cause injuries to their bodies, but humiliated the mother¬hood image and had many loose their lives

Immoral Games: They had stopped the participation and the viewing of cmde games. Such games included public show of sexual play, gambling etc.

6. Immoral Literature: There was a general tendency of writing and reading ungodly literatm Even the Monks would sometimes write poems unexpected of them as godly people. Tl literature concemed lovemaking, violence and materialism.

7. Unproductive Games: There was no toleration of competing in unhealthy and childish game which would not lead to any Economic or social development of the person and society as whole. For example, competition in laughters, shouting etc.

8. Vulgar Language: The puritans could never tolerate any vulgar talk, for it would not portra any Godliness. Vulgar talk was regarded as so immoral and disgusting to hear in public.

9. Drunkenness: The puritans had restricted Christians never to take alcoholic drinks. This wa intended to prevent Christians from being carried away into dmnkenness that would embarrai Christianity as a faith.

10. Showing Off: They had condemned the habit of public display of their material possession! as being materialistic and worldly. This show- off habit encouraged extravagance and selfish ness, in light of the poor and the helpless who needed minimal support simply to survive.

11. Worldly Music: Composing worldly music as well as listening to it was discouraged. Thi was because, such songs neither praised nor worshipped God as he message in them, confradicte the gospel.

12. African Dance: This radical group of the puritans had as well made a sfrong move against th African dances. They had advised all Christians in Africa to desist dancing on the African dmms tunes and rhythms. This was because, they had regarded the African culture as pagan and there fore evil.

THE BIBLICAL TEACHING ON LEISURE

Both the Old and the New Testament represent great respect for work, they however nevei neglect Leisure which is an important virtue in life. God's stand on leisure is wholly illusfrate( in His word, the Bible. This therefore gives the Christian understanding of leisure. It provide! the standard measure for leisure to every Christian.

The Old Testament

1. God Rested: After all the work of creation was over, God Himself the Chief worker had t( take a rest on the seventh day. He then declared this day blessed and sanctified, in which al people should equally have a rest. Gen. 2:2,3.

2. God's Command: The Israelites had been commanded always to observe the Sabbath res and put aside their routine work. Any disobedience to this divine commandment was pun ishable by death, Ex. 31:15.

3. Passover Feast: The Israelites had utihsed their leisure time to celebrate their Passover Every year at a certain time they had to celebrate the Passover feast, in commemoration of their liberation from the Egyptian bondage by night. Deut. 16:1.

4. Atonement Feast: This is derived from the word atone, which means the act of compen¬sating for the previous wrong or sin. In other words, the Day of Atonement was the day oi repentance. Lev. 16. So this atonement feast was held during leisure time.

Tarbanacle Feast: A tarbanacle was a tent structure from where the IsraeUtes gathered to worship their God. It was a portable dwelling place of God among the Israelites in the desert. It is where God lived on earth as understood by the Israelites. Three times in a year, the tarbanacle feasts had to be held in remembrance of their wondering in the desert, dur¬ing their free time.

Pilgrimages: These were religious rimal visits to the holy places for spiritual purposes. During their leisure time, the early Christians fravelled from all parts of Palestine to Jemsa¬lem, the cenfral worshipping place.

Sacrifices Offered: In their free times, the Israelites would not hesitate to offer sacri¬fices to their God, Yahweh for rescuing them from the Egyptian slavery. These were either animals or crops presented on the altars for buming. Numb. 28:1,2.

Praise and Worship: In their leisure time the Israelites would set sometime aside to praise and worship their God in song and Psalms. This was regularly done due to God's saving grace and providence. They had known that Praise and worship pleases him.

Thanksgiving: During leisure time, the Israelites took time to bring sacrificial offerings to the place of worship, as a gesture of thanksgiving to God. They offered cows, sheep, crops etc, as their gifts in appreciation of God's saving grace, protection, provision and love for His own.

). Studying Scriptures: In their free time, the Israelites took time to smdy the scriptures. This had tumed out to be of great help to the young people who were being nurtured into God's ways. The scriptures clearly revealed what God's will was on an unquestionable mat¬ter.

. David's Music: Many other Israelites, just like King David, had utilised their leisure time composing and listening to music that comforted their souls. For example in 1 Sam. 16:23, David used to play his composed songs on his instmment for King Soul during leisure time. It is said this helped to restore relief and rest for his disheartened heart.

I. David's Psalms: King David had found a great opportunity in his leisure time to write down the Psalms, which is the biggest book in the Bible. Together with his fellow Israelites as they went through the Psalms, they praised God and thought about His glorious works.

5. Solomon's Proverbs: In his free time, King Solomon had used the wisdom he got from God to write down the wisdom literature - the Proverbs. During their free time, the Israel¬ites reflected on these proverbs.

\. Approval of Leisure: Lastly but not least, Ecclesiastes 3:1-8 openly supports the enjoy¬ment of leisure. It states that there is a time for everything, which of course includes a time for leisure. This is because in verse 4 it gives two examples of leisure activities - laughing and dancing.

The New Testament

Jesus' view of leisure becomes the basic standard measure for understanding leisure by any Chi tian. Jesus had realised the significance of leisure in the life of a person. He respected and ( joyed leisure because it made human life complete.

Account for Jesus' view of Leisure time

1. Respected Sabbath: Right from His tender age as a Jewish young boy, Jesus always reme bered to go to the synagogue on Sabbath day. As it was a matter of custom. He always fou some time off to be in God's House on Sabbath day, Luke 4:16.

2. Defended Leisure: Although Jesus was accustomed to Sabbath observance. He had to critic the way Sabbath was being glorified at the expense of a good leisure time. It had becom burden on people that they would hardly experience any sense of freedom as they enjoy their free time. The day had been attached with so many regulations that had tumed the Sabb; from a day of rest into an intolerable burden.

3. Time for Prayer: Inspite of Jesus' ever busy schedule. He would often use His free time pray. In prayers. He communicated with the Father regarding His mission.

4. Time for Fellowship: Jesus' interest for fellowship during His free time, is clearly seen Mark 6:35-44. After He had finished His work of teaching, Jesus wished to continue shari fellowship with the gathering as they ate food.

5. Private Retreat: Jesus had also dedicated His free time for private retreats in private plac He was particularly interested in this practice for His personal reflections. During this tin He also revealed divinity to His disciples.

6. Explained Parables: After the whole day's work of tough teaching, Jesus would find soi free time to simplify the hard teaching He had given to His disciples and always seemed nol understand. Most of the sermons He presented in parable form, had to be explained later to i disciples during leisure time.

7. Rest in Jesus: In Matt. 11:28, Jesus alerts all people to believe in Him, if they are to fine meaningful and profitable leisure time in their lives. He calls the weary and the burdened find genuine rest in Him. This rest derives peace to both the body and the soul.

8. Restoring Souls: Even as Jesus continued to enjoy His leisure time. He found the chance set free people's souls from the forces of darkness. For example, as He relaxed in the nig He explained to Nicodemus how he could be bom again, John 3. While in Luke 19, He h helped to liberate Zacchaeus' soul as they enjoyed dinner in their free time

9. Time with Children: While in His leisure, Jesus had expressed the enjoyment of the coi pany of children. He played with them in His arms, while spiritually He enjoyed the innocer in their eyes, Mk 10:13-16.

10. Conduct in Leisure: Jesus had explained the way one would conduct himself while enjoyi leisure. Giving an example of a wedding feast in Luke 14:7-11, He stressed the importance humility and respect for others while spending leisure time.

11. Balanced Leisure: Jesus had apportioned His leisure time equally among people from d

;rent circles without any discrimination. He had perfectly balanced His free time between le men and women, the children and the elderly, the rich and the poor, the Jews and the Gen-les etc.

'ontf oiled Leisure: Jesus never allowed the excitement of leisure to overtake His sense of uty. Although He respected and enjoyed leisure. He was all the same able to confrol it, to jtum to duty whenever the need arose. For example, in Mk 4:38,39 He had to cut short His gsting time (sleeping) to call for duty in calming the storm.

Itory Teller: Jesus had proved Himself as a great conversationalist, as story telling became lis most preferred leisure activity. It featured almost in most of His leisure time. He told tories while with the children, with the Samaritan woman, as He disclosed heavenly secrets to Jicodemus, when He visited Zacchaeus and not forgetting the popular endless conversation le had with Mary, that Martha got concemed.

Social Parties: During His free time, Jesus would honour invitations and went out for get-ogether parties. For example, in Luke 5:29 He had attended a great banquet with Levi and ther tax collectors following his call. In John 2:1, Jesus had also attended a wedding at Cana rom where He performed His first miracle. In these parties. He met and easily mixed with •eople from a cross section of life.

energy Restoration: Since Jesus was also a human being, He would sometimes grow tired nd wom out after a whole day's work, that He would need some free time to rest. A good case lere is in John 4:6, when Jesus met the Samaritan woman at lunch hour, it is said He was erribly tired and weary that He needed rest.

^isited Friends: During His free time, Jesus would visit His friends. For instance in Mk 1:15, He had visited His newly found fiiend - Matthew, while in Luke 10:38 He had visited )Oth Martha and Mary. He had also visited Lazams His imcle, who was a friend too.

How would a Christian spend Leisure time constructively?

re are numerous ways in which a Christian would constmctively utilise his leisure time.

I!hristians could utilise their free time, by attending Church Services on Sundays.

During Leisure time they could engage themselves in Praise and Worship through songs and lymns. s

^ree time could as well be spent in Prayers as an individual or a group.

^eisure time could also be utilised in Bible Study, so as to get rooted in the word.

rhrough Fellomhipping, Christians could constmctively spend thefr leisure time.

Christians could spend thefr leisure time in Preaching the Good news of Jesus Christ. This is because, 2 Tim 4:2 commands Christians to preach the Gospel in season and out of season, which obviously involves leisure, time.

rhrough Sharing, Christians could spend their leisure time constmctively. This sharing could be through experiences, material and emotional support.

• The giving of Testimonies m Christian congregations is another way of spending leisure t profitably. This is to do with a person's public confession over what God is doing in the pers( life.

• Christians could go for Private Retreat to meditate and intemalise God's promises for children during leisure time. Jesus Himself was fond of secret hideouts for personal ref tions.

• During leisure time, Christians could devote their time to go for Fasting. They use this ti to focus their attention on spiritual virtues.

• Through singing in the Church Choir, they could utilise their leisure time meaningfully.

• A spiritually mature Christian could volunteer to teach the Sunday School children during free time. Jesus Himself had expressed the love for children in His free time.

• During leisure time, a Christian could Research for more information regarding Christian

• Free time could be used to Develop their Talents in various areas. The sharpened and \ fected talents could easily become a source of living to a given Christian.

• Christians could Visit the Needy for material and emotional support. These are the sick, < abled, elderly, orphans, wid©ws, refugees and prisoners.

• Free time could also be spent in Counseling those who are lonely and disheartened so 1 they could stand through thefr froubles.

• Through Mending Relations with thefr enemies, Christians could constmctively spend tl leisure time. This is to do with putting right what went wrong between the concemed parti

• The married Christians could utilise thefr free time in the Married Clubs. These are Mother's union and the Father's union. Through such clubs they share the challenges in rr riage and they devise means to solve them.

• The married Christians could also spend thefr leisure time in attending Marriage Semim

• Just like Jesus did, any Christians could spend his leisure time constmctively by helping to some Domestic Work e.g. clearing bush, water fetching, splitting ffrewood and general cle ing aroimd the home.

• Through rendering Community Services 'Bulungibwansi', a Christian would spend his f time meaningfully e.g. clearing a pubUc road, frimming a well, ftmdraising etc.

• A Christian could take part of his free time to plan and lay sfrategies to start up a stable Inco Generating project for his day to day survival.

• During leisure time, a Christian could even go out for Merry-Making with his fellow beli ers. Here parties conceming Baptism, confirmation, thanksgiving, wedding, graduation ( could be attended.

iristians could also meet their Political Responsibilities during leisure time. For instance, tending L.C meetings, 'muchamchaka', campaigning, voting etc.

le Cultural Responsibilities could as well be realised during leisure time. For example, rcumcision, child education, marriage, funeral rites, etc.

;isure time could be spent for Youth Groups, so as to advance the interests of the youths uch groups include the YMCA, YWCA, Youth alive, etc

ke Jesus had always visited his colleagues. Christians today could like wise Wsi^ their friends share through Story Telling. This is far different from mere gossiping, for it is focused scussion.

istly but equally important a Christian would spend his leisure time meaningfully through dng a Rest. This could be through taking asleep or physical relaxation. This helps a Christian restore any lost energy while in his routine work.

:lusion

re time is a privilege God has provided to every Man. It provides a free atmosphere, in which e openly express what God made them to be. It is said, "you get to know what a person is of in time of leisure". Unfortuiiately, leisure is often abused than constmctively utilised, its nature of freedom. This as a result, often prompts serious negative consequences to the e makers.

JUSTICE IN SOCIETY

4

The term Justice simply means a fair treatment among individuals as they relate. In other wore this is about establishing a harmonious relationship between people and institutions. For e ample, the church and its followers, parents and then- children, the state and the citizens, emplo ers and the employees, as well as man and fellow Man, without either party causing injury to tl interests of another as they deal with each other.

People in life have different values, attitudes, norms, aspirations, rights and freedoms they desi to fulfil in Ufe. It's until justice is respected that people with differing interests pursue thek goa without unlawfully interfering with the interests of others.

In short therefore, Justice is conformity to the laws that govern life in a given society.

Forms of Justice

The understanding of Justice has differed over time from one society to another. For instanc while it might be economically justifiable for one to run a pigery project, this could on the oth hand be a reUgious-injustice in a given Muslim dominated society. That is why, the various forr of Justice ought to be understood.

a) Natural Justice: It is the justice enjoyed by every one by virtue of being mankind. It is th justice which protects one's right to live, associate, express one's self, eat food etc.

b) Legal Justice: This is about the rule of law in a given country. It is where the constitution highly respected as the supreme law of the land. The judiciary system is believed to enj( total independence without any state interference.

c) Consensus Justice: This is when "rivahying" parties decide to sit at a round table to reach i agreement over their differences. Through dialogue, the terms along which their differenc are to be seftled are then set. Democratic and liberal governments normally use consensi justice in search of peaceftil settlement with their opposition.

d) Religious Justice: This provides for a situation where one is free to belong to any religioi grouping. It therefore protects one's freedom of worship, without being persecuted for b longing to a certain religious belief

e) Social Justice: This refers to the respect of one's rights in a given society regardless of se race, tribe or social class. In other words, social justice is equal opportunity for everybo< without fear or favour. It guarantees the rights of all the marginalised groups like the wom( and the disabled.

f) Mob Justice: This when an emotional crowd takes the law in their own hands, to administ justice without any legal process. The angry crowd could suddenly decide to punish any su pect for a crime committed, resulting into stoning, and burning to death. In the recent past, tl victims of mob justice have been stripped naked on Kampala sfreets.

g) Cultural Justice: This kind of justice is pursued through customs and rituals of a particul community. It is a unique form of justice, which bears a sfrong influence on the day- to-di lives of the Afiicans. Further still, its adminisfration can never be referred to any other a

thority other than the recognised traditional authority.

) Political Justice: This refers to the people's right to participate in the internal politics of their own country. Their rights to vote, associate, contest in elections as well as to make choice of their candidates etc. should never be denied if political justice has to be realised.

Economic Justice: This guarantees equal opportunities for every body to participate and enjoy in the economic development of a country. For example, employment opportunities are free to all, the taxes do not suffocate people's businesses and there is assurance of security for the investments established.

JUSTICE IN THE PRESENT SITUATION

here is no country in the world that frilly enjoys perfect justice as demanded by her citizens. In le present situation. Justice is challenged by many injustices. That is the reason why every coun-ry spares no effort in ensuring the adminisfration of Justice.

The administration of Justice in Uganda

his explains the re- enforcement of measures that would bring about fair decisions on any dis-(utes that exist between persons and even the state. Uganda being one of the peace loving coun¬ties that highly respects Justice, she has put the following in place:

. Constitutional Governance: The 1995 Uganda Constitution remains the supreme law of this country today. This is because, it contains the recommendations of all Ugandans as put

. together by the constituent assembly delegates to ensure Justice. Since the 8th of October 1995, the governance of this country is attached to this constitution.

I Free Parliament: For the first time in the history of this country, Uganda boasts of one of i the most free parliaments in Africa, with very minimal government interference. It has great power to effect the observance of Justice in the country.

. Courts of Law: Efforts have been made to ensure a platform of independence in the courts of , law. In this way, the passing of judgement on a given case is done with all fairness without any J external influence to create a situation of fear or favour. In March 2007 the country's Judi-f ciary (Jugdes, Magisfrates and Lawyers) went on a strike demanding the government to desist from any tendencies of interfering with their affairs.

. The Police: This as a civil authority, helps in enforcing law and order in society. Uganda . Police has been very instrumental in executing Justice in the country.

». The Prisons: They have helped in enforcing imprisonment sentences to the wrong doers and , try to rehabilitate them into good citizens. This alerts the general public of the consequences ; of criminal behaviour, so that they continue to remain law abiding. Besides, the prison ser-. vices help to give safe custody to the suspects or the offenders from the community and L produce them in court when needed.

. The Army: Given the sfrict Army code of conduct introduced by the NRM Government in 1986, Justice among the civilians has continued to thrive. People now feel safe with their lives property and in their motherland.

7. Local Councils: In 1986 the NRM Government introduced the "RC" system which today is "LC" system. It has been vital in fostering law and order right from the grassroots. The ordi¬nary Man in the rural setting can now execute effective justice under the LC system.

8. Church's Stand: The church as a religious institution, is respected in promoting justice in the country. For example, the Catholics' stand against the military approach in the northern rebellion, had to cause the government to step forward and explain..

9. Human Rights Commission: This organisation was created to promote and protect the hu¬man rights of individual citizens in the country. It has helped to become a voice to the voice¬less, whose ftindamental human rights have been abused. It acts as an investigative body on suspected abuse of people's rights.

10. Anti Corruption Bodies: A number of bodies have been founded to fight corruption in the country, which itself is an injustice. For example, the IGG, Public Accounts Committee (PAC), Auditor General, Ethics and Integrity Ministry etc.

11. FIDA: This is an organisation of women lawyers, purpose is to advocate for women's rights. It has been a women's voice to fight for their cause of justice.

12. Council for Children: The creation of the National Council for Children was formulated to take care of the rights of the children in the country. Given their young age, they tend to suffer the risk of all sorts of injustices.

13. Traditional Leaders: These are responsible for ensuring that cultural justice prevails among their people. For example, the clan elders could play a key role in preventing rivalry over kingship among the royal family members. These also protect royal interests e.g. land.

14. Mass Media: Never before in Uganda's history, has this country enjoyed a great degree of freedom of speech in its effort to expose those who inflict injustices to others. Today one can hardly continue to subject injustices to others without being checked by the free press and the independent FM Radios. That is why there are more reports of corruption in the media.

15. Political Forum: These are places taken as platforms from which people discuss different public issues. On several of these platforms, politicians holding different political views have aired out their concems over genuine justice. This is done through public debates, lectures, conferences, rallies, 'muchakamchaka' courses etc.

16. International Treaties: There is the respect of international freaties that uphold justice, to which Uganda is a signatory. For example, in a joint treaty, Uganda has collaborated with other, countries to isolate individual states that inflict injustice on its own people, say, Sudan.

17. Commercial Justice: This kind of justice is administered through the Uganda National Cham¬bers of Commerce body. The fransactions and the standard of goods put on the market are aU assessed and verified in their quality, quantity, packaging, expiry date, pricing etc, to avoid the supply of expired dmgs or wrong commodities to citizens, which itself is a commercial injus¬tice.

The Shortcomings in Administering Justice in Uganda

'hese are the problems or challenges encountered in executing justice to Ugandans.

. Professional Ethics: Many Judges, Magistrates and Lawyers, no longer respect their code of conduct as professionals do. They get carried away in power wrangles pubUcly, which defeats their cause to stand for justice. For example, sometime ago, there was a bitter row in the judiciary, between the former Chief Justice Wako Wambuzi and the Principal Judge Herbert Ntabgoba, in which the two caused an embarrassment to the country's judicial system.

>. Rigidity on Witnesses: On many occasions justice is blocked in court by insisting on the formality of presenting witnesses in a given case. Sometimes witnesses may not necessarily be important in pursuing true justice. For example, the embezzlement of funds, rape cases etc.

3. Delayed Justice: The judgement of some cases take a long spell of time, even when justice is urgently needed. This is done under the excuse of prolonged investigations. It should be noted that, ^''delayed justice is denied justice".

4. The Minority: The rights of the minority have not been ably protected by the judicial system, this is mainly because, the strong men in society who abuse their rights are said to have great influence on the judiciary system. For example, raped young girls and house girls denied payment, may find little help from the current judicial system. \*

5. Commercialised Justice: In situations where justice is paid for, it gets reduced into a mere commodity for the rich. This means that the poor who can not afford high pay for good Law¬yers, could get innocently victimised in favour of the rich who could be actually guilty.

6. Capital Punishment: This is a sentence for life imprisonment or death as a result of capital offences like treason or murder. The shortcoming with this is its failure to give another chance to the victim to reform and become a better citizen in future. Besides, it assumes an absolute authority over human life, which is meant to be God's authority alone.

7. Political Interference: The country's judicial system has not fully enjoyed total indepen¬dence for fair judgement to be reached. Politicians and high ranking government ofKcials are said to interfere with the work of the judiciary, which blocks true justice.

8. Poor Investigations: The police often fails to secure satisfactory evidence in their investi¬gations. This is due to lack of trained manpower advanced technology to track down the offenders.E.g. Public Cameras (CCTV and forensic technology (finger prints and DNA evi¬dence)

?. Corruption: Some officers in the judiciary system wrongfully use their offices in an effort to influence the legal proceedings on a case they have an interest in. Here they could delay the court hearing or even hide away the files on the case.

10. Community Disinterest: Society has not been co-operative enough with the authorities to . administer justice. Many times the wrong doers could be aided in committing mjustices and leave the entire task of arresting the victims to police. E.g. If the wrongdoer shares other key interests with the community- political ideology, religious grouping, race etc.

11. Ignorance: Many Ugandans find themselves committing crimes simply because diey lack full knowledge of the country's law. So, some Ugandans fail to see justice executed when they

get sentenced on grounds they are ignorant about. For example 'the idle and disorder sentence 'for hanging out with a dear one in a free place, remains unclear.

12. Weaknesses of the Law: The country's law is said to have numerous shortcomings that son wrong doers continue to walk free due to the law's inability to arrest them. For exampl officials who misuse public fiinds continue to walk free under the pretext of being invest gated in the so-called "commission of inquiry."

13. Rehabilitation Program: The Prisons service fails to effectively counsel criminals held, s that they are helped to reform into better citizens. The method of putting all the criminals i one place and treat them harshly, instead turns them into unrepentant, hardened and skille wrong doers. These later come out to cause harvoc to the public.

14. Poor Funding: There has been insufficient fiinding of the authorities in work of administer ing justice. This makes them unable to measure up with the sophisticated methods that th« criminals use and they go unchecked. E.g. Lack of CCTV and Forensic Science.

15. Power Struggle: Since independence, Uganda has suffered endless rebellions in their scrambk for power. As a result, the ordinary people are exposed to terrible injustice such as indis¬criminate killing, rape, abduction etc. which even remain unresolved by the judiciary system.

16. Unemployment: Joblessness has led to wide spread poverty. As a result, the desperate idle youth resort to criminal practices in order to survive, no matter the injustices they cause to others.

17. Low Morale: Most public servants that are uncommitted, work with dishonesty to the point of being corrupt. This is because, they are poorly paid and are denied better terms of service.

18. Cultural Rigidities: Some fraditional customs that impose injustices to people cannot be checked by the judiciary system, other than the respective cultures involved. For example, women's circumcision among the Sebei, forced marriages among the Karimajongs, detoothing lugbara women and mock marriages between Nakku and the Kabaka in Buganda.

19. Permissiveness: The urban Ugandan society is generally permissive. It has less respect for the law and the authorities of justice. Parents in urban places are said to be too busy to teach: their young ones a life of law and order. So, children grow up doing anything they would wish to do without any resfrain.

20. The Media: Lastly but important, the free media Ugandans are currently enjoying, is pre¬dominantly spreading the American and European cultures. This has largely influenced many Ugandan youth to behave confrary to the Ugandan law. They have instead promoted violence, high way robbery, pornography, prostitution, premarital sex, gambling and drug use.

Injustices in the Present Situation

The term injustice means the unfair freatment to an individual by another It concems the abuse of people's rights as they deal with other institutions or even the state, intentionally or unknowingly. The injustices common in Uganda include:

1. Church Wrangles: Some religious leaders have tumed the church pulpits into platforms to voice their personal differences and gmdges. Their stmggle for power and glory has left the church disunited and in endless conflicts. This is an injustice to the rest of the Church mem¬

bers, who genuinely look to the Church for their spiritual redemption.

Favouritism in Church: The tendency of treating some people with a special attention, while to others it is denied is an injustice. The rich and influential people are always given preferential treatment, while the ordinary get neglected. Before God, all are equal, made in His own image.

Earthly Church: There is a growing tendency of materialism in the church. Some religious leaders use the church simply as a cover up, to dodge taxes and engage quietly in commercial deals, which have to do with smuggling. In that manner of acting as worldly men, religious leaders have ashamed themselves in supporting commercial injustices.

Marital Unfaithfulness: Some married couples have not lived to terms with their matrimo¬nial vows they swore to observe on their wedding day. Many husbands and wives have been victims of adultery. Shameful of all, many have gone out with their house girls and houseboys respectively.

Child Abuse: This is the mistreatment of a child by an elderly person either intentionally or unintentionally, for being weak to protect his abused rights. Such abuses impair the child's mental, emotional, physical and social development. Many Ugandan children have been sub¬jected to all sorts of child abuse as shall be explained ahead. ,

Rape: This is forced sex against someone's will. Many young girls get raped by their elderly relatives, who threaten to kill them unless they keep it a secret. Some are raped by their bosses at work while others by street thugs in the night. This has left a psychological effect (trauma) on their minds, as their right to consent (the will) is abused.

Women's Suppression: Like it is to any other African society, women's rights have always suffered the suppression of men. Naturally, women being a weaker sex, some men have unjus¬tifiably taken advantage of this to oppress, harass and exploit them in all aspects of life.

Cultural Rigidities: Some cultural institutions have been portrayed as insensitive to the justice of their own subjects. More interest is instead given to the practice of cultural rituals (customs), even when they truly injure the justice of others. For example, Sebei women cir¬cumcision and Buganda - Kabaka's mock marriage with Nakku (a virgin girl).

Prostitution: This is sexual activity in exchange of material gains. This has become common in urban centres. The increased leisure diversities and the general poverty have increased its rate. Prostitution is an injustice to the body, which is God's temple.

0. Abortion: This is a deliberate expulsion of the unborn child from the mother's womb. It is a common practice among young girls, who out of fear that the unwanted pregnancy could inter¬fere with their academic endeavours, choose to terminate the untimely pregnancy that they consider unwanted. The injustice with the practice is that, the unborn child is denied life, yet only God has that right.

1. Biased Justice: Largely, Uganda's Judiciary lacks independence from the state. Many cases tend to be politically influenced, which abuses the cause of Justice. After all, the Chief Judge and the rest of the Judges are always appointed by the state.

2. Commercialised Justice: This means that Justice is no longer a free right, but rather a com¬modity which can be purchased. The rich, who can afford the services of top ranking lawyers,

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tend to influence the court decisions to favour them. The poor end up denied their rightf liberty to have Justice, as they get innocently victimised.

13. Delayed Justice: Anumber of Ugandans who get arrested simply as criminal suspects, tend| take long without being tried as required by law. Such people then suffer the injustice i delayed justice. In fact, delayed justice is denied justice. '

14. Mob Justice: This kind of Justice has become very common in the country today. The prac tice of this kind of justice does not give room to the required legal procedure to prove justice For example, a victim who is simply a suspect, could be punished and killed by the mol without being given a hearing.

15. Bullying in Schools: This kind of injustice has become common in most Ugandan school today. It's a practice where old students harass the new students in a particular school. The are usually subjected to unjustified suffering and torture to the point of death. For example. Senior two new student in Namilyango College was killed on August 7\*, 1992, after bein struck by a senior four student.

16. Sectarianism: This is the discrimination of people in respect to their backgrounds. Fc example, if an individual is favoured for belonging to a particular tribe to get a job, it woul deny justice to the rest of the candidates from other fribes, who may be even more qualifiec

17. Corruption: This is the misuse of public facilities for personal gains. Many public servant today have fallen victims of corruption. They have misused their offices, worked less tim and misappropriated public funds. Most memorable, is the loss of 3.4 billion shillings planne for the valley dams that the officials in ministry of Agriculture misused in 1998 and later th Global Fund.

18. Commercial Vices: These happen to be the evils in business circles that customers suff( from, due to man's greed to fetch a lot of profits. For example, the sale of poisoned fish i April 1999 was a terrible injustice to the consumers. Many died as a result, causing the fis business to l!fe banned for two months, which unjustifiably caused loss to those who wer innocent.

19. Civil wars: These have caused innumerable injustices to the people. The military approac to end a civil rebellion has made people's rights to Justice an impossible one. This is becausi in military violence, innocent citizens lose lives, and property, while mothers get raped an suffer abductions.

Child Abuse

The term child abuse generally refers to the misfreatment of a child by a parent or another adult, t the point of injuring the child's normal growth, respect, happiness and other rights as a persoi The injustices that children suffer world over, have majorly been started from the harsh surrounc ing exposed to the children.

Examine the forms of child abuse, as the injustice suffered by children today

1. Religious Sacrifice: Some parents offer their children to be groomed into future priests an Nuns, which is done against their right of consent since they are minors. Besides, the parem do this to justify their loyalty to God. Such children are then subjected to religious vows c

chastity i.e. never to marry and bear children of their own. No wonder, eventually they quit the presumed calling for other occupations, when they get to a mature age.

Hostile Environment: Children who are brought up in unfriendly homes with negative criti¬cisms, malice and hafred, have always been victims of child abuse. Such children grow in fear, develop selfishness and lack self-esteem as they relate with others due to undeveloped con-frol of emotions.

Underfeeding: Some families have abused children by giving them less food necessary for their normal growth. This is because, some parents tend to imagine that they are entitled to a lion's share of all the meat, fish, milk, eggs etc. they bring at home. This leaves the children malnourished and weak.

Medical Neglect: The inadequate medical attention given to children due to their parent's financial consfraints or irresponsibility could lead to the abuse of a child's health status even when a child is given an under dose of any treatment, could become a problem to the child's immunity system.

Strenuous Work: Some children are made to do works that really require adult sfrength. For example, a child at 10 years fetching firewood, carrying a 20-litre jerrican, bi^ilding a house etc. Such strenuous work is itself child abuse, for it cripples the child's normal growth.

Severe Punishments: Some children get terribly punished for minor crimes they may have committed. For example, a child whose hands get burnt for stealing sugar or one who is denied food (starved) for a whole day for failing to finish a given piece of work in time, becomes torture and abuse to the child's rights.

Incest: This is sex between persons regarded as too closely related, to marry each other. Some girls have been abused by their male relatives with whom they stay and involve them in premarital sex. For example, cousins, step brothers, uncles and the adopting fathers. This terribly affects their emotions and mental growth, yet they get intimidated never to speak out.

Busy Parents: In situations where both parents have been too pre-occupied with their routine work, they have denied their children the right to enjoy parental love. In many homes, parents leave for work before the children are awake and come back deep in the night when the young ones have retired in their beds. This leaves the house girl as the available role model for the children.

Child Rejection: This is when a child gets denied parental acceptance from the presumed father as his legitimate child. Such a child would lack self-acceptance and social esteem throughout its life. This is usually with the schoolboys who refuse the responsibility of be¬coming fathers for the pregnancy they might have caused. Some mothers also could selfishly wish to change the fatherhood of a given child to a favoured man.

Homelessness: Any normal child, whose rights have to be respected, has got to be raised within the confines of a home. This would give the child protection, confidence, identity, freedom and relaxation with the people he knows in the home. Children who get abandoned on the sfreets, in bushes, at baby cenfres etc. eventually lack self-identity, become unruly and very unpredictable in life.

Genital MutUation: This is a deliberate removal of one's sexual organs. The girl- children of

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the Sebei culture in Eastern Uganda have been subjected to female genital mutilation agains their consent (acceptance). The purpose of this exercise is to stop the girls from indulging ij pre-marital sex, nor their wives to explore the joy of sex outside the wedlock. That is why thj clitoris, which makes sex exciting, is removed. The natural right for these girls to enjoy ttt gift of sex gets abused.

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12. Forced Marriage: Some parents have selfishly influenced their adolescent daughters to into fixed marriages with the favoured elderly men. This is driven by the dowry such mej promise to pay in turn. It is done against the young girls' wish, that they are intimidated intt acceptance. This is common in poverty stricken rural families.

13. Child Parenting: It is a common occurrence today for one to witness a child in charge of hii or her fellow orphans - brothers and sisters, in Rakai and Lukaya. This is particularly a resu of the AIDS pandemic that has left many children orphaned. The cumbersome responsibilit for these children to maintain the family overwhelms them, leading to emotional sfress an fear

14. Denied Education: Some time, children are denied the chance to attend school, in prefer ence to doing domestic work. For example, digging, scaring off monkeys, selling in market etc. This abuses their right to be educated and keeps them as illiterates in life. It therefor gives them slim chances to better themselves, since the work they are capable of doing is onl unskilled labour.

15. Defilement: Many young girls in primary schools experience the danger of being sexuall abused. They get tempted by their male teachers and their fellow young boys into havin sexual intercourse. For no good reason, the young girls lose their virginity forever and ge morally defiled as well.

16. Rape: This is the act of forcing a girl or woman to have sexual intercourse against her wil Some young girls have suffered the embarrassment of getting raped or attempted to be rape by lustfiil boys or drunken men. These usually tend to be neighbours, classmates, sfrangers i private places etc. Rape abuses the child' right to chastity (virginity) and usually has a lastin emotional sfress (trauma).

17. Child Labour: Some children have been made to work in support of their unemployed pai ents. This has exposed them to a lot of abuses as a result. They have been made to work Ion hours under dangerous and unhealthy conditions for just a little pay. For example, childre selling 'Buveera' and those in Katwe garages can never claim an equivalent pay for the wor they put in.

18. Army Conscription: This is forced recruitment of children into the Armed forces. The re cruitment of children in Army work, at the age of 18 years is child abuse. The rough life of soldier and the experience of having to kill a fellow man, negatively influence the children' attitude towards the value of life. That is why Museveni's child-soldiers, 'Kadogos', had to b taken to an isolated school in Mbarara after the 1985 liberation war, for special counselin and guidance drills.

19. Free Media: The uncontrolled media in this country exposes a lot of inmiorality in thes children. Most of the movies and the 'Channel O' music showed on TV's, have a lot of pom( graphic touch in them for the young people to view. The spice and the Chic magazines, whic

easily appeal to children, have worsened matters. Many parents don't seem to realise this terrible abuse on their children and so they have not cared to protect their children's rights to good morals. There is need to control what children watch, read and listen to.

Bullying as an Injustice in Schools

his is the mistreatment of new students by the old ones in a given school. This common practice as become a social evil among the school children, given the injustices associated with it.

, God's image: Bullyipg disrespects God's image made in every mankind. Both the bullied and the bullying are equal before God, that none should deserve the mistreatment of being bullied. The image they bear justifies them honour and respect.

. Compassion: Bullying disregards the value of caring for strangers and the less fortunate who happen to be countrymen. This could eventually kill the sense of compassion among the learned that were once bullied.

. Inhuman: The act of bullying, is an unkind treatment to fellow man as though he wasn't that human. The children are treated as though they were animals that have no feelings to hurt.

. Equality: Bullying violates the right of equality among all people. No one should be treated unkindly for any unjustified reasons, as others continue to enjoy their right of freedom. Chil¬dren at school, both the old and the new comers have the same rights.

i. Bad Example: Bullying sets a bad example from the old students, who bully the young boys and girls on how to treat sfrangers or visitors. It cultivates a spirit of violence and hooliganism in the lives of these growing fixture leaders.

i Immorality: The young students could easily fall victims of bad peer groups, who pretend to ; offer protection, yet in the end lead them into immorality after being fiightened not to report. i They forcibly fix for them sexual partners among the Homosexuals in boys' schools, and ; Lesbians in girls' schools. They entice them to take alcohol, smoke drugs, speak vulgar lan¬guage etc.

. Jealousy: Bullying gives room to those who are envious of particular new students, to punish ' them for being what they are. For example, students who may look wealthier, confident and I fluent in the English language, could easily be scorned as being wiseacres and hence become [ targets of bullying.

I. Undeveloped Talents: A child who is bullied, lives under fear and does not freely express his talent, for he lacks the confidence and trust. This renders his talent dormant and could

i eventually die off. Talents which are God's gifts to man, are better developed under a free and friendly atmosphere.

I. Sleepless Nights: Bullying subjects the new students to prolonged hours of sleepless nights as they fear to be attacked in sleep. Besides, the disturbing noise made and the torture of wetting their beds, denies them their right to enjoy restfiil nights and relaxation.

0. Humiliation: Any student, who is bullied, is definitely humiliated publicly before his fellow i students. This becomes even more terrible, when rather younger fellow students bully an aged new student. He is robbed of his human dignity, which would take him long to regain.

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11. Loss of Property: In the course of bullying, the frightened and worried new comer wc lose his property and never recover them. For example textbooks, stationery, money, clot and his suitcase.

12. Poor Relationship: Bullying leads to a poor relationship between the bullies and the buUie even after a long spell of time has elapsed. This results into hafred and the eagerness i revenge one day. Students who would work as comrades are tumed into enemies.

13. Anti Social: The bullied students could eventually become selfish and only look to the selves. This is because, they stop tmsting anyone, live defensive lives and become critical i society. Many other students may terribly suffer to live in loneliness that they are not used t

14. Loss of Confidence: The bullied student would most likely suffer the loss of self-esteei This could cause them not to believe in themselves positively as the young potentials, matter of fact, their focus on the fiiture gets impaired.

15. Lack of Concentration: Bullying could lead to loss of concentration on academic pursuit for any potential competent student. This is because, the bullied student gets haunted with 1 misfreatment around the school. Eventually, this may affect his academic excellence.

16. Dodging Classes: The bullied student could eventually lose interest in education all togethe due to the harsh environment. In this, he could dodge classes, preps and any other assignme associated with class work.

17. Loss of Popularity: The practice of bullying in any given school could cause its loss popularity among the public. This is because, most parents do not simply send their childr to study, but even take concem on the well -being of their children while at school.

18. Physical Harm: Bullying is essentially the use of force that eventually hurts the victir Therefore, in the course of bullying the young boys and girls, could have any part of the bodies injured. A criminal act such as this, is a terrible injustice, which necessitates the ii volvement of j)olice and the courts of law.

19. Ends Life: Bulling could subject any student to death. A good case was on Aug 7\*, 1992 whe a Namilyango senior one boy was bullied by a senior four boy and had to loose his dear lif^ What special rights had this senior four boy over the young boy, who had all along worked ha to join the reputable Namilyango college?

20. Face Expulsion: The old students, who carry the habit of bulling new comers, could stand th( risk of getting expelled from school. This as a result, would not help to better their well-bein in fiiture. It would instead result into failure in life.

How then would the school authorities stop bullying?

It is the responsibility of the school to preserve an academic environment, suitable for easy learn ing of their students. That is why, any school authority should never sit back, as long as buUyinj gets noticed among the students, for it hinders learning. The following are the measures:

1. School Policy: The school management ought to come out strongly with a plan of actioi against the social evil of bullying. The mles and punishments reached at in both staff meeting and Parents-teachers' meetings have got to be spelt out and made known to both the student and their parents.

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Team Work: There is need for the school leadership as a whole to join hands in a collective effort, in order to totally stop the evil of bullying. At this, all the members of staff could get involved to safe guard the new students.

Investigations: The authorities have got to keenly investigate suspicious groups of bad char¬acters before they could cause harm to the new students. Their interests and habits have got to be checked. Further investigations could be done on the reserved and quiet students who might have been intimidated to keep silent. Private talks with them would certainly reveal a lot on bullying.

Parents' Involvement: The parents of the bullies (those who bully) have got to be informed. In this way, they get involved in working together with the school authorities, to trace the cause of this kind of behaviour right from the background.

Close Supervision: It should be ensured that the entire school campus is constantly pafroUed, especially such hidden comers. This leaves less chance for bullying to go on unchecked. Usu¬ally, regularly supervised schools have less serious bullying.

Serious Attention: The school authorities have got to be the ever-available ear to attend to all manner of harassment as reported by students. Their complaints no-matter the degree of the problem, have got to be given the serious attention the students expect. \*

Empowering Students: All new students have got to be enlightened with the knowledge of their basic rights in the new school. Whatever is enjoyed by the rest of the school, the new students have the right to enjoy it as well. This obviously empowers the new students the courage to say " No" and take action against bullying

Assigning Responsibility: The suspected bullies could be given the task to protect and help the new students against incidents of bullying. This bridges the gap between the old and new students and could establish a friendly relationship among them.

Students' Discussion: The problem could also be openly discussed amongst the students themselves, to view and analyse the gravity of the evil. Through the presentation of drama, debates and written essays on the subject they come to leam how evil bullying is.

0. Strange Behaviour: Teachers could keep a close eye on the kind of behaviour reflected by both the new and the old students. In this way, they would be able to identify any unusual signs of fear and intimidation, there by prompting the teachers' intervention at an early stage before harm is done.

1. Counseling Sessions: It is always important for the authorities to spare time to talk to the suspected bullies. This strategy is far better than punishing them, because dialogue (round-table talks) helps to discover a lot of hidden secrets related with bullying.

2. Appreciative: Those in authority have the challenge to accept and recognise all students in view of their positive contributions in the school. The negative incidences related with the evil of bullying should never be identified with the students. A positive ground, along which to relate in future, should instead be showed. Academics, Sports, Music, Drama, Debate, Leader¬ship etc. are the examples of the positive aspects to appreciate them for.

13. Exposure: It is important for the entire public to be educated on the ways and dangers o bullying as a social evil, through wide spread literature. Having been a victim of bullying whil in school, the author of this book hated the practice of bullying and remained committed t( end the evil in schools. That is why he has devoted some precious space in this book to have i exposed and therefore resisted.

The Injustice Women Face in Uganda

The conditions under which women have continued to live, have on the whole not reflected i dignified woman in this country. A woman is subjected to several social vices, which are th( injustices she has lived to battle with in this predominantly masculine society, inspite of her supe rior size in population.

1. Position in church: Women have continued to occupy a weak position of influence in church They have not been included in the top ranks of the church leadership. For example, in the Roman Catholic Church no woman is even a priest, her highest rank has been a Nun. All this ii happening in the church where more women constitute the biggest number than that of men.

2. Position in Family: Most women have been denied their due respect they would other wise command by the virtue of their position in the family. Some women do not enjoy an equa influence on the affairs of the family as a result of men's suppression. They get suppressed no to influence any decisions in the home, even when it concems their own children. 1

3. Sex Objects: In this male dominated society, women have been looked at as sex objects Some men fail to regard women with human respect and take them for objects to satisfy theii sexual desires. Moreover, some husbands tend to could even rape their wives, instead of pre paring them for sex.

4. Physically Assaulted: In many families, women are daily beaten or man- handled by theii husbands or even by their male relatives. Society has tended to give it as a man's right to beal his wife at any time he feels necessary and many go unchallenged in courts of law. It should be understood tftat many women have continued to die in the hands of their uncaring husbands.

5. Unguaranteed Marriage: Women are sometimes forced to dissolve their marriages unjusti¬fiably, based on minor reasons hatched out by their husbands. The wife is never given a chance of hearing her other side of the case. She therefore suffers public humiliation, loses her children's companionship, and the right to enjoy what she had worked to build in the home all those years. It all tums out to be wasted years in marriage.

6. Polygamy: This is a marriage where a given husband is married to more than one wife. Many women have detested the marriage as an abuse to their personal rights. This is because, it permits men to have more than one sexual partner, yet to women this would be called adultery and challenged by court. Besides polygamy robs the first wife of her husband's unshared love.

7. Female Genital Mutilation: This concems the removal of the clitoris from a female's sexual organ as a fiilfiUment of her cultural obligation. It is a cultural ritual observed by the Sebei and a section of the Bakonjo. The women activists have denounced the act as an abuse and non¬progressive, for it deprives a woman of her sexual pleasure and it causes a lot of vaginal pain during childbirth.

8. Forced Marriage: This denies the conceraed women their right to choose when and whom to marry. This is usually done among the Karimajongs and the traditional Acholis. To worsen matters, this could be done to a tender aged girl; too young to bear the challenges involved in marriage.

9. Widow Inheritance: In many African societies, the male in-laws tend to assume the right of inheriting the marital status of such women, whose husbands have died. The act reduces the good intentions of marriage, to that of just co-existence to manufacture children, than com¬panionship. It even.treats such women inhumanly as though they had no intimate feelings for

f their late husbands

ilO. Property Inheritance: A woman has always lost, wherever it comes to inheritance of prop-; erty following her father's death. She is denied her right to own land, housing estates, cattle and other assets, in the pretext that she would later give away the family's wealth to the hus¬band she marries.

i 1. Expensive Dowry: Clan elders, who demand a very expensive bride price for their daughters, instead reduce the status of their children to that of mere property. Besides, the man who g could eventually afford the big dowry may not be a favoured choice.

12. Bad Omen: This refers to a sign of a possible misfortune to occur. In mosMfrican commu¬nities, women have been blamed for any mischief in the family as being the cause. For ex¬ample, they are unjustifiably accused for childlessness, immoral children, famine, AIDS etc.

13. Food Taboos: This concems such foods, which are culturally forbidden from being eaten by particular people. Still today, some societies still hold food taboos against women not to eat foods like meat, chicken. Fish, milk etc. They reason that such foodstuffs have to be left to men if they are to bear children and live happily in their marriages. This leaves many women malnourished even when they are pregnant, breast-feeding, and menstraating.

14. Educational Neglect: In most families, women have been discriminated against as regards being educated. Most rural fathers prefer to educate first their sons than their daughters. That is why at least, 65% of the women in Uganda can not read and write. As a result, many fail to even better their welfare as they put all their hope in their uncaring husbands. -

15. Beasts of Burden: In a home, a woman continues to be looked at as a " beast of burden In other words, she is meant to do all sorts of work at home. For example, caring for children,

, washing, cooking, cleaning the home, fetching firewood, fetching water, tilling land etc. Many times she does all this at the expense of her health, especially when she is pregnant, , l^reast feeding, menstmating etc. ^

16. Unrewarded: Although it is the women who do most of the domestic work, she is always denied her rightful reward. Besides, men do not even bother to know how much they would spend for the work done by their wives. Even after she has sold what was produced, the husband then claims all the profits.

17. Job Discrimination: Women have also been discrin^inated against in attaining employment opportunities. They are denied the chance to work, get promotions, and highly placed appoint¬ments. This is because of being physically weak, unhealthy during menstmation periods, breast feeding and pregnancy challenges.

18. Political Role: In politics, a woman has not fully enjoyed her political rights. It is the me who are always in charge of the affairs in her community. Many women are denied a fre chance to contest for an election by either the husband or the male voters. The other wome could be denied the chance to vote candidates of their choice.

Why Mob Justice is an Injustice

The term mob justice refers to a situation where an emotional crowd of people takes the law i their own hands, to administer justice without following any legal process. The angry crowd coul suddenly decide to punish any suspect for a crime committed. Many suspected criminals hav been stripped naked, burnt alive, badly assaulted and on a number of occasions killed by disorderl and rowdy gathering of people. This practice is not new in our society and in the history of mar kind. For the reasons below, it is taken as an injustice:

1. Absence of Authority: The crowds always take advantage of the absence of any law er forcement persormel. This is because they would be answerable to no one for any const quences. That is why Mob justice is unlawful.

2. Role of Judge: Those who participate in mob justice unlawfully assume the role of judge. It is only under a competent court of law that judgement is supposed to be passed b a proven Judge, whose ruling takes into consideration the crime committed and the cii cumstances pertaining.

3. Simply Suspect: Victims of mob justice are never proven criminals but simply suspects Such suspects are sometimes irmocently victimised, since they are never given chance t present their facts. For example, a car driver could be hijacked at gunpoint by robbers t drive them some where, and during the mission the public intervenes and the thugs ru away, leaving their gun in the car with the driver The poor driver would certainly get pun ished for it, though innocent.

4. Persona^^Differences: Some people could use mob justice to fulfill their selfish inter ests. For example, an influential person in a given community, could incite the publi against an individual with whom they hold personal grudges, which has nothing to do wit! the public matters. This could attract a mob against an individual, especially if he is ac cused of an offence. For example, highway robbery, rapist, murderer etc.

5. Lost Confidence: Those who administer Mob justice always justify the practice under th( argument that, the judiciary system is too slow and corrupt in its investigations. The publii therefore loses confidence in the system and chooses to take the law in their own hands Their loss of patience however, does not correct matters, but instead encourages thi: primitive form of justice to take root.

6. Physical Assault: It is an abuse of an individual's human rights to cause pain or injure hi: body on suspicious grounds. Even suspects still have their right and are not supposed to b( beaten by police either. In Mob justice, victims suffer endless beatings, stoning, kicks etc Should the victim be tried and found innocent, how then would he be compensated foi his lost eye, teeth, blood etc.?

7. Property Damage: Those who engage in Mob justice would easily fall victims of the law since they tend to vandalise (destroy) the suspect's property. This happens when the victim escapes the rowdy crowd and they then turn their anger to his assets, like, houses, vehicles, business stock etc. Later when he is proved innocent he would have no body to try in court for his lost property

8. Murder: Mob justice tums out to be an injustice, for those who administer it are not left clean either. They eventually find themselves in the terrible offence of committing mur¬der. This is because, most victims of mob justice in a short while die in the hands of the rowdy crowd. This is an abuse to the suspect's right to live.

9. Ignorance of Law: There is a common saying that, "ignorance of the law is no defence ". The public tends to be drawn into Mob justice for failing to know how the law works on criminal suspects. In other words, the law is never followed in carrying out mob justice which indeed is an injustice.

10. Unconstitutional: The 1995 Ugandan Constitution, Provides that, "Every person is pre¬sumed innocent until proven guilty by a competent court". It grants all people a right to a fair hearing while caught in conflict with the law, for justice to be reached at.

11. Lost Evidence: Mob justice kills all the evidence that the police would jiave got from the dead suspect. This is because, the public tampers with the leading clues that would assist in investigations. That is why mob justice is an injustice itself

12. Partners Escape: Mob justice makes the arrest of the suspect's colleagues a very diffi¬cult one. This is because his death will keep the other partners in the gang very safe in hide out. Besides, mob justice is administered publicly, which makes it easy for the victim's partners to sense danger and then escape. This will mean that the crime will continue, since most criminals operate in gangs.

13. Un-proportionality: In mob justice there is no proportionality in servicing the punish¬ment. An offence of theft is punishable by 5 years maximum imprisonment or a certain

! fine, according to the Panel Code. Mob justice on the other hand will kill this thief, which i would be imposing a every big punishment not proportional to the offence committed.

14. Uncontrolled Behavior: Some times people could commit offences under the influence of uncontrolled force. For example, madness, body disability, alcohol influence etc. Mob justice does not give any room to look into this. Otherwise, the law could protect such accidental offenders.

15. Public Humiliation: Mob justice subjects the victim and his family to public humilia-

> tion. It would be difficult for these to be compensated for their lost respect and credibility,

after being found innocent.

16. Develops Hatred: Lastly but very important, is the undesirable after effects of Mob jus-

tice on the community. It sows bitter seeds of hatred and revenge, leading to a lasting

grudge between the families of the punished suspect and those of the engineers of mob

justice. Besides, suspects who gain their freedom after surviving death, are always a po-

tential danger and therefore a threat to those who might have punished him in mob justice.

Note: Those who administer mob justice therefore ought to know that two wrongs do not mab one right. The judicial system should be given a chance to resolve conflicts in our society.

Observe the Common Injustices in the Church Today

The church as an institution, is meant to pursue and stand for justice in society. However, given the weaknesses in the church, a number of injustices tend to associate with it.

1. Neglected Evangelism: The Gospel has not been preached out to all the people as demandee by Jesus Christ. This becomes an injustice both to the lord, as well as to those who have not heard the Gospel.

2. l^eglected Repentance: Many churches have continued to live in sin not bothered to repent. Evil has continued to be compromised. This is because, some church leaders fear to scare aWiay their church members, if urged to repent and walk in righteousness.

3. Non-Exemplary: Many church leaders and preachers have failed to practice what they preach. They have instead urged their listeners to do what they say. They have therefore contradicted the Gospel in many aspects and failed to be role models in the church.

4. Disunity: Many churches have been victims of grumbling amongst the Christians, which di¬vides the church.-This becomes an injustice to the church, which was likened to the body ofi Christ that was one. Christ had prayed that the church might remain as one family of God.

5. Selfishness: The spirit of individualism has been identified with some churches today. The good virtue of sharing can never be seen in some churches. In other words, compassion for the needy can hardly be noticed. Some Christians even confess that, 'Each one for himself and God for us air

6. Discrimination: The church has developed a tendency of favouring a class of people and disfavouring others. For example, favouring the rich against the poor, influential men against the ordinary, the old against children etc. It should be remembered that Christ Himself was impartial. ^

7. Personal Differences: Some church leaders have tumed the church pulpits into platforms from where they voice their personal gmdges with their opponents. The Gospel of love and reconciliation ought to be preached from the church pulpits.

8. Church Funds: There is the misuse of the church funds by some Church leaders for personal interests. The greed of some leaders has crippled the work of the Church.

9. Family Example: Most families of religious leaders are known for bearing a bad image of child bringing up. Such children tend to behave as hooligans, carry unwanted pregnancies and become criminals in the community. It becomes therefore self defeating, for such a church leader to teach anything on family.

10. Materialism: There is a growing tendency of materialism in the church today. Many of its leaders have been involved in commercial deals, which largely have to do with smuggling, cormption and avoiding the payment of taxes.

11. Sexual Immorality: There is a high rate of sexual immorality among both the Christians and the clergy in the church today. A living example , is about the Brazilian Pastor, Ananias Maciminto of universal church, who was caught red handed having an anal sex on a 15 year old boy at Entebbe resort beach on Nov. 10,1998, after paying the young boy 20,000/=

2. Religious Vows: Many of the religious servants of God have not lived to the terms of the

j religious vows they promise to live by. For example, the vow of chastity (Never to play sex)

and the vow of poverty (never to indulge in materialism), have all left many, catholic Nuns, Brothers and priests defeated and guilty.

3. Political Interference: In situations where the state and the church disagree on the extent to which the church could have a say on political issues, justice gets overlooked. Often the state

, accuses the Church for favouring opposition and therefore uses extra force on the masses " usually unjustifiably. This is due to fear for lawlessness.

4. Pre- Occupied: There is too much activity in the church today that God is hardly spared

, anytime This abuses God's position in the church, when he is only remembered in times of trouble.

[5. Religious Rituals: There is too much emphasis given to religious practices, even at the ex-, pense of love for one another and spiritual growth. For example, hymn singing, carrying the

cross on streets, rosary reading etc. may never make one a genuine practicing Christian, who

fights inj ustices against humanity but rather an observer of rituals.

J6. Power Struggles: Some religious leaders have used the Church as a springboard to get power, money and fame at the expense of the spiritual well-being of the church. A| a matter of duty, the Church leader acts as a shepherd, who protects his sheep from injustices and not to rip them apart.

Account for the Ways in which the Church has Fought Injustices in Uganda

The role of the church in its service to this country can not be under estimated. In countless Aspects, the church has taken several positive measures to combat injustices in Uganda.

1. Evangelism: The church has used every means and opportunity to preach the gospel of Jesus Christ to all Ugandans. This has helped in their spiritual renewal, which has ably reshaped the morals of many Ugandans in light of God's love.

2. Equality: The church has always sfrongly emphasised that every body is made in God's image. This has helped to fight all forms of discrimination presented on grounds of clan or sex.

;3. Human Rights: The church has been at the fore front in educating the people on their indi¬vidual rights, as being God given and not privileges extended by the state. In this respect, the church has also advocated for people's rights to life, good health education, equality, voting, political expression, freedom etc.

4. Marital Commitment: The Church urges the married to honour the institution of marriage as a divine one. Those married are urged to remain obedient to the mafrimonial vows they made, so as to do justice to their marriage institution. That is why the church condemns adul¬tery.

5. Children's Protection: The Catholic church demonsfrated this in the support extended to the Headmisfress of St. Mary's college Aboke girls, when Sister Rachele Fassera in her risky attempt to rescue the 139 girls abducted from her school in October 1996, by Joseph Kony's Lord's Resistance Army rebels. This move paid off with 109 girls released from the camp in Sudan, where they had been held as hostages.

6. Support Orphans: The church has been the father and mother of the increasing number of

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orphans in the country due to civil wars and AIDS. Christian Organisations like, Africa Founds tion Inc, World Vision and Compassion International, have helped to support the disadvai taged young Ugandans into potentially useftil people.

7. Support Women: The church has been instrumental in advocating for women's fundament rights. Through dynamic groups like the Mothers' Union, Married clubs etc. the image of woman has been improved and her stand for her rights strengthened through the church.

8. Support Youth: The Youth as minors, have always had a weak position in making their inde pendent choices in life. As a result, they are used as means for cheap labour. It is here that th church gets to equip them with the ways on how to defend their rights. The YWCA, Youth aliv and sharing Youth project are all church projects that help the young to cope with the chal lenges of adolescence.

9. Social Services: The church has helped to provide such social services that lacked in som( regions. For example, many schools, health cenfres, income-generating projects, womei and youth programs are fiinded through church missions in rural areas. This ensures an in creased balanced share of social and economic opportunities.

10. Opposed Dictators: The church institution has in the past been at the forefront in standing against the oppressive rulers in this country. For instance. Arch Bishop Janan Luwum ha( taken an unusual courage when he led over 20 Bishops to protest Amin's dictatorial leadershii in 1976. Even the Catholic Church under Cardinal Emmanuel Nsubuga, had denounced Miltoi Obote's detention without trial and massive killings in Luwero.

11. Ending Rebellion: The church has also been instrumental in establishing peaceftil means to settle armed conflicts in the country. It has advocated for reaching an agreement through dialogue (round table talks) between the state and the rebels, as opposed to military means. This is because armed rebellions subject endless injustices on innocent people.

12. Condemned Terrorism: The church has condemned and opposed the all acts of terrorism inflicted on the people of Uganda through street bombings, fish poisoning, abducting children and women by rebels, as well as infanticide (child killing by traditional healers).

13. Alternative Media: The church has been concerned with the immoral and baseless state¬ments passed through the media. This has influenced immorality to the youth, black mailed innocent people, while public figures left embarrassed. That is why, the church has put in place the alternative media, which values moral up rightness. Examples of such media include UrV, Top Radio, Impact Radio, Power FM, Radio Maria etc.

14. Loyalty to State: Lastly but not least, the church has always urged Ugandans to remain loyal to those in authority, insisting that all power and authority is given from God. This has ably modelled a good section of Ugandans into a law-abiding community, which is mindfiil of jus¬tice.

JUSTICE IN AFRICAN TRADITIONAL SOCIETY

The African people had believed that, God goes every distance to establish justice in the world and that is why they took moral life seriously. They were keen in promoting justice and condemned evil tendencies. They had known that good morals would save society while bad morals would make it a waste. This is how they ensured justice prevail:

African Traditional Society

The Administration of Justice in Traditional Africa

Unwritten Law: In Traditional Africa, Justice was pursued on the unwritten law of a given society. It is the beliefs, customs, rituals and practices that shouted out these laws of moral living. For example, addressing your Dad by a petty name- Akiiki, Amooti or Taata etc. shouted out the law of respect to their inner ears. Such laws were 'written' in their hearts (conscious).

Flexible Judgement: In African traditional society, there was no fixed principle along which justice had to be pursued. A person would be tried depending on the circumstances prevailing at the time of the Judgement. For example, if the community was undergoing a celebration or joyous mood, the victim would easily meet mercy and forgiveness, whereas tense situation like sadness could lead to a harsh judgement.

Autonomy of King: Societies that were centralised like kingdoms of Buganda, Bunyoro, Toro and Ankole had their judicial authority in the hands of the king. He reserved every right to punish or forgive his subjects when they committed a crime.

Local Chiefs: These were also important in carrying out justice in remote places, where the king would simply delegate his authority. Communities, which did not have kingdoms, de¬pended on the services of their village chiefs to establish harmony in society.

Family Level: Any misunderstanding that emerged among the family members had to be settled on family level. In fact, it was forbidden for the family matters to be exposed in public. The clan elders who commanded great respect and wisdom played an important part here in seeking justice.

Priority of Community: In traditional Africa, the rights of the community as a whole, would never be compromised in favour of just an individual. In fact, a person's rights could be sacri¬ficed for the good of the community. For example, among the Baganda, a virgin girl, 'Nakku,' had to be picked from the 'Ffumbe' clan for the fiilfillment of Kabaka's marriage rituals. She was then separated from her family and placed in a palace where she stayed as a virgin for life. Her right of sex and bearing children was sacrificed for the well-being ofBuganda's commu-' nity.

Taboos: This is a cultural or religious custom that forbids people to do, touch, use or talk about a certain thing. The Afiican people had many taboos concerning what had to be avoided "in life, for the well-being of an individual and the community in general. For example, it was ' a taboo to marry a close relative, use vulgar language, quarrel with elders etc. It was wrong to break the taboos. These safe guarded the community to remain in harmony.

Cultural Respect: Every African was duty bound to love, respect and obey the cultural de¬mands of a given society. Any disrespect to the customs, rituals, ceremonies and practices Fwas to do injustice to the concerned culture. Since an Afiican was identified by his culture, to respect him was o honour his fraditions.

pDivine Guidance: In many Afiican societies, morals were believed to be God given. God was iought to be the ultimate guardian of human morality. In case society had failed to find out vho may have committed a certain crime such as murder, then the diviners would pray or erform rituals to ask God to punish the unknown murderer.

10. Public Confession: The wrong doer was always put to task to give a public confession befo a punishment was ensured. This is because, they wished the rest of the public to leam from 1 experience, that the punishment is a result of his own irresponsibility. However, there wa chance for him to beg for forgiveness from the authorities and the public which was disgra

11. Punishments: The African fraditional society would not simply sit back and look on, as i general public got subjected to untold injustices. Several punishments were given for diffe ent kinds of offences, varying from community to another. A curse would punish the unkno\ offender and physical punishments would be subjected to their close relatives, while capit punishment or death punishment, was subjected to thieves, murderers and the witches.

12. Deterrent: The use of punishments in search of justice was not an end in itself, nor were the simply revenge on the wrong doer. These punishments had to be deterrent in nature, whic means they had to have the capacity to stop the wrong doer from repeating the crime an^ remain a good member of the community.

13. Purification Ritual: An individual who had committed an offence would then undergo purij fication ceremonies to be cleansed of all evil. No public offender would be warmly accept back without observing this riuial, for it would be feared to bring a bad omen to society.

14. Reconciliatory: Every lover of Justice in traditional Africa would wish to see reconciliatic between the conflicting parties at the end of the judicial adminisfration. The major purpose o\ Justice was to restore social harmony and the well-being of its members.

Examples of Injustices in African Traditional Society

1. Human Sacrifices: In most African societies, children were sacrificed, whose blood wa believed to save society from any bad occurrence. For instance, fear for war, drought, epi-| demic earthquake etc. would always call for the pouring of human blood. No man on the othe hand had a right to end another's life.

2. Individual Wealth: Communal ownership of wealth was highly valued, which left ownership private wealth questionable. For example, an individual's crops could be harvested even without] his knowledge, for people's consumption that had tumed up for a celebration or funeral rite in 1 village. It was unfair to sacrifice individual interests for simply community welfare.

3. Rigid Culture: The African culture was neither flexible nor allowed any room to accommodat sudden changes in life. Therefore, anybody who had wished to introduce new and sfrange ideas! would be freated as a threat to the well- being of the Afiican people. This could lead one to be j falsely taken as a rebel to the community. A case in point is Okonkwo of Things Fall Apart.

4. Forced Marriage: The young girls who had just clocked thirteen years, had their right of marital consent abused. The elders had to force them to marry at a tender age. This choice of the marriage partner was made by the elders, without the girl's knowledge.

5. Female Genital Mutilation: A cross section of fraditional Afiicans had believed that thei removal of the girl's clitoris from her genitals would obviously ensure a perfect stable mar-j riage. They believed that because the mutilated girl would not bum for sex outside her mar-| riage. This however was an injustice to the affected girls, for they would be robbed of their j right from God to enjoy sex and not just to 'manufacture' children.

African Traditional Society

6. Denounced Intermarriage: Crossed marriage between different tribes was never tolerated. It was taken as an insult. For example the Karimajong, Bahima and the Tutsi still stress this. The injustice here is that separating an intermarriage could distabilise a well-founded mar¬riage. Besides, intermarriage promotes peace and harmony in the world full of different tribes.

7. Expensive Dowry: Some families had developed greed for material gain, and they demanded for bigger bride price for their daughters. This reduced the level of dignity for a woman to that of a mere property being sold off. Besides, expensive dowries would easily subject the young couple to poverty.

8. Marital Unfaithfulness: While married men had the right to marry as many women as they wished to, the wife was totally forbidden to do likewise. The man would be praised for ex¬panding the clan under polygamy, while the wife would be accused of committing adultery and would be terribly punished for it.

9. Women's Position: The traditional African woman was subjected to a lot of unfairness that made her position in the community quite a weak one. She was never allowed an opportunity to take part in the leadership role of her community. Besides, she had no significant influence over the affairs in the home. Her right to freedom was never honoured.

jlO. Bad Omen: It was a cortmion practice to blame a woman as the cause for^ny misfortune in \ society. Any body, including women, who wished to have a blessed day, had to avoid meeting or greeting a woman that morning. She was accused for her menstmation cycles and therefore ; forbidden to take part in any cultural rituals e.g. child naming, initiation rites, funeral rites, { meeting elders etc.

11. Childlessness: Child bearing being a vital issue in African Society, its absence would there¬fore be considered as a curse. It is unfortunate that, this terrible disgrace in fraditional Africa would be blamed on women as being its cause, even when this was due to the man's impor¬tance.

|2.Food Taboos: Women were denied to eat certain types of foods, under the pretext that they would be able to sustain their marriages. Such foods were incidentally the nutritious ones that would be of help to their bodies. More than men, women would need such foods to sustain their menstmation cycles and pregnancies

3. Inheritance Status: The fact that the African traditional society was majorly pafrilineal, the inheritance status had to favour the males. As a result, all the females in a given family were

! left without any inheritance status, no matter their contribution towards the concemed wealth. ^ Even distant male relatives could be favoured for inheritance, in case one had only daughters. What an injustice this was!

4. Mock Marriages: In traditional Buganda, a virgin girl had to be picked from the 'Ffumbe' clan for Kabaka's cultural mock marriage. She was then crowned the tittle ''Nakku', and then

; isolated for life from her family. She was to remain a virgin for life if the Kabaka did not wish to many her off Her right to accept first if she would take up such cultural responsibilities was abused. This was indeed unfair to the teenager girl.

5. Categorised People: There was as tendency of classifying people in respect to their social

, ranks. These were the royal and the commoners who are the Balangira and the Bakopi re-

spectively, in Buganda. These were the mling class, which always suppressed and exploited the

subjects. In Buganda, for example, the royal class gave themselves big chunks of land called

mile land, while the Bakopi remained as mere squatters. 1

16. The Handicapped: These were the disabled people such as the insane, the crippled and othdl abnormal cases. These were harshly treated, discriminated against and even beaten. They werl always given very little attention and support. This is because they were regarded as the cursed!

17. Mob Justice: Once a member of the community was suspected of serious crimes like muri der, theft, witchcraft etc. he would be beaten and stonned to death by the rowdy public. Ha would not be given chance to explain his side of the story. Besides, he would be subjected tJ this punishment even when no thorough investigations were carried out to prove whether he '\^ guilty or innocent. I

JUSTICE IN CHURCH HISTORY

In the time of the church history, the injustices were majorly specified in two categories. Firsts were the injustices in the slavery practices, then the injustices against the minority groups. Thd Church had supported and watched on as all this happened. j

Slavery Practices |

1. Officially Accepted: The slavery practices became officially accepted in the church, inspite! its violation on the natural right of the freedom of every man. This happened in the 4th cen-i tury, when Emperor Constantine of the Roman Empire had found most Bishops and Priestsj with slaves, at the time when he had declared Christianity the official religion of his Empire. Owning slaves had become a normal thing.

2. High Class: The Bishops and the Priests had soon started to thirst for materialistic standards of the privileged class of the rich. This particular class had benefited much from the slaves who had made their lives very comfortable. As leaders of the official religion, they therefore discouraged anyone who wanted to abolish slavery, wishing that things remained as they were.

3. Distorted Marriage: The married slaves were never given a chance to live as a family with their wives. The"\iusband would live in isolation of his wife and children, for years. Once in a while they would allow them to meet, for the sake of just producing more slave children. Marriage is not just about sex, but a harmonious relationship.

4. Beasts of Burden: Since Africans could not defend themselves against the Europeans and the Arabs, so against their wish, they became beasts of burden for cheap labour for every tough work. Soon the sale of Africans as slaves became a hot business, leaving many of them sold to Brazil and America for donkey-work in plantations. These grand- grand parents of yours and mine, worked with bare hands day and night to build the fabulous USA and England, without a single pay.

5. Inhuman Treatment: The slaves were shipped to Europe and America under horrible condi¬tions not befitting a human being. They were congestedly packed all the way across the Atlan¬tic Ocean, that many slaves had to die along the way due to suffocation. On top of serious beating after hard work, they were denied enough food, medical care and slept in the open cold nights of the winter seasons they were not used to.

6. Missionaries in Business: Slavery, which is the business of trading in human beings, had become so profitable to the European missionaries. They therefore reasoned that the money obtained from slavery had assisted them in spreading the Gospel to the rest of the world. They further claimed that, with the slave business, they had managed to build churches, schools, and

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hospitals in Africa. The truth is that, the desire for money had blind-folded the missionaries from realising the injustice of slavery imposed on the African people.

'. Christianised Slaves: Many Europeans become so convinced that slavery was helping the Africans to become Christians. Most of the slaves who were sold in America had infact got baptised and became Christians. So they selfishly reasoned that if slavery were abolished, many Africans would have remained pagans. Christianity therefore failed to answer to the injured feelings, human dignity and silent cries of the heart of an African man. All that Africans longed for each morning was their freedom and return to motherland Africa.

\. Worldly Standards: The missionaries had shamelessly used worldly standards to argue that the Africans, who had been sold in America as slaves, were living a better off life than when they were in Afiica. So they approved that the slaves were happier than if they had remained in backward Afiica. This was being insensitive to the well- being of the human soul While they cared more to rehabilitate the bodily life of the slave man, his soul continued to get depressed and hurt.

The Quakers: Unlike the missionaries, the Quakers were the first Christian group to realise that the whole practice of slavery was evil and against the Christian teaching. The Quakers for that matter refiised any of their members to own slaves. They had lit a cand]e to give a ray of hope for the freedom of the African people.

10. St. Peter Claver: He was a Spanish priest who spent all his life trying to help the slaves. He

always rushed to the coast at Cartagena in Colombia, whenever a ship bringing slaves arrived.

There he would quickly give them food, water and medicine. For forty years he visited the

mines and the huge plantations where the slaves worked and laboured to explain how the Chris-

tian faith was totally against slavery. He however encountered apposition from the salve own-

ers. Because of his kindness to his fellow human beings that were miserable, many slaves got

¦ converted to the Christian faith.

11. The Claphan Sect: This was a group of Evangelical Christians who chose to sfrongly oppose

\ slavery and have it abolished in the whole world. Rev. William Wilberforce led this sect. The

I sect had caused a lot of pressure on the British Government and as a result, the laws against

' slavery had to be passed in the British parliament banning all tendencies of slavery. In 1807

slavery was eventually abolished.

he minority groups

The Jewish minority: The early Christians had persecuted the Jewish minority for the troubles, which were set by their predecessors. They misfreated them by holding them responsible for the suffering and death of Jesus Christ. These Christians had failed to recognise the fact that, some Jews had greatly served for the establishment of God's kingdom through evangelism and writing down a good number of New Testament books.

The Heretic Minority: A heretic is a person who believes in heresy. The term heresy in this case is a belief that is contrary to the generally accepted belief Such beliefs included the . worship of idols, the emphasis on the law than God's grace etc. The church then misfreated the [Heretics and considered them as wrong. The Friars, who were the religious men, corrected I this situation. Among the Friars was St. Thomas Aquinas who taught that, non-Christians fshould be converted by love and good example.

3. The Christian Minority: In the era of the Roman Empire, Christians were the minority. Tl Christians were blamed for worshipping Christ as the king, instead of Emperor Nero of Rom So the Christians were harshly treated, imprisoned, and murdered. For example, it was En peror Nero himself who burnt down the city of Rome and shifted the blame on the innoce Christians and had them killed for it.

4. The Pagan Minority: In the era of Emperor Constantine, Christianity had become a sta religion in AD 311. This left many people in the Roman Empire as Christian converts, leavir pagans as the minority. So the Christians, who were the majority, mistreated the pagans, a cused them of disloyalty to the state religion. The Christians who were very rich and influe tial, became so proud and refused to assist the poor pagans. This never showed a good imaj of Christianity to the pagans, for whom Christ had died.

5. The Protestant Minority: Pope Pius V had expelled Queen Elizabeth I in 1571 from tl Catholic religion, because in the 16th century she had declared the Protestant religion as tl state religion of the United Kingdom. This caused Catholics who were the majority in tl world, to persecute the Protestants and regarded them as rebels of the Christian faith. Tl Catholic leaders had denied them chance to explain their stand, but instead denounced them i disloyal to the Church of Christ.

6. The Muslim Minority: The Catholics had greatly valued the Palestine land as the Holy Lai of the Lord. So the Catholics got engaged in fighting the Muslims, with the purpose of captu ing it from them. It left the Catholic soldiers mistreating the Muslims so harshly. This pr emptied their major cause to bring all people into the Catholic Church, which actually is tl Universal Church.

7. Communism: Christians, who had lived in communist countries, had faced severe perseci tions and mistreatment for their faith. Communism does not provide for the explanation ( God's existence. Such countries included China, Korea, Russia, Romania, Bulgaria and Cub

8. St. Augustine: He was from North Afiica and had sided with the government authorities oppressing t^e minority who had for one reason or another broken away from the main sfreai church. He asked the government to make it illegal for anyone to belong to the break-awa group, even if they remained quiet and did not cause riots. He wanted to use forcefiil means 1 unite the church. This was contrary to Jesus' approved approach of turning the church into or family through love.

Great Personalities who have opposed injustices in their lifetime

The world over, great men of rare qualities have come up to oppose sfrongly the injustices thj caused endless suffering to their people. Their determination and will to give up everything ir eluding their own lives, causes one to wonder as to whether these individuals had actually live and walked on earth in flesh and blood. They had paid so dearly for Justice that in many ways the communities benefited from their cause. Below is a case study of seven personalities presente as below:

olitically active from his youth and mobilised South Africans to oppose the injustices of racism the Apartheid regime.

lis principled life and determination to offer himself as a living sacrifice for his country, came Hit loudly on Jan.31, 1985, when he rejected an offer of a conditional release, if he denounced iolence and honoured the Apartheid regime. Speaking through the daughter Zindzi Mandela, he aid these words, free men can negotiate. Prisoners can not enter into contracts. I annot and I will not give any undertaking at a time when my people and I, are prisoners, bur freedom and mine can not be separated "

was until Feb. 11,1990 that Mandela walked out of the gates of prison a free man for the first me in over 27 years. As the South African President, Nelson Mandela remains the outstanding noral and political leader of our time.

Cing Jr was a black American Baptist Pastor, bom on Jan. 15, 1929 in Atlanta. He became the main leader of the civil rights movement in the U.S. A during the 1950'sand 1960's. Hismagnifi-«nt speaking ability had enabled him to express the demands of Blank Americans on social Jus¬tice. \*

King Jr. had mobilised the people to boycott and demonsfrate in non-violent protests against racism and discrimination that was in public schools, fransportation, and recreation cenfres, ho¬tels and restaurants. No amount of arrests, police torture public insult and later bombing his liome in Montgomery, could ever stop king Junior from accomplishing his goal.

Following the massive match to Washington DC. where King Jr. delivered the popular speech called, " / have a dream speech", a major victory was stmck when congress passed the civil rights Act in 1964. This Act prohibited racial discrimination in public places and called for equal opportunity in employment and Education. King Jr. was then awarded the 1964 Nobel Prize. While on his campaign for the poor people's equal economic opportunity at Memphis, Martin Luther King Junior was shot and killed on April 4,1968 at the age of 39 years.

Today King Jr is the second American whose birthday is honoured as a national holiday in memory of his sacrifice. The first was George Washington, the country's first President.

Gandhi was one of the foremost spiritual and political leaders of the early 20th Century. He was bora on Oct. 2,1869 in Porbandar, Gujarat in India. He had helped to free India from the British rule. That is why he is honoured in India as the Father of the nation.

He had employed a unique method called Satyagraha, which means nonviolent resistance to fight injustices. He sfrongly believed that through Satyagraha, India would gain her independence and tme Justice. So in Satyagraha he used boycotts, demonsfrations, hunger strikes and civil disobedi-jnce. The massacre of April 13,1919 in which 400 unarmed Indians were killed, had instead made dim to intensify his campaigns.

It was not long after India had attained her independence in 1947, that a Hindu fanatic shot him dead as he went for a prayer meeting in New Dehli on Jan. 30,1948.

Teresa, a Roman Catholic Nun, remains the world's renowned humanitarian missionary of out time.

She received the 1979 Nobel peace prize for her work with the poor, whom she always referred to as "the poorest of the poor." Mother Teresa whose real name was Agnes Gonxha Bojaxhin was bom in 1910 in Albania.

After the Catholic Church granted her permission to leave her convent and work among the city's poor people, she founded a religious order in Calcutta called the Missionaries of charity, in 1950. The order provides food for the needy and operates hospitals, schools, orphanages, youth centers, shelters for lepers and the dying poor. She is known for never mixing her missionary work with politics.

Partly, this is what made her that effective in her humanitarian mission in any part of the world she went. Indeed before she died, many people had referred to her as "the only saint alive on earth.'

While in Uganda in Nov. 1988, Mother Teresa had visited the needy in Kisenyi slums. This saw her work started in the country through the missionaries of charity in Dec. 1988.

The mission has fi-eely educated over 300 poor children from Nalukolongo and over 100 children at Mengo - Kisenyi projects.

On Sept. 5.1997, death had robbed this world a person, many could hardly find evil in her intentions.

Diana the princess of Wales, was without doubt the world's most famous woman for her charming personality and love for the people. She was popularly referred to as "the people's princess.\*\* She was exceptionally gifted for never losing the capacity to share a smile to those who were hurting, which would give them a sense of self-esteem and belonging.

As a Queen of people's hearts, Diana gave out so much love, that she had to break the mles of the royal family in which she belonged to reach down to the lowly hearted, the destitute, the poor, and the hopeless. She hugged the AIDS victim and spared time to identify with the land mine victims in Angola. This was no mean achievement for a personality like her, from a highly placed royal family of England.

Realising the social injustices that followed the usage of Landmines in Angola and Bosnia, Diana launched the campaign for the total ban of the production and use of Landmines anywhere in the world. She will therefore continue to be remembered for her support for humanitarian causes, which had touched the lives of children, the elderly, the sick, and the needy the world over

The news that Lady Diana Spencer had ended her Ufe in a car cmsh at 36 years in the early hours of Aug.31,1997, caused shock to every one in the world who loved peace and justice.

1^0 CRE for Secondary Schools

Emmanuel Nsubuga is rightly regarded as the Grandfather of the Ugandan Catholics. He went down in history as Uganda's first Cardinal ever. His extraordinary pastoral devotion and love had Itouched many lives.

His love and respect for all human beings regardless of their colour or beliefs, more so the per¬sonal touch for the under privileged and the suffering, are what marked the Cardinal most. He had )ecome a great voice for the voiceless.

[he Cardinal tirelessly and without fear, spoke against the abuse of power and the violation of luman rights in Uganda. He was known for taking an independent line on any issue. He never eared to visit those suffering in war locked up areas during the 1980-86 civil war. He fed and >rovided shelter for more than 1000 refugees at Lubaga. His uncompromising stand had there-ore brought him bitter criticism from the then Government.

nmany ways, the Cardinal spent his life in the service of the ordinary man. Through his develop-nent projects, he helped to draw services closer to the common man. For example, the primary nd secondary schools at Kyankwanzi Ranch Scheme. The Bakateyamba home for the elderly and Bsabled at Nalukolongo was his venture to cater for the homeless.

t was not a mere coincidence therefore, for a man of this calibre to be buried at Nalukolongo imong the helpless. There lived his companions and friends, with whom he felt relaxed and at )eace. On April 20\* 1991 Cardinal Emmanuel Nsubuga died.

ie was a Ugandan Anglican Archbishop that Amin loved in public and privately wished him dead or being a brave defender of human rights. He is greatly remembered for his selfless effort in cting as a voice for the voiceless, during the early part of Amin's era in 1970's. He took an inusual stand for any Ugandan to do at that time, when he confronted Idi Amin and expressed his lissatisfaction on the injustices imposed on Ugandans by the state. He would weep with the (eople when they were hurt. His willingness to help those who suffered under Amin had invited a eeper conflict with the Government.

K week before his death, the Archbishop had written an open letter to the President signed by 18 (ther Ugandan Bishops. The letter had protested a lot of injustices Ugandans were subjected to. 'or example, kidnaps, Arbifrary arrest, detention without trial, unexplained killings, and abused reedom of worship, rape cases and intimidation.

D Feb 1977, the Archbishop was then arrested and shot twice in the chest by Amin himself, an act lat he denied. Instead the President insisted that the Archbishop had died in a car accident as lod's punishment for plotting to overthrow his government. The letter tumed out to be his death irarrant. Amin had never accepted public criticism and this put the Archbishop in the firing line, a aan he once said I love".

THE BIBLICAL TEACHING ON JUSTICE The Old Testament

1. Man's Disobedience: The first time the subject of injustice is mentioned in the bible, was when Adam and Eve fell short of God's command. In Gen. 3:3 no man was allowed to eat of the tree of life. It is when man tums away from God's ways that injustices set in.

2. Cain's Jealousy: God's favour for Abel had not gone well with Cain, causing him to be jeal¬ousy and later killing his own brother God could never stand such an injustice and had to curse Cain to remain restless and a loiterer on earth. Gen. 4:11,12.

3. Egyptian Slavery: Exodus 3 explains God's concem for the children of Israel as they suf¬fered in Egypt under slavery. Through Moses, God had to intervene and reverse a situation that had subjected his own to such a terrible injustice.

4. Human Dignity: Every Israelite had the right to be freated in respect and human dignity. All the servants had to be employed as freed people of God with respect of their personal rights in Dent. 15:12-18.

5. Women's Rights: Like any other human being, no woman was to be taken advantage of to abuse her rights. Ex 21:26-32 fiiUy explains the protection of women's rights against all sorts of injustices.

6. Punishments: The use of punishments as a means to correct any wrongdoing is fiilly sup¬ported. However, such punishments are advised not to be used excessively in trying to estab¬lish justice, Deut 25:1-5.

7. Right to Property: Every Israelite's right to property was fully secured in Ex. 21:1-15. This even had to cover the inheritance status of Israelites in relation to transferring the ownership of property. Justice had to be observed in all these.

8. Reward for Work: Every Israelite who did his respective work was justified to receive the fi-uit of his labour as given in Lev. 19:13. It was therefore condemned as an injustice for an employer to hold back a worker's wages, even when he had accomplished his task.

9. Leisure: Everyone, right from the most influential, to the humblest servant in Israel, had a right to leisure. They had to share in the weekly rest of God's Sabbath, including all foreigners who lived in Israel. Any abuse of this right was an injustice to God's command in Ex. 23:12.

10. Marriage Protection: Marriage as a divine institution, was to be kept clean from any viola¬tions as given in Deut 22:13-30. The injustices of adultery and divorce are condemned. This protects marriage from uncalled for injustices.

11. Sexual Relationship: The vices or immoralities that go with an individual's sexual life are condemned in Lev. 20:10-21 as injustices to God's intentions for sex as a gift. Such sexual vices included sex with a blood relative, in-law, man with fellow man, an animal, a woman in her periods, rape and prostitution. The penalty for these was death.

12. Religious Rituals: God, through prophet Isaiah, had condemned the tendency of being so concemed about the religious practices and neglected the love for their own brothers, Isaiah 58: 1-12. The Israelites were so committed to things like fasting, sacrifices, reciting the law etc, and yet they were never honest, faithful and considerate to their fellow men.

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Biblical Teaching

5. Minority Groups: The law is quite clear in protecting the rights of the disadvantaged minori¬ties in Lev. 25:35,36. No room was given to deny charitable works to the weak, the poor and the despised. All injustices to exploit, suppress and falsely victimise the minority groups were condemned.

i. Commercial Injustices: Through prophet Amos, God had condemned the commercial mal¬practice that had hit most business transactions in Israel. Traders had got involved in cheating the common man through the use of false measuring scales and selling poor quality goods at very high prices, Amos 8:5.

5. Fair Trial: In Exodus 23:1-8 detailed Judicial procedure in Israel is explained, on how it was to be conducted. Everyone was to have free access to the courts without fear or favour One was totally forbidden from giving false evidence, even when it injured the feelings of the majority.

5. Social Order: The rule of law in Israel was never compromised. No one, not even the king was to be above the law to do as he wished in Deut 17:18-20. Law and order had to be main¬tained for true justice to prevail in the land.

7. Divine Justice: Lastly, in Isaiah 11:1-9 Prophet Isaiah had prophesied that tljere shall come a Messiah to rule the earth with divine justice. It is not the Justice that the world gives but one from God. This Messiah from the house of David will enable all Men to live in harmony with tme Justice. Jesus Christ of the New Testament is the Messiah that Isaiah had foretold.

Three cases of injustices in Old Testament

he Old Testament has in it a number of injustices. Three cases have been singled out here that ave several injustices to leam from. These include:

• Cain and Abel • King David with Bathsheba •King Ahab and Naboth

.J^tji^^mi »«Mi Abel (Gen. 4 1-12) . J

hese two were sons of Adam. Abel was a herdsman while Cain cultivator. The trouble between lese two brothers began when Abel won God's favour, following his fat sacrifice he had offered, s opposed to Cain's little offer of his harvest. This had to spark off the following injustices.

' Cain's Sacrifice was simply one of pretence. It was not intended to glorify God

' Cain's sacrifice was intended to compete with this brother's offer. He had used the sacrifice to win his own perceived contest.

' Cain had his selfish interests he wished to gain from sacrificing to God. He had wished to be more famous and most favoured than his young brother.

' Cain became jealousy of his brother Abel for winning God's favour. This was an injustice since he knew how better he would also win God's favour.

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• Cain was driven to anger, and started off a grudge that forced him to cause injury to one of hi own.

• Cain was forced to lie to his brother in an effort to tempt him to go to the field privately wil him. The reasons he might have given his brother for going out didn't bear any truth but lies.

• Cain was moved by the spirit of hatred to claim his young brother's Hfe. That is why the nam Abel means temporary, which hints at the shortness of Abel's life.

• Cain had killed a good and innocent man God had favoured, with no justified cause. Even i Cain was to be given the right to kill, Abel would have been the last man to be killed.

• Cain had further done injustice to the soil (ground) from which he got his crop harvests. H( had poured his brother's innocent blood that cried out to God from the ground. That is why th< ground was later made barren to Cain's efforts to fill it.

• Cain had stubbornly and rudely answered back God's request of the where about of Abel. H< was definitely responsible for his young brother's well being but instead he fired back that he was not his brother's keeper.

As a leader, David had used the office of his kingship to influence a situation that would guarantef him an affair with Bathsheba, who was Uriah's wife, without being accused for it. Through Prophel Nathan, God brought the whole secret plot in the open and revealed a complex of injustices thai

were tied with it.

• It should be noted that, the king was idle from sleep at the time when he saw from a distance Bathsheba naked bathing. It was unjustified for asking to be resting at his home, when the Ark that represented God's presence was at the battlefield together with the entire army.

• When king David saw Bathsheba he never loved her but he lusted for her. Love develops with a relationship between two partners. He was therefore violating the commandment, which protests lust for women. Not every beautiful woman in Israel was meant to be his wife.

• Bathsheba was a properly married wife to Uriah the soldier. For that matter. King David was doing injustice to Uriah's house by desfroying his well-founded marriage. This was even vio¬lating the commandment, which is against coveting a neighbour's wife.

• King David had further violated the commandment, which is against the act of adultery. He had acted unfaithfully to his properly married wives. He had ashamed and demeaned their marital position in a king's house, by equating them to a woman he simply married off out of mere lust

• King David would be the last person in Israel to do such an injustice to the marriage institu¬tion, which was started and blessed by God. He had showed disrespect for marriage and there¬fore posed a big threat for the future of marriage in Israel.

Biblical Teaching

\ King David had not only violated God's laws but also had shamelessly abused his royal power . David had received God's annointment as king, to shepherd the Lords people, which he was now abusing.

» The injustice of distracting Uriah the soldier from his duty for selfish interests of the king can not be taken lightly. Uriah had been sent from his national duty of fighting for his country, as the king wished to use him to reverse the situation to his advantage.

! Shamelessly, King David laboured hard to tempt Uriah to go against the moral code of conduct , of the Army by spending a night in his house. No Israelite soldier was allowed to spend a night in his house, when God's Ark and the Army were in the battlefield at war David had done this in hope that Uriah would eventually sleep with his wife, to cover the confroversial pregnancy ; he had caused.

• It worsened matters when the king schemed a plan to have Uriah murdered on the battlefront. ; Angered by this terrible injustice, God had to punish the king through Prophet Nathan. His later repentance saved him.

aBdN^:{Ili^,21:l-24)

1 the reign of King Ahab, Israel had been subjected to untold injustices. In a surprise move, Ahab I his royal power had forcibly taken land belonging to one of his ordinary and humble subjects, aboth. This act had revealed the following injustices:

' Ahab as king of God's chosen nation, ought to have known from the scriptures matters con-; ceming land ownership. Instead, he chose to disobey a clear scripture in Lev 25:23 which states that, "Land must not be sold permanently, for it all belongs to God". That is why, Naboth in his spiritual wisdom had refiised to sell and to give away land that was God's.

Ahab had fiuther done wrong to take advice from his wife Jezebel, who was not even an Israel-! ite but a Phoenician. Her advice was simply based on human ambition. There were God's prophets like Micah that Ahab should have consulted first.

i King Ahab together with his wife Jezebel chose to falsely accuse Naboth so as to black mail ^ him before the elders for wrongdoing. They accused him for cursing God and the King, argu-; ing tiiat he was fit to be stoned to death.

i Shamelessly, King Ahab together with his cruel wife Jezebel had caused the murder of Naboth in cold blood for what rightfiiUy belonged to him. In their own hands they had taken the life of an innocent, humble and ordinary Israelites.

Ahab was cheered up following Naboth's death, and forcibly took the land that belonged to i him. On this land was a rich vegetable garden called the vineyard.

Ahab and Jezebel had abused the royal power to suppress and cause suffering to the ordinary man. From this highest seat in Israel, God had expected to see Ahab shepherding his subjects with perfect Justice.

• Ahab's action was itself an abuse to right of property for the people of Israel. The king wS duty bound to respect and protect property belonging to individual Israelites. This therefoS caused fear among ordinary Israelites to own property. B

• Naboth as a hard working ordinary Israelite, who had achieved such a rich vineyard that won » king's admiration, deserved appreciation and reward instead. His efforts were indeed exenB plary for other Israelite peasants to leam from, rather than murdering him. I

• Lastly, King Ahab had acted selfishly on an ordinary Israelite. To respect, justice leaders afl meant to humbly serve all subjects equally without suppressing them with excessive tools dm power I

The New Testament I

How did Jesus maintain justice among his own people? I

1. Peacemaker: In his teaching, Jesus had sfressed the aspect of reconciliation between con flicting people, before they would even consider worshipping God, Matt. 5:23-24. This wouk mle out the injustice of revenge and hafred.

2. Loved Enemies:.In his life, Jesus had demonsfrated the love for enemies, as opposed t( hating them. He did not only teach about it, but also even prayed to the Father that He forgive those who plotted to have him cmcified.

3. His Life: For the sake of tme justice in their immoral world, Jesus had to go all the way t( offer even his life. In Mark 10:45 He was given up as the sacrificial Lamb on the cross so tha the rest of mankind would get tme justice in the kingdom to come.

4. Impartial: In His ministry, Jesus had served all people equally in their own respects. This i because. He viewed all people in God's image, bearing the same rights. He never discrimi nated the Jews from Gentiles, men from women, rich from poor, elderly from children etc.

5. Compassion: His great feeling for those suffering had driven Him to minister to both thel souls and their bodies. Through the miracles for example, the lame walked the blind gaine( sight, prostitutes gained respect, the lonely were comforted and the hungry fed.

6. Judging Others: In Matt 7:1-5, Jesus in His Godly wisdom, had seen a lot of Justice lackinj for man to judge fellow man. He had seen in every man's heart a potential of committing th( same crime one is being judged for. Therefore He wamed that, in the same measure one usei to judge others, he shall be judged too.

7. Marriage Protection: In Matt 5:31 Jesus could not stand the injustice of divorce in whicl the Jews could dissolve their marriages at will. He strongly condemned this practice an( wamed that what God had put together no man should ever separate. Marriage was not a tem porary institution but a permanent one.

8. Marital Unfaithfulness: Jesus had expressed his concem for the respect of the matrimonia vows, which ensure the safety of the marital relationship between husband and wife. In Matt. 5 27,28 He condemned adultery as an injustice, which cheats on the husband or wife already married.

Biblical Teaching

'. Children's Rights: Jesus was never shy to come out and defend the children whose rights were being denied by the elderly. It was injustice to refuse children to enter the temple and

f even to draw close to Jesus. He expressed that the children's right to be concemed about God was as good as any other elderly person and that they should be let free, Matt. 19: 14.

.Respect for Women: Jesus had recognised and appreciated the positive role women play in society. He never denounced their rights like other men in His days, had unjustifiably done. For example, He recognised a woman's anointment offer to Him Mk. 14:9, He also recognised a widow's offer in the temple Lk.lO: 39, in Matt. 27:55 He appreciated the women's comfort to Him while He hanged on the cross as all the men had gone into hiding.

.Condemned Pharisees: The Pharisees were the religious leaders in Jesus' days. They had counted themselves to be more righteous, yet they remained blind to the needs of the ordinary people and deaf to the cries of those suffering. Jesus condemned them for proclaiming God, yet they were influencing injustices in society. They had spiritual pride, which was of no help to others.

.God's House: Jesus could never tolerate any injustices that went on in His Father's house. {They had tumed it into a market place and a hide out for thieves. In Mark 11: 12, Jesus was moved to fight even physically, such men who shamelessly influenced inji^ptices in God's house.

Incorruptible: Throughout his life, Jesus had lived and served as a principled man. He never compromised any mles of his Father for his personally ends. For Example in Matt. 20:20 He Irefiised to bend to the requests of the mother of James and John, who had begged that her sons be next Jesus in heaven.

Respected Authorities: Jesus had always wished to see justice given its due place. That is why he never resisted His arrest. He even co-operated fully throughout His trial before Pilate. He had given the authorities concemed their chance to pursue tme Justice although they missed it.

Against Swords: Jesus was against the primitive method of using weapons to settle disputes, llie use of weapons shed blood, which is an injustice to the injured life. In Matt. 26: 52, He ordered Peter to place back his sword, which he had drawn to slice off a soldier's ear in a way of resisting Jesus' arrest. According to Jesus, those who use swords shall die by the swords.

iclusion

ect justice is what every man on earth aims at achieving at anyone time. Unfortunately, this long stmggle remains unattained while in this world. It is for this purpose that, Man lives ttbling and dies unsatisfied. Only in God's kingdom, in the life hereafter, can Man ever be of getting perfect justice. Man is nevertheless left with no option but to maintain the search ustice and resist injustices. It is the duty and responsibility of every man to treat others fairly in the same measure, faimess shall be granted to them.

SERVICE IN SOCIETY

J

The term service refers to the provision of community needs by a concemed person or organisati for the people's well-being. For any meaningful service to ever be rendered there has got to be \ authority concemed in place. This is because authority is power entmsted in an individual! body, so as to be able to bring about an effective and orderly service. In other words, authority ( never be ignored whenever it comes to the rendering of services.

e m o I f

TolUing about service^ tKis space is woH-K to be dedicated to a Qte.oA man tKat tKis count\*\*^ was unfortunately i\*obbed of'/ fov Kis selfless service. Ui\*. MatKew Lukwiya^ tKe boss of Lacor -Hospi¬tal in d^ulu/ died on 5tK Dec. 2000/ after corAr'«xcY\\*\Q tKe deadly £bola Virus from kis patients. His cause was to offer all Ke had in Kis service to save tKe nation of an epidemic tKat was claim¬ing lives witKin no time/ yet spreading liUe wild fire.

.At 43 ycars/ Sho\a had to claim tKe life of Dr. LuUwiya/ but after saving \r\vin(it^B.<is from tKe jaws of tKis killer. -He con¬sciously confronie-d deatk face to face^for tKe cause, of saving Kumanity/ as Ke under took tKe forefront to figKt Sho\a. >\s a w\e.d\ca\ personnel/ Ke knew all about tKe risks involved in tKis dcx\*\Qe.^oiAS venture but r^e.w\a\v\e.d cornvni tted.

Special tifbute goes to tKis special breed of a man, wKose deatK remains a sKinning e^cample of tKe millennium in our gen¬eration. -He cKose to lay down Kis life in an effort to save otK-ers. He perisKed wKiie answering Kis call to tKe Keaiing mission, i-ukwiya's bravery and commitment to Kelp tKose in need/ never died witK Kimy for Kis example of service above self/ clearly stands out to be emulated.

C\od bless tKe Lukwiya family/ Kis widow and five lovely cKil-dreny for giving up A^atKew to save tKe rest of us . \Jn ligKt of Kis last words/ "^7 pMy am the last". On 27tK Feb. 2001/ \AQa\*\da was Ae.c\a^e.A free of tKe deadly &oo\a fever by tKe World -HeaitK Organisation.

Dr. MatKew L-ukwiya was laid to rest at l^acov^ -Hospital cementry ne;ct to tKe grave of Dr. Lucille ^orti/ an C7talian/ wKo conti^aci&d 'HCTV wKile treating patients in tKe same. Kospital.

K. P. Akiiki.

Forms of Authority

f. different levels of life, people require different kinds of services, which calls for different mis of authority. These would include the following:

Divine Authority: This refers to the spiritual power that is above any other known authorities on earth. It is power beyond man's understanding and simply demands his loyalty to it. Ex¬amples of such authorities include God, diviners and the spirits.

Government Authority: This is a ruling body that governs society. A Government is com¬posed of three organs through which it provides its services to the people. These include:

: • The Executive: This administers the policies on which the government affairs are run. It includes the President and his Cabinet. Through their different ministries where the Army, Police and Prisons fall, their authority is realised.

• The Legislature: This is the country's parliament which consists of people's representa-' tives who are responsible for debating and passing laws on which the country should be

run.

• The Judiciary: This body is responsible for interpreting the country's laws to the general public and passing judgement to the lawbreakers.

Parental Authority: It is the natural authority parents have over their children. This is caused by providing protection, disciplining the children, providing food and other physical needs to the entire family. In homes where the father plays a leading role, the authority is called Pater¬nal Authority. In homes where the mother plays a leading role the authority is called Mater-nalAuthority.

Personal Authority: Some people who have got expert knowledge in some fields are consid¬ered as the authorities in their respective capacities. Such people are said to have unique skills ¦ in some works that makes them authorities. For example, Divine Healers, Fortune-tellers, Rainmakers, Freedom fighters, Professors, Writers etc.

Symbolic Authority: This kind of authority is derived from particular objects that are re¬spected for representing some powers. For example, the Bible, the Koran, the Constitution, the Court of Arm, the Flag, the Royal Drums and the Throne. Such objects are referred to as sacred things, which demand honour and respect.

Hereditary Authority: This type of authority is acquired from the parents to their children . following their death, in accordance to their Will. In paternal societies, the father hands over i this authority to his favourite son. The maternal societies on the other hand, hand over the

authority to the favourite daughters.

SERVICE IN THE PRESENT SITUATION

r any effective and orderly service to be provided in modem society there has got to be the thority concemed. However, the kind of service delivered to the people depends strongly on ! qualities the leader concemed possesses.

The qualities of a good leader

A leader is any one entrusted with the authority to mobilise, guide and monitor a given groii people, so as to achieve an assigned task. A good leader must therefore have the following qualities:

1. God Fearing: A good leader should be God fearing, who acknowledges God as the sourc all authority. He has to know that all his conduct in leadership is accountable to God.

2. Sociable: A good leader should be a Man of the people. One who freely moves and mixe with them. This would make him very close to his people, thereby understanding easily I interests and problems.

3. Compassionate: A good leader ought to have genuine love for his people. This will put 1 in a position not only to serve them as a matter of duty, but bear a sense of feeling for 1 whenever they are hurt and in need.

4. Approachable: A good leader should be accessible and not difficult to meet. This wc enable him to know the people's needs, complaints and grievances. Otherwise, he wouldj kept out of touch with the expectations of his people.

5. Impartial: A good leader should serve his people without taking sides. When he is execi justice, it should be done without any favouratism or partiality. This is because, they eqi need his service as their available leader.

6. Flexible: A good leader should have the quality of freely adjusting to suit all situations ] vailing in his society. In other words, he should be tolerant enough to accomodate differ views and beliefs of his people.

7. Humble: He should be moderate and not present himself as above all Men. In other wor<| never should he ever conduct himself in pride before his people. He should count it; privilege to be chosen from many to be the people's leader.

8. Honest: A goftd leader should be honest and trust worthy to his people. This explains bei^ faithfiil and standing for the truth without fear or favour. After all he is entrusted with 1 people's wealth and resources, for which he should be honest.

9. Patient: Any good leader should possess the quality of patience. This is because he has| make well-balanced and constructive decisions, which goes with a regulated time. Impatie which results into panicking and making hurried decisions, could cost the people a lot ( trouble. In society where there are slow learners, slow thinkers and slow movers, patie leaders become very necessary.

10. Intelligent: This refers to the ability to apply wisdom meaningfully. That is why a gc leader should be intelligent enough or cunning. This puts him in a position to think out i correct solutions for a very puzzling problems facing his society.

11. Listener: Any good leader ought to be a good listener of his people. He should be ready 1 take advice and suggestions from his people. He shouldn't be the I know-it-all kind of lea who gives no ear to any other person.

12. Self-Sacrificial: A good leader should be in position to bear the discipline of sacrifice, should be able to give up the comfort of his life, his family, his money and his time for 1 good of his people. In light of this, he is then able to render selfless service.

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13. Dedicated: He is expected to be a committed person to the cause of his people's well being. He should therefore remain devoted to his work under both the favourable and unfavourable circumstances.

14. Energetic: A good leader should have sufficient energy to accomplish all his tasks of leader¬ship adequately. He should therefore be of sound health in his body. This is because effective leadership often requires a lot of physical involvement of the leader himself

15. Educated: A good leader should have received a reasonable education, to widen his under¬standing of issues in society. This places him in a position to lead people of different levels of understanding sufficiently.

6. Optimistic: This is the quality of being hopeful, bearing a positive attitude in situations, which even seem difficult. Such optimistic leaders are always appreciative and hopeful which gives courage to go on.

7. Exposed: A good leader should be widely exposed to all levels of experiences in life. As a resourceful leader, this enables him to initiate comfortably new plans and ideas borrowed from past experiences for his community to benefit from.

8. Unifying Factor: Finally, a good leader should bear the quality of joining or linking his people together. As a bridge builder, such a leader should always reconcile peddle in conflicts and disputes. He should therefore be able to fill the gaps of differences in people's religious beliefs, culture, politics etc.

The role leaders play in providing services to a modern society

Spiritual Service: Religious leaders such as the Priests play a vital role in rendering a spiri¬tual service to the human soul Just like the body would need food and water, the soul would equally need prayers, annointment, Bible study, fellowship, worshipping etc, for spiritual growth and maturity.

Family Sustainability: The husband and wife who are the authorities in a home, need each other's sfrong support for the survival of their family. Love, companionship and mutual under¬standing are the essential pillars that support a family. While the husband would take care of the family's physical basic needs, the wife would cater for the family's emotional and moral well-being.

Parental Care: The Father and mother bear the challenge of raising their children morally up right. The Father is known to take a place of a decision-maker and a disciplinarian, as the mother provides counseling and guidance to the children.

Cultural Values: Every society needs to uphold and preserve its cultural values. Such a soci¬ety is said to possess its historical roots and gives its people a sense of belonging. The cultural leaders have been important in taking charge of enthronement of kings, circumcision rituals, cultural games, fiineral rites etc.

Educational Service: In an effort to fight ignorance and illiteracy, there is need to provide the educational services to the people. This without question calls for educational officials like Minister of education, commissioner of schools. Headmasters, Teachers, Tutors and pre¬fects as the authorities.

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6. Social Services: These are the essential supplies that the Government is expected, to provi to the public for its well-being. The Government authorities have therefore put in place civil servants to bring down such services to the people. These include transport, electrici water, telecommunication, medical etc.

7. Judicial Service: This is important for establishing Justice in society. The settlement disputes and determining the punishments for convicted wrong doers, is all the work of judicial authorities. These include the Judges, Magistrates and the Lawyers.

8. Fundamental Human Rights: These are rights that every human being is entitled to enjo for they are God-given. Should such rights be abused, then the human dignity is humiliated Organisations like, the Foundation for Uganda Human Rights and the Uganda Human Righ Activists have helped Ugandans enjoy their rights e.g. Freedom of speech. Freedom to associ ate and Freedom of Worship.

9. Women's Rights: Today women demand an equal share of all the basic human rights, in effort to protect their deserved services. The women leaders have founded groups of associa tion, in pursuit of their interests that were abused by men. For example, FIDA, ACFODE, Daughters of Charity, Uganda Girl Guides Association etc.

10. Entertainment Services: Through leisure activities, people in different communities desire to relax, restore lost energy and share fiin. Several authorities have been instrumental in deliv¬ering the needed entertainment service. For example, FUFA for Football, UAAA for Athlet¬ics, UTGA for Music and Drama activities.

11. Political Service: Politics is all about the management of society, with the purpose of pro¬tecting the people's desired interests. That is why any positively minded politician would aim at protecting and defending people's human rights, democracy and the constitution.

12. Military Service: Finally, the Army in its work plays a Key role in safe guarding its country's sovereignty. This ensures the safety of its people's lives and property.

Failures of some leaders in providing service today

Every leader in any given community has goals to pursue, for the well being of the people. How¬ever, due to the shortcomings in their leadership, they fail to reach the set goals.

1. Child Abuse: Many leaders have not cared to promote and defend the rights of the voiceless child. They have employed children in industries and Army for cheap labour while they have shown less concem for the children on the streets. Such abuses deny the child normal growth, mentally, emotionally and socially, which they deserve as leaders of tomorrow and the hope of the generation to come.

2. Women's Rights: Leaders who discriminate against women, for being a weaker sex in fulfill¬ing certain responsibilities, leave many women questioning the intentions of such leaders. It's a duty of every leader to promote and defend the rights and interests of all the people equally with disregard of their sex.

3. Family Neglect: It is unfortunate that many parents who are the leaders in their respective families, have offered less than expected regarding the parental service in modem families. Usually, both the husband and wife take up full-time jobs leaving all the parental work to their house girls and houseboys, which leaves a lot desired.

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4. Cultural Rigidities: These are the traditional rituals observed, yet they are a problem to the people. Traditional leaders concemed, fail to re adjust the unfriendly rituals to match the in¬terests of the people. For example forced marriage, female circumcision, mock marriage etc. have become unpopular to the modem times.

5. Biased Justice: Most Judges and Magisfrates, who are the legal authorities, have failed to put in place the independent judiciary system. This abuses the whole purpose of Justice. The fact that Judges are appointed by the state, the politicians tend to influence their legal services.

6. Denied better Education: Many heads of educational institutions share the blame for the absence of desirable educational service. Some heads operate these schools and colleges as their personal enterprises from which to make money for their selfish interests. This denies students good and motivated teachers, new and improved books, better nufrition, good medi¬cal care etc, which are the requirements for better education service.

7. Demoralised Workers: In situations where employers exploit their employees, there will be less service rendered by such workers. This exploitation would include, low salaries, delayed payments, poor terms of work etc.

8. Corruption: Many authorities in government and other public officials have misused public facilities from which public service is expected. They have misused theiroffices, worked less time than what they are paid for, misappropriated public ftmds and gave themselves tenders for supplies.

9. Heavy Taxation: The state as an authority could sometimes impose an unfair tax to its people. This is when the state heavily taxes the people in order to ftilfil their selfish goals e.g. buy more ammunitions for the Army and to pay themselves fat salaries.

10. Sectarianism: This is the discrimination of people in light of their backgrounds. Such lead¬ers, who favour particular tribes to get jobs, do a disservice to the rest who may even be better qualified.

11. Right to Associate: All people reserve the right to freely associate. Therefore, state authori¬ties that block the effort of those with a different political line to freely associate, in fear of sfrengthening a united opposition force, deny them a service they rightfiilly deserve as citi¬zens.

12. Undemocratic Tendencies: Some leaders use dictatorial means to keep themselves in power They do everything to deny the general public their right to vote to cause a change in leader¬ship. It's a democratic right for any one to contest freely for leadership.

13. Arbitrary Arrests: This is when those with state authority, use their power without resfric-tion to arrest and jail any one who poses fear to their leadership. They tend to harass and persecute those with different political opinions without taking any legal procedures. People of all kinds of opinions deserve the right to be defended and respected.

14. Civil Wars: Leaders, who believe in military means to settle conflicts, instead deny their people the basic services they deserve as taxpayers. This is because in wars all the money is spent in ammunitions, lives are lost, blood is shed, property is lost, and women get raped and abducted.

15. Foreign Interests: Most Ajfrican leaders tend to be reluctant to serve their indigenous peop' and instead loyally serve the interests of foreigners. These have usually been the form colonialists and the donor or aiding countries abroad. The entire top jobs get awarded foreigners, as opposed to the unemployed citizens. Such leaders rely on foreign forces keep themselves in power.

SERVICE IN AFRICAN TRADITIONAL SOCIETY

All African people believed that authority came jfrom God and therefore they were divine rule The leaders were regarded as being close to God. They were symbolically representatives of G on earth. So the people would expect the leaders to serve them faithfully.

Basic factors considered in choosing traditional African Leaders

There were as many qualities expected of a traditional African leader as there were many different communities in black Africa. In other words, several other factors considered varied fi-om one community to another. However, the major factors that were common to all, included the follow¬ing:

1. Lineage of Birth: In this case, a leader had to come from the royal family and usually the first bom son. Leadership was passed on from father to son or nephew (son of brother) and some¬times his own brother if he didn't bear a son. So, one became a leader by right of birth within the royal family and this is called hereditary.

2. Council of Elders: The King had a council of elders that was in charge of appointing clan leaders, local chiefs, advisors and ritual leaders. To this council, the King had delegated some of his powers that helped him to extend down the services to his people. Other communities that didn't have Kings used the council of elders to appoint leaders in their different spheres of life.

3. Divine Gifts: In African traditional society there were members of the community who were spiritually giftedLin rendering particular unique services to the people. The general commu¬nity knew about these people's spiritual gifts and would be approached in case of need. These included spiritual mediators, healers, rainmakers, fortune tellers etc.

4. Heroism: Responsibility of authority could be assigned to one who had impressed the King by his heroic action. These were actions that took one's bravery in fighting battles or killing a lion that had invaded a village.

5. Artisan Authority: Some members of the community, who had special skills at making par¬ticular things, were said to be experts. For example, magicians, hunters, dancers, musicians, blacksmiths, potters etc. The general public in their different fields consulted them and their decisions were accepted without question as the authorities in their artisan work.

6. The Age: The old men were believed to have authority because they were considered to be physically nearer to God and the Ancestors. They were also believed to have had a long expe¬rience of life. In fact old age was equated to wisdom. Therefore, leaders were chosen from among the old men of society. Even for the case of hereditary where a young boy had become a king, he would simply act as a figurehead and the council of elders would do the actual mnning of the community's affairs.

African Traditional Society

'. Marital Status: For any one to lead in the African society, he had to be a married man. The more women he was said to have, the greater were the chances for him to assume leadership. This was because, his family could be looked at as a role model, in respect to how he led it. Besides, a family man was thought to be putting effort to expand the community through his clan.

. Paternal Authority: Any man, who had married and produced children, naturally became a leader of his family as the father. This is because all African societies were parfrilinial in nature, where the father's authority was emphasised. He was concemed with sensitive issues like, marriage of children, shifting residence etc.

. Maternal Authority: Any woman, who was married, with children, naturally claimed this authority. She played a leading role in mnning the day to day family affairs. The entire practi¬cal adminisfration of the home was in her hands. For example, she re-enforced informal edu¬cation to the children, doing domestic duties and appreciating cultural values.

0. Material Possessions: A man of his wealth in a given community could easily win the ap¬proval of others for being a suitable leader For example, if he had many heads of cattle and big chunks of land, which were great symbols of wealth. A rich man would easily command repu¬tation, respect, and influence

1. Honesty: A leader had to be a man who stands for the tmth and uprightness under all circum¬stances. This was a man of uncompromising discipline, who remains committed to serving all people regardless of their background.

2. Self-sacrifice: It took a man who was ready to give up all the comfort of his family for the sake of others, to become a Leader. Such a man had to be ready to spend his energy, time and life for the sake of getting fully devoted to the service of his people.

3. Impartiality: A leader had to be a man who would not easily take sides among his people. He didn't have to show an interest in one group of people, other wise they would get divided up. To him all people were the same, in need of his services.

4. Intelligent: He had to be a man who easily applies wisdom. In other words, he had to be a man of great ideas and so cunning. In this way, he would easily reach at decision making even amidst puzzling problems.

5. Preserver of Culture: Leadership in African traditional society would be entmsted to a per¬son in whom cultural promotion and support were reflected. His love and dedication for his traditional customs, brought pride and appreciation to his cultural heritage.

SERVICE IN THE CHURCH HISTORY

e community of the early Christians had lived together as a family. Their never failing effort to pport one another through service, was their greatest weapon to overcome all the trying mo-ents in the history of the church.

Services extended to the church in her early history

le disciples, who later become Apostles, had played a leading role, with the help of the Holy pirit, to deliver the following services:

1. Evangelism: Preaching the Gospel of Jesus Christ was the most common service dered by all the Apostles. Evangelising was the interest of every Apostle, just because C had promised to return soon after all the people, Jews and non-Jews had heard the Gospel.

2. Baptism: They taught and promoted the baptism of repentance, in which thousands were verted into Christianity. Baptism eventually becWe an initial symbol for any one who joined God's family. ^

3. Laying of Hands: The newly converted Christians had to be laid upon hands, as a practi sign of faith to get God's spiritual blessings. This had to follow an experience of an out po ing of God's Holy Spirit on the Christians, resulting into getting spiritual gifts like speaking tongues, prophecy, insight etc.

4. Fellowship: The early Christians had never neglected the habit of meeting together in temple. Such regular gatherings helped to inspire courage, strength and faith of the newl converted believers.

5. Prayers: The Apostles had always encouraged the believers to constantly pray. This helped strengthen their trust in God. In prayer they believed for God's protection, provision guidan and renewal.

6. Praises: BeUevers'would fi-equently meet together to acknowledge God's greatness. Throu singing hymns and songs, God's mighty name would receive the service of praise it divinel deserved.

7. Worship: Each moment the believers gathered together, they never forgot to render a servii of worship to God. The almighty God was worshipped for his greatness, wisdom and love, through songs, hymns and prayers.

8. Eucharist: The Apostles had encouraged all believers never to forsake the habit of observing

the Holy Communion services. This helped to keep their memory fi-esh about the crucified

body and the poured blood of Jesus, as they broke bread and took wine. Ik

9. Catechism: The Apostles had busied themselves up with the duty of teaching the basics of Christianity to the newly converted Christians. This helped to established a firmly grounded faith for the young believers.

10. Bible Study: God's word was taught on daily basis. This was meant to help the general Chris¬tian community to keep grounded in the word, following a lot of false teaching that was com¬ing in the church.

11. Sharing: The early church had emphasised to live together and share everything as a family. The rich had to sell off their property and shared the money.

12. Miracles: Wherever the Apostles and other preachers went miracles and signs of wonders were performed. These were intended to prove to the new converts and the non-believers that God's presence was among his own.

13. Charitable works: The Apostles were always willing to let a side their busy schedules and attend to the needy, the helpless and the poverty stricken. They provided to them both the social and material support in form of donations and self-volunteering.

14. Missionary Journeys: In the early church history, the Apostles had travelled afar and wide carrying the Gospel to strange places. They sacrificed heavily for this service, as they stayed away from their families with fatigue and threats of death from the Romans for preaching a new King Jesus.

15. Establishing Churches: Following the massive preaching, thousands of people became new converts, thereby necessitating the building of more other churches. Wherever the converts would gather, the Apostles would make an effort to put up a church structure.

Services extended to the African continent in church history

The great faithful men of God contributed several developments in the church on the African continent. In an effort to establish God's Kingdom in Africa the following valuable services had to be extended.

• They helped to Spread the Gospel of Jesus Christ to Africa, a Dark Continent of then. This introduced a spiritual light to the African people. ^

• They helped to build sfrong Church Structures all over Africa wherever new Christian con¬verts would gather They were important in sheltering the worshippers against the unfriendly fropical climate.

• They played a great role mDistributing God's written word (Scriptures), to various parts of Africa.

• They helped to frain indigenous Africans into Skillful Leaders, to whom they later handled over the institutions they had started.

• They remained committed to bring to an end the Evil of Slavery in Africa. Dr. David Livingstone is a good example in this case.

• They helped to restore the human Dignity of a Woman, which had been degraded in the fradi¬tional African society. The emphasis on a monogamous kind of marriage and later infroducing women in church leadership, was a right step in the interest of women.

They infroduced many Health Centres and hospitals all over Africa. This helped to promote better health standards among Afiicans.

They were also committed in infroducing Formal Education in Afiica. In this effort, they built many schools and frained more indigenous teachers.

I\* The coming of missionaries helped to infroduce Foreign Languages in Africa. This was important, for it opened up Africa to the rest of the world.

|» New and Modern Farming Systems were infroduced as opposed to the primitive ones. Com¬mercial farming was one of the modem systems introduced.

|» They helped to infroduce Trade among Afiicans. Here they infroduced money as a medium of change for their goods. They further helped to find market for their goods abroad.

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Francis was a great retormer, whose tbilowers were called the Friars, which means the Brothe They were committed to live ordinary poor lives. In this way they believed they exemplified 1 life of Jesus Christ. It was in hardships and sufferings they endured in life that they derived the joy and satisfaction. This group of Assisi rendered the following services:

• They helped to Spread the Gospel of Jesus Christ to the remotest places of Africa. In way, they laboured to reach to the ordinary poor people.

• Francis as a leader, took it upon himself to Organise the Christian converts into his followe {the Friars). This assisted him to follow them up, for spiiritual growth into maturity.

• The Friars had ably presented themselves as Good Examples of a humble Christian life styl^ from which the rest of Afiicans would leam how to conduct themselves as Christians.

• St. Francis together with the Friars had resolved to do everything to supply to the Needs oft Poor and the helpless. Such needs included food, water, clothing, shelter etc. In this way, the had to sell all their belongings to meet this requirement.

• They had Shared Identity with the ordinary poor people. In their relationship with them, i Friars never considered their economic nor social background, but rather their human sou that would live on forever

• St. Francis had helped in Educating the African people, in a move to fight ignorance illiteracy that had overshadowed Africa. That is why, he started up numerous Schools Universities, in which the frained Friars worked as teachers.

• St. Francis coufd never sideline the important aspect of health as regards Africans. Given unfriendly Afiican environment that favoured the breed of many diseases such as malarij typhoid, and dysentery, Hospitals and the Medical Personnel had to be put in place.

Shanahan was an Irishman who arrived in Southern Nigeria in 1902. He later became a catholi Bishop responsible for Southern Nigeria. While in his mission in Nigeria Shanahan contributed the following services:

• He had helped to Preach the Gospel of Jesus Christ to the Ibo people of Nigeria, who were getting converted into Islam.

• He had a great concem for the Young People, children and the young. He emphasised anc encouraged their bringing up in discipline. This was because to him a child who feared Goc was worth every cost to take.

Shanahan encouraged the Ibo people to Educate their children. He had taught that education was their right and genuine heritage to acquire from their parents. That is why he put up new and standard schools for good education.

Shanahan is remembered for his good service of Organising the People. As an exemplary leader, he would walk for miles physically visiting villages after villages, so as to know the people's problems and devise ways and means to solve them.

He was very instrumental in identifying men of great personalities and appointed them as village chiefs. In this way.' ..Iped to promote and maintain Law a«</Or^fer among the Ibo community.

During his free time, the Bishop would conduct free Catechism Classes for the Christian converts. These were lessons about the principles of the Christian faith. They helped in the spiritual growth of the followers.

Bishop shanahan also played an important role in helping to improve the status of the African Woman. He encouraged the girls to compete with boys in academics without any fear. "In this way alone, would the fiiture African woman gain her true freedom", he alwiays emphasised.

Bishop shanahan had encouraged the local farmers to engage in the Production of Cash Crops, which would earn them money. This would then improve their standards of living.

liearly Cripps was an Anglican Missionary in Rhodesia, which today is Zimbabwe. He lived there 3m 1901 until his death in 1952. As an exemplary Christian he contributed to the Rhodesians lie following services:

For much of his life as a Parish Priest, he Preached the Gospel to the Rhodesians.

Shearly Cripps lived an Exemplary Life of Christ, which won many Afiican's hearts. He lived a simple life, which enabled him to easily identify with the ordinary poor Africans. Even his European friends were embarrassed by the poverty in which he lived.

As a true Christian, he had showed Impartiality among the different kinds of people. Shearly Cripps was indeed a close fiiend of all those who lived in his Parish. He would do everything to appreciate and accommodate every person's livelihood, that even the poorest man in his Parish would find in him a true friend.

He had written much Christian Literature, which helped to interpret and explain the biblical principles in relation to the day-to-day life.

He had personally contributed handsomely in Funding the affairs of his mission. Such funds were the proceeds of the sales of his written books. This was a good example to the local Christians in starting up income generating activities for self-reliance.

He was bom in 1872 and got baptised by the white Fathers in 1890. Two years later he went U Algeria to frain as a catholic brother, and retumed to Uganda in 1896. Through him the foUowinj services were extended to Ugandans:

• He worked in many different parts of Uganda, helping to Establish Evangelistic Mission there. In this way the Gospel spread very fast all over the country.

• He had helped to Nurse the Sick people who were bed ridden. He would lay his hand on the sick and prayed for them to heal by faith.

• Toby had helped in Educating Many Ugandans to get rid of ignorance and illiteracy. He infroduced a good number in vocational institutes for carpentry.

• He helped to provide Self-Employment to Ugandans, due to the vocational fraining he pro¬vided.

• He had lived an exemplary life of Self-Sacrifice. For example at the age of 80 years, he was sent to Rwera on a mission and had to fravel at the back of a Lorry.

• Brother Toby Kizza was a Man of the People. He was ever cheerfiil, kind and quickly forgave those who did him wrong. This made him liked by whoever came to his presence.

The problems faced by the early church in delivering services

The church in general, has had to encounter challenges in her commitment to render services to the people. Throughout her history of growth, the church has had to battle with the following problems:

1. Opposition: The church, together with the Apostles, were subjected to untold pain and suf¬fering for professing the Christian faith. The Roman government had ordered the arrest of the Apostles and other Christians and made others face death, like Peter, John, Paul and Steven.

2. Language barrier: The fact that only Greek and Arabic were the widely spoken language world wide, posed a challenge to the spread of the Gospel outside Palestine. After all, of all' the Apostles who naturally spoke Jewish, only Paul could speak Greek as well.

3. Cultural Problem: There was the problem of cultural diversities among different communi¬ties that it would not be easy for a Gentile to preach among the Jews. Besides, some cultures such as those of Afiica were so rigid to accept a new faith different from what they knew of

4. Distant Places: The places where the church had to deHver its services were so remote. This made it very difficult to regularly visit the new converts. Besides, the preachers were sub¬jected to "home sickness" as they missed their families most of the time.

5. A few Labourers: The church was growing very fast both in membership and geographical spread out that the shortage of labourers to support the mission was easily felt. The few Apostles and other church leaders had to battle with frequent fatigue due to the laborious work.

5. Poverty: Generally, the Apostles and the church institution had suffered from absolute pov-^ erty. They had survived on communal methods of living through sharing. The challenge then was how to meet the necessary resources to run the services of the church.

1. Charismatic Gifts: These were the spiritual gifts that different Christians had been blessed I with, on receiving the Holy Spirit. These were speaking in tongues, prophecy, spiritual insight

etc. Trouble started when those with such gifts boasted of being more spiritual than others. ¦ This sparked off spiritual pride and arrogance in the church, which hindered a meaningfiil

deliverance of services.

. Disunity: In the church of Corinth, there arose a problem of disunity amongst Christians themselves. They were divided over the leadership of some key personalities within the church. These were Peter, ApoUos, Paul and Christ. Paul in his letter to this church had wamed that

i this would have disasfrous effects on the services Christianity was meant to offer.

. Immorality: Like it was to some newly started churches, the church at Corinth was overshad-j owed by immorality. Some church members had practiced incest, fomication, and prostitu¬tion. These were not exemplary of the church before the pagans. All the efforts of the Apostles were watered - down by such evils.

0. Materialism: Some religious leaders had busied themselves up in business deals, that they

hardly spared any time for spiritual virtues. For example the Monks and the nuns had compro-

mised their vow to poverty, following the temptation of eaming money.

1. Inter-marriages: The inter-marriages between Christians and the pagans became a problem

: in porfraying a good example of a Christian leader. This is because, such marriages lived in

quarrels, fights, and divorces, which never allowed any of the partners to concenfrate on serv¬ing God.

2. The Educated: Apart from Paul, the rest of the Apostles were not well educated, to appeal to

the elite (educated) class. As a result the early Christians met a big challenge from the well-

educated Greek philosophers who had boasted of fluency in speech. So the leaders in the

early church could not effectively present their facts to the leamed, for they would be out

reasoned.

THE BIBLICAL TEACHING ON SERVICE

jod in His Fatherly love had worked out a divine plan to give service to all men. In this move He ad to involve a number of authorities to extend the needed services to his own people. This icluded Messengers, Priests, Prophets Leaders and His Son Jesus Christ. That is why in the iblical understanding. Authority meant service to the people.

The Old Testament

How did God use His authority in the Old Testament?

1. The Creation: By the authority of His word, God had created all that exists in the univi He simply said, "Let there be..." and there was. Gen. 1.

2. The Flood: God had used His mighty authority to bring a flood that wiped every living cr ture from the face of the earth, for He was angered by the evil on earth. For forty days nights it rained without stop. He only favoured the 600 year old Noah with his family and pair of each kind of creatures. Gen. 6.

3. Abraham's Promises: By God's authority, Abraham had realised the fiilfillment of God promises to him. Though his wife Sarah was barren, they got a son, Isaac. He later became grandfather of countless descendants who are God's family. Gen. 21.

4. Israel's Liberation: It was through God's authority that the Israelites were delivered fro the bondage of slavery in Egypt. God showed his power by sending ten plagues to the E tians, for the Pharaoh (King) had reftised to let the Israelites go. Exodus 7.

5. The Commandments: In His authority, God had ordered all the Israelites to obey the T Commandments. In this way they would they keep in His path and please Him.

6. Israel's Guide: During their journey from Egypt to the Promised Land, God as the Authori as well as the service provider, had guided the Israelites as a pillar of fire during the night a a cloud during the day. Fire and cloud had been used as symbols of God's presence.

7. Made a way: In the crossing of the Red Sea, God had demonsfrated his Authority over na He held the waters to stop and create a dry path in the middle for the Israelites to cros God worked this miracle through Moses whom He chose to lead the Israelites out of Egypt' Exodus 14.

8. The Provider: By His authority, God had supplied to the bodily needs of the Israelites. H provided mamfe (food) and water for the Israelites during the desert journey to the Promis Land that lasted for forty years. Exodus 16-18.

9. The Conqueror: The conquest of the Promised Land (Canaan) and finally enabling Israel settle them, was an act of God's authority. In Exodus 17:8, God is porfrayed as fighting for Israelites against the desert tribes like the Amelekites. Moses had wamed the Israelites again assuming that it would be by their own strength to conquer nations in Dent 7.

10. Kings Appointed: When God took up the role of appointing Israel's Kings, He had demo strated that Him alone is the beginning of all authority. Such Kings were meant to exten services to God's people.

11. Kings Rejected: God in His authority had rejected Kings who had failed to fulfil their sponsibility to serve. In 1 Sam. 15:22 and I Kings 22:28 God had denounced the leadership King Saul and King Ahab respectively as being wicked in their service. This proved His a thority as supreme (greatest).

12. Divine Wisdom: King Solomon had realised the importance of asking from God's authori to give him the divine wisdom for effective leadership in his Kingdom, in 1 king 3:12.

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i 13. The Carmel Contest: In 1 Kings 18:38 there at mount Carmel, God had demonstrated his immeasurable divine authority over all gods, in a dramatic event in which over 450 prophets of Baal were struck dead. All Israelites then proclaimed Elijah's God as one with true authority to serve Israel.

114. Daniel Saved: Finally, God had continued to show his mighty authority over what Man had feared. To Him the fierce lions were like other creatures He created. In Daniel 6:21, He had saved His faithful servant Daniel, thrown in a den of hungry lions for his envied service.

The Services Moses rendered as an authority

|Through Moses, God was to lead Israel to the Promised Land, where the Israelites would enjoy fflie best service. God had to demonstrate this by enabling Moses to render the following services:

Liberator: He liberated the Israelites from the Egyptian slavery. They had stayed in Egypt for 430 years Exodus 12:40. While in Egypt, they had been subjected to all forms of human abuse, typical of a slave.

|2. Law Giver: In Exodus 19, Moses had prepared the Israelites to receive God's command¬ments as they approached mount Sinai. Through His servant Moses, God had handed over his commandments to Israelites. ,

Mediator: Moses had acted as the chief messenger of God who always mediated between Him and His people. He had delivered God's messages to the Pharaoh (King) of Egypt, to set free the Israelites (Hebrews). He was also the mediator when the covenant was being intro¬duced to man on mount Sinai.

Prophet: Moses had ably played the robe of a prophet in his times. All his prophecies had come to a fiilfillment, which proved him as a true prophet of God.

High Priest: Moses was the official religious leader of God's chosen children, the Hebrews. Him alone would recommend and present sacrifices to God on behalf of all the people. As a High Priest, he had consecrated Aaron as well as his sons as Priests of God in Leviticus 8.

Intercessor: Moses was ever available to intercede or to speak on behalf of the Hebrews, so as to persuade God for pity in case of any evil committed. For example, God had wanted to kill all the Hebrews for worshipping a golden calf, but they were saved through Moses' interces¬sion. Exodus 32:9.

Shepherd: In Moses, all the Hebrews had found a great shoulder to lean on while in times of trouble. For example, when they ran short of water and food as they traveled in the wilderness, they consulted Moses who then prayed to God and availed water, manna and quails in Ex. 16.

Miracle Performer: Through God's divine power, Moses was able to give man the good service he desired, through the great miracles he performed. For example, the renowned plagues against Egyptians, the bronze snake which saved people from snake bites in Numbers 9, made a dry path in the Red sea for Israelites, provided water from a rock, Ex. 17.

Chief Celebrant: Moses had introduced a new culture of celebrating God's favour over Is¬rael. He therefore established atmual religious days that were marked on the Israelite calen¬dar. All Israelites young and old were to honour and observe the celebration of great days like Passover, Atonement day etc.

10. Judge: Moses had equally fitted well in the position of one who would competently hanfl cases and ably settle disputes among the Hebrews. He did this without any fear or favour unfl the strict guidance of God's Laws. ¦

11. Military Commander: Moses had successfully started off a military campaign that led Isifl elites to the Promised Land. They were not simply to walk into Canaan's land, but needed tfl courageous and fearless military services of Moses to beat the resistance of the CanaanitM and the Amelekites, who had occupied the Land, Exodus 17. I

12. Political Leader: Moses had managed to lead Israel as one community and was able to mod« them into a nation. The Ten Commandments acted as the constitution with which he manage to unify Israel as one nation. a

What services did King David render to the Israelites? I

David was the second king of the Israel Nation. He is the most celebrated king that Israel has evM had. During his era a new chapter of bringing the basic services to the people had been startea Among these included the following:

1. Military Campaigns: King David had achieved a series of victories at war, against such na tions that poseda threat to Israel. This was because of his great skills in fighting and thi guaranteed Israel peace, and security. Most dramatic was his contrast with Goliath the com mander of Philistines.

2. Respectable Nation: As a result of the continuous military victories, David had managed t( turn Israel into a respectable and feared state by all the surrounding nations. As such, mos neighbouring nations wished to establish political ties with Israel, thus giving the ordinary Israelites confidence and trust to live happily in their nation.

3. Expanded Israel: During king David's reign, Israel had boasted of a sizeable territory of oc¬cupancy as a result of their military conquests, Israel had actually stretched from the moun^ tains of Lebamon to the borders of Egypt. Land was therefor never their problem.

4. Captured Jerusalem: King David had ably defeated the Jebusites, who had occupied Jerusa¬lem for a long time and was the seat of theii god, Baal. The capture of Jerusalem which was centrally located in the middle of Israel, had placed Yahweh the God of Israel, right in the middle of their lives and displaced the shame of Baal, that had given David sleepless nights.

5. Strategic City: King David then built the Jerusalem city, making it very strategic for his centralised administration. This is because it was neither in the south nor in the north but just in the centre, which no tribe could boast over it to cause division among Israelites.

6. United Israel: King David had modeled Israel into a united nation in which all Israelites were treated with the same measure without any discrimination. This enabled the Israelite monar¬chy to enjoy a period of stability for over 450 years.

7. People's Loyalty: King David was the only king in Israel that had freely won the loyalty of all tribes of Israel to rally behind him. He therefore made a covenant with them before God, to always sacrifice every effort to render selfless services to their motherland.

8. Theocratic State: This refers to a country whose governance is strictly based on God's Laws and principles. King David therefore had tumed Israel into a theocratic state due to the love

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\ and devotion he had for his God, Yahweh. In his government he recognised the position of Priests and Prophets in extending the spiritual services to the people.

. Returned Ark: The Ark was a structure that contained the tablets of the Ten Commandments and it symbolises God's presence among His people wherever it was. It was King David, who retumed the Ark of the Covenant to Jemsalem, after the Philistines had hijacked it. This had brought back God's blessings to Israel.

0. Repentant King: Inspite being a king, David had remained a humble leader He would quickly realise his errors and then beg for forgiveness. He was a great role model for his people to

i leam from.

1. Developed Music: During his free time. King David got involved in constmctive leisure ac¬tivities. This mainly involved composing songs and playing instmments, which were vital in

: praising and worshiping God.

2. Developed Poetry: Finally, King David had successfiilly helped to promote Poetry in the culture of Israel. He did this by writing many psalms, which were in form of poems. He had realised that information is easily conveyed and memorised in poem form.

How did King David abuse his Leadership? ^

.ike the saying goes 'Kingdoms rise andfall' so did King David's reign encounter the following hortcomings:

. Secularised Governance: This is leadership based on worldly principles rather than the prin¬ciples of religion. It was God's desire that Israel as a nation be govemed as a theocratic nation, based on God's commandments. When David adopted foreign policies in Israel from the

\ countries he had established diplomatic ties with, he had abused the code of leadership meant for God's nation.

L Lust: When King David saw Bathsheba he never loved her but he lusted for her He was therefore violating the commandment, which is against lust for women. -Not every beautifiil woman in Israel was meant to be his wife.

. Adultery: King David had fiirther violated the commandment, which is against the act of adul¬tery. He had acted unfaithftiUy to his married wives, by demeaning their marital position in the Kings house when he had an affair with Bathsheba, a wife to Uriah, an ordinary soldier.

. Distracted Uriah: King David had acted selfishly to disfract Uriah the soldier from his duty for his personal interests. It showed a bad example from a leader who exploits his subjects and gives no respect for their responsibilities.

. Committed Murder: David had worsened matters when we plotted to have Uriah murdered on the battlefront. Angered by the terrible injustice the king was freely inflicting on his people, God had to punish him through Prophet Nathan.

>. Idle: The king is said to have been from sleep by the time he saw Bathsheba having a bath in broad daylight. It was not exemplary for a king to be resting at his home when God's Ark and the army were at the battlefield.

7. Polygamist: According to the IsraeUte code of leadership, a king was meant to be a monoM mist in his marital status. Unfortunately, king David could not overcome his bodily desires ¦ sex, for to him every beautifiil woman was meant to be his wife, that he found himself a « lygamist, which contradicted the leadership code in Deut: 17:17. I

8. Dictatorial: King David had enjoyed too much power that he was accountable to nobody. M decisions were never questioned by anybody, which resulted into some tendencies of dictate ship in his reign. Somebody has said, "Too much power corrupts". M

9. Abused Justice: The divine Justice that reigned in Israel as presided over by the Proph« Priests and the elders, was hijacked by a worldly judiciary system, king David had later put« place. His personal politically appointed Judges corrupted the whole system, as they pursue their king's personal interests as well as theirs. m

10. National Census: David had taken it upon himself to conduct the counting of all Israelites ¦ his country. He did this against the wish of both the Prophets and the tribal elders. It symbolis^ pride and arrogance to act in a manner which portrayed God's own liberated children as thouM they belonged to King David. |

11. MOitary Conscription: King David started to recruit people into the Army against their wij which the prophets, priests and the elders never approved of and condemned in the highea terms. David had done this with a selfish motive to realise his personal ambitions regardiM military campaigns. I

12. Forced Labour: He had used forcefiil means to enroll people in his ambitious projects. ManI of such projects were risky to work in, yet they were paid less and sometimes never. H therefore had abused the rights of his workers. I

13. Over Taxation: In an effort to realise the goals of his construction projects. King David ha selfishly imposed heavy taxes on his subjects, an act which had abused his leadership recon Such bad tax policies had made Israelites poorer.

14. Threatened Marriage: Finally, King David had failed to act as a custodian of the laws thi govemed respectfiil institutions in Israel, such as marriage. When he used his influence t destroy Uriah's marriage with Bathsheba, he had showed disrespect for marriage and posed threat to its existence.

The New Testament

Show how Authority means service in Jesus' ministry

Jesus was a leader whose authority was God - given (Divine authority). While in his ministry, b strongly believed in good leadership as the appropriate means to deliver service to the people This is because, he knew that without service His authority would be of no purpose to man. As good role model for a leader, he chose to serve than to be served.

1. God's Love: He had to express the love God has for man, which can never be explained bette than providing the needed services. He did this through the performance of miracles by Hi divine authority

2. Father's Will: To avoid abusing His glorious authority, Jesus had to obey and serve the wil of His Father, God who had sent Him. That is why before He taught anything He would pray U the Father to seek first for guidance.

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I. Personal Relationship: Through service, Jesus had begun a new relationship between man and his God. Man had to change from being sinner to being God's son. This was Jesus' pri-: mary goal, and not just to be worshipped as an authority.

. Team work: Jesus had shown that in serving God, it's not about ambition for power but a joint effort to render service that would please God. For example, in Matt 20:20 Jesus had chal¬lenged the mother of Zebedee's sons, James and John, who were seeking top positions in God's kingdom. Jesus' only answer was that first shall be last and the last shall be first. Which meant that one who serves others shall receive honour.

. Obedience: Although in John 1:12, Man is said to be given the authority to become God's child, Jesus expects him to remain obedient to those in authority. In other words, the privilege to serve God does not mean that one then is free to disobey those in low authority

i. Cleansed Life: Jesus in His authority would forgive and clean the life of any repentant sinner Jesus was to offer the service of cleansing the lives of all those who tumed to Him, to be holy and pure.

. Public Notice: Jesus had offered His services to man for the public to know the divine au-¦ thority He had. For example. He could never allow anyone He had healed to simply walk away

without first giving a public recognition of God's authority involved in th^miracle. In other

wards authority was to serve the general public.

: Author of Life: According to Jesus, authority meant to give service for a better life to every mankind. He exemplified this in the miracles. In other words, authority was to render service ' to life.

. Author of Peace: In His divine authority, only Jesus could serve this froubled world with ever lasting peace. He had given peace to the troubled mind of the tax collectors, peace to the 5 prostitutes who were emotionally upset, and peace to the lonely hearts of the social out casts.

0. Good shepherd: As one, who is in charge of His own brothers and sisters, Jesus showed that His authority had put Him in a position to protect, sustain and guide His sheep. Such vital

, services would take a man of Jesus' great authority.

1. The Provider: All the basic needs of man would find their provision in the authority of Jesus. In John 14:13 Jesus had said " Whatever you pray in my name shall be given unto you"

2. Compassion: Jesus had used His highly placed authority, to extend a helping hand to the ^ needy. His big heart of love and sympathy had moved Him to feed the hungry, comfort the

lonely, heal the sick and reach out to the outcasts.

3. Humility: Jesus had shown that authority was a task meant to deliver service under humility. , In other words, no authority can be effective in providing service under pride and arrogance.

That is why, Jesus chose to live a miserable life and died a nasty death yet He was the King of Kings. Someone has said, "the strength of a chain lies in its flexibility."

I.Lead by Example: In John 13:5, Jesus had demonsfrated that authority means leading by example. He had bent low and washed his disciples' feet. This meant that those in authority had the challenge of personally serving others as an example for others to leam from.

15. The Sabbath Day: Jesus had used His authority to call for a change in the way the Sabbath day was being observed. This is because, people were being denied the enjoyment of the services derived from the Sabbath day. The day had been made burdensome to man, yet it was meant for the well-being of man.

16. Satan's Reign: Jesus in His mighty authority had demonsfrated the end of Satan's reign that had been a hindrance to the good service of mankind. In His resurrection. He had showed God's authority above that of Satan. This meant that man would freely enjoy the services God offers.

17. Universality: Lastly, Jesus had used His divine authority to serve all mankind without any discrimination. He had rendered His services to Jews and Gentiles, men and women, the young and old, the poor and the rich the reUgious and the pagans, all alike. His authority was to serve all mankind without partiality or favour

Account for the Services the Modern Church in Uganda has put in place

• The church has infroduced the good habit of Fellowship among Christians today. It's through fellowship that believers get encouraged to keep on their faith.

• Prayer Meetings have regularly been arranged for the believers to communicate with their creator. During such meetings, they present their heart-felt needs to their creator

• There has been the introduction of Bible Studies, especially in Pentecostal churches. Scrip¬ture study has helped Christians to deeply understand God's word and therefore live by it.

• The church has played a big role in Bible Translation. Through this, the English Bible has been franslated into several major local languages in Uganda. The Bible Society of church of Uganda has been the Key player in this service.

• The church has contributed in Media Communication as an answer to the challenges of mod¬em life. This has mainly been through the newly established stations like LTV, Top Radio, Impact Radio, Power FM and lighthouse Television.

• Through the church organisations, the church has helped in Sex Education, so as to clarify on the false information about sex as understood by young people. This has helped the adoles¬cents who face sexual challenges, making their choices in life correctly.

• The church has taken a serious move to protect the Marriage Institutions in this age of many challenges. This has been done through the formation of dynamic groups like mothers' union, the married clubs as well as the marriage seminars.

• The church has been at the forefront, acting as a voice to the voiceless. The church has ably; advocated for People's Human Rights to be respected e.g. woman, children, disabled and the general public.

• Charitable Services have been availed to the needy through church organisations like World Vision, Compassion Intemational, Action Aid etc. These have provided food, water, and cloth¬ing, education, medical and accommodation to the orphans, widows, elderly, disabled, refu¬gees and prisoners.

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• The church has made an effort to Win theYoung People back to the church. Youth. Projects like YMCA, YMA, Youth Alive, Nsambya sharing Projects, Youth campaign etc. have involved young people in church affairs. Many are in Church choirs. Christian bands etc.

• The church has acted as an Agent of Mobilisation. It has been a platform through which gov¬ernment programs are linked to the general public. For example elections, AIDS awareness, vaccination campaign, LC meetings, presidents' visits etc. are sometimes coordinated through the church.

• Peace Initiatives in countries that have been hit by civil wars, have been facilitated by the Church institutions. For example, the Catholic Church in Uganda has a clear record of taking a stand against military means to solve conflicts and instead favoured a peaceful settlement. For example, the Luweero rebellion in 1980s and the northern insurgency under Museveni were severely criticised by the Catholic Church.

• The church has been instrumental in providing Educational Services to the people. Many schools are built and funded by the church.

• Lastly but important, the church has substantially helped in supplying the Medical Services to the people. Many hospitals have been built, together with the medical personnel trained by Church establishments.

How have the services of church leadership been abused in the modern churches?

• Some church leaders lack Fear and Respect for their call to serve God. They consider their service to God as yet another occupation from which to earn a living. This kind of attitude abuses this leadership which is meant to be a spiritual one.

• It's a problem in church leadership for a leader to have Heart Rigidity. This is when one finds it hard to easily accept fault or advise from others. This attitude hinders good service.

• The tendency of Unkindness has tended to invade the modem church. There is a spirit of insensitivity to those suffering, the needy and disadvantaged. It confradicts Jesus' good ex¬ample of compassion.

• Leaders tend to abuse their role in leadership when they fail to honour the virtue of Confiden¬tiality. This is because in service, some information is meant to be kept in secret so as to safeguard the integrity of the people they minister. Gossip and lose talk is said to desfroy the intentions of leadership.

• The church today has some leaders with Cowardice, for they find it hard to make risky deci¬sions. Church leadership means to carry the cross, which could mean to spend one's own life. It takes strong heartedness and courage.

• Selfishness among some leaders has denied them the opportunity to give themselves up fully, for God's work. God's good leader is expected to be generous in his heart, ready to give exfra of what is demanded from him.

• Church leaders who treat people with Partiality in view of their race, sex, economic sta etc, terribly abuse the good intentions of leadership. A church leader is meant to mini without any bias.

• Some church leaders tend to portray a Bad Example of themselves. They get involved sexual immorality that abuse their moral right to teach about the holiness of the institution marriage.

• Leaders, who put themselves into too much activity in the church, eventually fail to apporti sometime for God. Such leaders happen to be Too Busy to seek any guidance from God service.

• Church leadership has its reward from God. The temptation to seek Ill-gotten wealth T other worldly leaders porfrays in shame the work of God.

• Some church leaders have used the pulpits to voice their personal Differences and Grui against each other, instead of preaching the Gospel. In this way, they abuse their leadership dividing the church in pursuit of their personal interests.

• There is the misuse of Church Funds by some religious leaders today. The money, which meant to work on God's ministry, is devoted to meet personal interests. This cripples services of the church.

Conclusion

Authority is to serve but not to be served. To every person, God has set a responsibility to acco plish as a way of serving in life. The cost to serve varies from the nature of service to another takes time, money, material gains and even life to serve. Service is itself divine, for throu service man attained his salvation in Jesus Christ. This leaves man with no option but to serv After all, to serve is to be served.

LOYALTY IN SOCIETY

he term loyalty refers to the quality of being totally submissive and committed to a given authority, omeone, who is loyal therefore, has got to be true and faithfiil in his support for a given cause.

LOYALTY IN THE PRESENT SITUATION

here are commitments in life that man has to respect and remain obedient to in any society. This ttables him to continue living humanly with his fellow men, even if he has another background, St he is not to hurt the interests of others. These commitments are many and do vary from one )ciety to another. It is these that are referred to as loyalties.

The kinds of loyalties Ugandans express in the modern situation

. Loyalty to God: There is the challenge for the modem man to observe and respect his spiri¬tual loyalties. Given the call for spiritual renewal by the 'Born again' churches, man is chal¬lenged to observe repentance, Jesus' salvation, prayers and Bible studies.

, Loyalty to Marriage: It is the responsibility of the marriage partners to always honour their matrimonial vows. The husband has the duty to love and care for his wife, much as his wife has to remain submissive to the husband. In that way, the marriage institution could stand to live

¦ on happily, no matter the storms of life it encounters.

. Loyalty to Children: It is the duty of parents, elders and govemments to support and protect the children's rights. In this way, the children are grown and modeled into productive citizens nation. To nurture and groom children is to prepare a bright future.

i Loyalty to Parents: Children have the responsibility to love, respect and support their par¬ents. They have got to remain submissive and obedient to them, no matter the circumstances under which they could have gone through the stmggle to raise them.

, Loyalty to Education: The response showed by Ugandans in pursuing higher academic quali-; fications, in order o compete for top jobs, is tmly at amazing levels. Possibly no one knows

better than a Ugandan today that education matters. The sight at Makerere and Nakawa Compases

every evening proves Ugandans' unwavering loyalty to education.

I Loyalty to Work: Given the unemployment crisis today, many workers remain committed to their work. They give in their best and stick to the work ethics of their employers.

I Loyalty to Leisure: After a whole week's toil in work, it is always good sense for people to be mindful of the health of their bodies. That is why on weekends and public holidays, they always find a leisure activity in which to relax, restore energy and get refi-eshed. Drama, dancing, football, parties, films and general outings have been the most popular activities.

V Loyalty to Judiciary: The public has a duty to remain loyal to the judicial authorities, in their ; effort to establish justice. The judicial authorities on their part are to respect this task without favouring anybody.

9. Loyalty to Human Rights: There is a growing concern to respect people's fundamental 1 man rights. Many independent organisations have been started up to protect and advocate I cause of people's rights. Organisations loyal to this cause include; Uganda Human Rig Activists, Human Rights Commission, Judicial Commission, FIDA and the National Coi of Children.

10. Loyalty to Culture: Traditionally, all Africans do attach religious commitment to their cii tural values. Through the observance of customs, norms and rituals, an African feels the toi of his indigenous identity, which is his true self and pride. That is why, the African cult leaders easily enjoy the absolute loyalty of their subjects.

11. Loyalty to Constitutionalism: There has been a new frend in the management of our socie The demand to stick to the rule of the constitutional requirements is so high. Under arrangement, no personal influences in leadership are tolerated, since the constitution is i supreme law of the land above all individual interests.

12. Loyalty to Democracy: Today, there is remarkable commitment to observe people's polit cal rights, to take charge of the affairs in their own country. Their right to change leadersh^ through voting, contesting for leadership roles, choosing candidates of their choice, as well i freely taking participation, are all respected with loyalty.

13. Loyalty to Transparency: Officers who work in public offices are challenged to execi their duties with uncompromising honesty and truthfulness. In light of this, investigative of fices have been put in place to fight corruption, such as the IGG, PAC (Public Accoui Committee), Sebutinde Commission, Ethics and Integrity Ministry etc.

14. Loyalty to Government Policies: There are some government work-plans that the authori| ties expect the general public to abide by, if they are to keep in harmony with the state. Fc example, population census, tax payment, cost - sharing etc. have got to be observed by; people with all loyalty.

Tha disloyalties Ugandans express in the present situation

This explains a situation where an individual is said to be uncommitted and therefore unfaithfiil to a given cause in life. This kind of attitude is said to be disappointing and hurting the goals ex pected to be realised in life. Such disloyalties could include the following:

1. Worldly Church: The church has become so committed to material gains as opposed to spiritual gains. Some religious leaders use the Church as a cover up during their commercial transactions to evade (dodge) taxes.

2. Church Conflicts: Many religious leaders spend their lifetime in leadership wrangles. In¬stead of preaching Jesus' Gospel, they end up voicing their personal grudges and differences, which divide the flock.

3. Discrimination in Church: There is a tendency of giving special consideration to a sectiog of some people, while the same freatment is denied to others in the church. For example, the rich and the influential easily win this favour than the poor and the children. In God's house al people are equal as God's children.

4. Marital Unfaithfulness: Most married couples have not sfrictly observed their matrimonial vows they made on their wedding day. Many husbands and wives have been victims of adultery.

Influenced Justice: The judiciary in this country greatly lacks independence from the state. Sometimes it is politically influenced, which reflects disloyalty to the cause of justice.

Delayed Justice: Many Ugandans who get arrested as suspects tend to take too long without being fried in courts, as required by law. It is said, "delayedjustice is deniedjustice". This becomes therefore disloyalty to the people's legal right.

Commercialised Justice: Today, justice is no longer a free right for all, but a commodity purchased by those who are able. That means, the poor who cannot afford the legal costs involved, could easily get irmocently victimised. This is a disloyalty on the part of the judi¬ciary system.

Mob Justice: This act is a disloyalty to the rightfiil procedure in seeking justice. This is because mob justice could easily punish and kill a suspect who in actual sense was iimocent if investigated.

Bullying in Schools: This practice which is common in most Ugandan schools is a disloyalty to the personal rights of the bullied student. This is because, the unjustified suffering and torture, subjected to the student is itself physical assault, which is a civil crime.

.Despised Culture: There is a tendency of embracing the western culture (American and European cultures) in the country as opposed to the Afiican culture. Mai^ young people consider the native culture as off fashion and out-dated for the modem times that they become disloyal to the Afiican fraditional value.

. Cultural Rigidities: There are some fraditional rituals practiced today, which reflect disloy¬alty to the individual rights of others. For example, mock marriage, female circumcision, forced marriage etc.

[.Women's Suppression: Since women are naturally a weaker sex, some men have unjustifi-. ably taken advantage of this to oppress, harass and exploit them. This is a disloyalty to the fact that both men and women are alike, made in God's own image.

. Child Abuse: Many Ugandan children have been subjected to all sorts of child abuses in many , families. Such abuses are disloyalties in themselves to the rights children are meant to enjoy.

. Permissiveness: Too much freedom granted to children to do whatever they like in modem families, has been a disloyalty to the right way of bringing up children in this era of law and order. This has been a basis for moral decadancy among the youth.

'.Rape: Many girls today have been victims of rape, which is a disloyalty to their right of ; consent. This is basically due to the influence of the dmgs, free media and unconfrolled ' leisure.

). Abortion: It is a deliberate expulsion of the unbom child from the mother's womb. Today, many young ladies choose to stop the so-called unwanted pregnancies for being untimely to their programs. It is a disloyalty to the child's right to life, which God alone has a right to stop.

.Prostitution: Many pretty young girls have taken to the sfreets to exchange their lovely ; bodies for money. This is a disloyalty to God's intention to keep man's body holy, set apart as the temple for His Holy Spirit.

18. Corruption: Many public servants have failed to remain loyal to their commitment to rend selfless service to the people. Many have misused their offices, worked less time and misaj propriated public funds.

19. Neglect of Minorities: In traditional Africa, every member of the clan community was t observe loyalty in accepting everybody as a family member without restrain. Today howeve there is a great disloyalty to this virtue, in which widows, orphans, the elderly, the disabled el are regarded as disadvantaged and therefore denied attention they would deserve.

20. Civil Strife: The loyalty to settle disagreements and disputes through peaceful means in th country, has only remained on paper and not in practice. Military means have instead bee used, which has shown disloyalty to people's dear lives and property.

The conflicting Loyalties that Christians in Uganda face in their Loyalty to Go<

This is a situation where a Christian leads a life which is seemingly acceptable, yet spells dange to his stand in the Christian faith. It is also known as Divided Loyalty. Such conflicting loyaltie include the following:

1. Earthly Work: Just like other people. Christians find themselves too pre-occupied with th tasks of this world so as to survive. The conflict arises when their loyalty to the earthly wor is committed at the expense of loyalty to God. In other words, they become so busy to spai anytime for God.

2. Academic Knowledge: Christians who have attained higher academic levels tend to find prob lems in respecting the Biblical knowledge as the tiiith. They are always tempted to criticis and oppose some views in it, which find not satisfying intellectually.

3. Revenge: Uganda as one countiy that has gone through a painful history of arrests,torture kidnaps, rape and killings since independence, has often created a tempting situation to re venge. This is particularly true when the survivors happen to know who caused the pain an( death. Chris^ans, who know that revenge is evil, still find it a burden to genuinely forgivi those who murdered their parents, relatives and friends, in cold blood.

4. Health Hazard: Christians who suffer from incurable diseases, face the conflict of maintain ing their faith and trust in God, who is love and heals His people. For example AIDS, Canca Sickle cells. Asthma etc.

5. Childless Marriage: A Christian would naturally face a conflict, as to whether he shoul remain loyal to his marriage vows inspite of having a childless marriage. Most husbands woul( go outside their marriage bonds to get children. This is because, a marriage with children i understood as fiiiitful. \

6. Family Neglect: Much as every Christian may have the interest of remaining loyal to the car of their families, they normally encounter the conflict of honouring the loyalties of othe important responsibilities, like to earn daily bread, public service and other social obligations Children in such families grow up without their parental loyalty.

7. Tragedies: This concerns some fragic situations that God seems to allow to happen to Hii own. This as a result, causes Christians question if God is in full protection of His people. Fo example, orphans, widows, raped women, abducted children, physically handicapped, earth quakes etc.

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\. Christian Doctrines: These are beUefs held by particular Christian groups from different communities. Such beliefs could cause conflicting loyalties in a given Christian's life. A case in point could be an Adventist student, who is loyal to the Sabbath day (Saturday) as a day to dedicate to God. He meets a challenge in a public school such as Lubiri Secondary School, where all students are required to sit for remedial tests every Saturday in a term.

). Unemployment: The crisis of joblessness in the country has not spared the Christians either. The ways of securing jobs have been very tempting. For example, bribery, witchcraft, sexual offers etc, which contradict the Christian teaching. The conflict is whether to be loyal to God through joblessness or loyal to the worldly ways but with a job.

10. Corruption: Christians, who work under the supervision of corrupt bosses, usually face a ; problem of conflicting loyalty. Such bosses would want them to sign for fraudulent cheques,

as long as they wished to keep in their jobs. So the conflict would be between God's truth and satisfying the boss.

11. Lawyers: Christian Lawyers face a conflicting loyalty, in situations when they have to plead ^ for their clients as lawyers in courts of law. This is especially when such clients are publicly

known to be criminals, the Christian Lawyer could find himself using blind loyalty in his \ profession for that matter. ^

2. Capital Punishment: This involves punishment by death to the victim. A Christian Judge \ would face a conflict between loyalty to his profession which dictates sentencing to death for a capital offence as opposed o loyalty to God's truth. The Bible clearly reveals God as the \ author and finisher of life.

S.African Rituals: An African remains bound to his traditional rituals even when he is con-i verted into the Christian faith. He later faces the challenge of reconciling the two loyalties at conflict. As an African he is meant to observe his cultural rituals, which represent his indig¬enous identity, at the same time he battles not to contradict the Christian faith.

4. Religious Leaders: The real task of every religious leader is to act as God's spokesman and shepherd for his people. This kind of role does involve many religious leaders in a lot of conflicting loyalties. For example, a Cardinal who chooses to mediate between the govern¬ment and the rebels to reach a peaceful settlement, could be mistaken for being disloyal to the state. The cardinal conflict would be his loyalty to God'scall and that of the state.

How a Christian could solve the issue of conflicting loyalties

"he following measures have got to be sfrictly observed by a Christian who has to successfully Bsolve the challenges of conflicting loyalties.

. One should fully trust and equip himself with Word of God. This is because, God's word is God's wisdom and the light of the world fiill of conflicting challenges.

. Prayer as the means to commune with God, should always be relied upon in any Christian's life. It is through prayer that Christians could approach God and seek His guidance.

. A Christian is encouraged to develop his Spiritual Insight, by observing regular private retreats. During this time, he is then to sort out the conflicts in his loyalties through a reflective mind.

4. Jesus' example of Total Forgiveness has got to be emulated by every Christian. In this waj Christian would be able to love those who might have hurt him and goes ahead to live a c( flict-free life.

5. The moral virtues of Patience ought to be highly observed and respected. This is becaui most things move in accordance to God's timing, which normally takes patience on the part a Christian.

6. The discipline of Endurance has got to be respected. It is the quality of remaining committ to the desired principles, inspite of the long suffering a Christian could be subjected to. It the faintless spirit that faithfully respects loyalties.

7. Through the Spirit of Calmness, a Christian could easily afford to reach the point of makii choices consciously, avoiding any possible conflicts. A peaceful mind is said to be ti birthplace of balanced ideas.

8. The quality of being Straightforward to others with an open heart is vital in solving conflic ing loyalties. This is because, the fear for the truth and wish to remain non committed, mak one act hypocritically to various loyalties.

9. The Respect for Ethics in different aspects of life should be observed. The term ethics refe to the generally acceptable moral principles and guidelines in carrying out a task in any soc ety. To avoid the unnecessary conflicting loyalties, ethics from different fields of life oug to be respected.

10. Individual Christians ought to take the Counsel of Priests and Elders in high regard. This because their counsel is drawn from the wealth of their experience.

11. The virtue of Humility could help Christians to recognise the importance of other loyaltie Pride would otherwise blind them from honouring other essential loyalties.

12. Adopting the Spirit of Tolerance could also solve conflicting loyalties. This explains the qua ity of being flexible to different atmosphere. Some loyalties are tolerated even when they hu one's personal interests. For example, being admitted in hospital where there is a crying chil through out the night due to unbearable pain.

13. Controlled Speech plays an important role in containing situations of conflicting loyalties This is because, a Christian with an untamed tongue is always quick to make founded state ments against others, which could cause a conflicting loyalty. For example, a church false! judged as immoral, would confuse its followers.

14. As Christians mature in their spiritual growth, the sharpness of their gift of Self-Conscious ness gets stronger. It is here that a Christian is mean to start relying more on the inner voic( which guides him in making choices amidst the conflicting loyalties. This starts from awaken ing the inner voice which guides Christians as they make choices amidst conflicting loyalties

15. The principle of Single Mindedness is important for Christians to uphold in handling conflicting loyalties. This means that one should not be double minded to serve two masters, IICor.6:14.

16. In the spirit of God's Love, which rejoices in the interest of other people, helps to respec other people's loyalties, without causing them to conflict. For example, the need to satisfy personal needs should never cause a Christian to ignore the loyalty to render charity to the

needy, which is God's love.

7. The different loyalties could be Prioritised to prevent them from conflicting. For example, a priest who allocates all his time for the church work, yet he remains selfish to the time he gives to his family i.e. marriage and children, could eventually lead a disasfrous family life.

: He has got to prioritise time for institutions; the church and the family.

The loyalties Expected in the Church Today

3iristians in the modem times have a duty to observe particular responsibilities within the church istitution, if the Christian faith is to be correctly understood. As a matter of principle, the fol-iwing loyalties should be expected of every Christian-practicing church, even in this age.

, Gospel outreach: The church is commanded to go out and preach the good news of the com¬ing kingdom of God. Loyalty to preaching the Gospel is the Church's responsibility.

. Repentance: The present church is expected to be loyal to the act of repentance. This in¬volves abandoning evil and embracing the righteousness of God.

. Forgiveness: In Jesus' prayer that He taught His followers. He stressed the need to be loyal to the virtue of forgiving those who hurt them. This loyalty ensures that the Church always to seek peace. \*

. The Judgement: The modem church is challenged to remind Christians of God's coming judgement day. It should be understood that, people's morals will one day be brought before God for judgement.

. Eternity: The church is commanded Christ Himself, to preach the everlasting peace found in Him. This means that there is no option but to obey Christ's command, which is loyalty to Him.

. The Holy Spirit: Jesus promised the Church a comforter and a guider, who is the Holyspirit. He reveals God's tmth and gives power to serve God. Loyalty to the Holyspirit therefore, is the Church's obligation.

. Discipleship: The church has a duty to remain loyal to fraining more other Christians in the skills of discipleship. This would produce more committed followers of Christ with the vi¬sion of expanding God's kingdom.

. God's Salvation: The church has got to pay loyalty to Christ as God's lamb provided for the salvation of all mankind. In Him, the church finds a victorious life in the froubled world.

, New Covenant: The church is to remain loyal to the new relationship established in the new covenant, made between God and Man. Never again will man be regarded as a slave, but a child of God granted all his blessings.

). Worship: The lifted Christ in glory is to be worshipped by every church as a gesture of loyalty to His Kingship. They should acknowledge Him as the king of kings.

I. Universality: The church has got to remain committed to the fact that, all believers are members of God's universal family and therefore are one. Favouratism and discrimination should never be entertained in the church for that matter.

12. Prayerful: The Church has to take Jesus' example of being loyal to prayer. Before He ei barked on His day's work, He would go to a private place to commune with the Father.

13. Humility: The church has got to remain loyal to the virtue of humility in the service of Go( kingdom. Christians ought to face the fact that, it is always great privilege to serve God a not a right they deserve. That is why, humility should always accompany their service. Luci the Devil was thrown out of God's service in heaven for being proud and arrogant.

14. The Truth: The church has an obligation to stand for the truth, which is God's will. Th particular stand takes true loyalty, for in many circumstances, standing for the truth can \ very hurting resulting into enmity with those who wished not to be exposed. Like the sayii goes, "say the truth and you stand alone ".

15. Compassion: The church has got to develop the heart of compassion for the needy. Just { Jesus Christ Himself was. He comforted orphans and widows. He fed the hungry and clothe the naked. He visited those in prison and the sick.

16. Reconciliation: Since the church is a result of God's reconciliation with man, the sani spirit should be given the loyalty it deserves. A peaceful settlement for any disagreement arising within the church, has got to be reached at in the spirit of reconciliation.

How have Christians in the modern church been disloyal to the

Christian teaching?

1. Human Wisdom: Little attention is given to the guidance of the Holy Spirit, which providej God's wisdom. This is usually as a result of the modem Christians making themselves to< busy to wait upon the holy spirit's guidance. This makes them disloyal to the Holy Spirit an( loyal to human wisdom in serving God.

2. Neglected Evangelism: There has been loss of eagerness to spread the Good news to all thi people. That^is why many big churches have today lost their membership steadily. Howevei Jesus' command before He left was that the Gospel be preached.

3. Neglected Repentance: Many Christians have continued to live in sin with compromise. Th( church leaders have even feared to urge their flock to repent. This way of life blocks God' blessings to the church.

4. Neglect of Prayer: The church today has with it a lot of circular activities that little time i spared for prayer. Instead a lot of tmst is put in the human knowledge, derived from commit tee meetings, to mn God's work.

5. Neglect of Scripture: Devotion to God's word has not been given the attention it deserves ii the modem church. This is because, the Bible has been regarded as an ancient book not t perfectly suit the modem situations today.

6. Church Rituals: Many sacraments like Eucharist, baptism, fasting, matrimony etc. have bee reduced to mere church rituals. This is because, some Christians do not even bother to undei stand the spiritual importance of such sacraments, but simply observe them as mere fashion able religious rituals.

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Selfishness: The attitude of selfishness and individualism has steadily taken root in the mod¬em church. Hardly can the spirit of sharing and teamwork be noticed amongst the Christians.

Church Disunity: The gmmbling for power and positions of influence in the church, has left the church divided. This has portrayed disloyalty to Jesus' prayer to His disciples that they may remain one in John 14.

Discrimination: There is a general tendency amongst many Christians to favour a given category of people and disfavour others. This is being disloyal to Jesus' good example of being impartial while serving Gods' people.

.Misuse of Pulpits: Some church leaders have tumed the church into platforms of airing their gmdges with people. From the pulpits God's message of reconciling with people is meant to be preached.

.Misuse of Funds: There has been the misappropriation of fiinds by some church leaders. They have spent church fiinds on personal interests and luxuries. This clearly demonstrates their disloyalty to fear and respect the offerings given for the church work.

.Family Example: Some church leaders have not been loyal in establishing exemplary fami¬lies, in which children who fear and love God are raised. Adultery and hooliganism are always the characteristic features of such families.

. Materialism: There is a growing tendency of materialism among church leaders today. They have been involved in commercial deals that have had designs of smuggling and cormption. This has robbed them of their place to be loyal to the moral values of their faith.

.Sexual Immorality: The talk of sexual immorality involving Christians, explains their dis¬loyalty in serving God. The Clergy as well as Christians themselves, have on several occa¬sions been associated with sexual immorality. Shockingly, retired Bishop Christopher Senyonjo of west Buganda Diocese, was associated with homosexuality in May 2001.

. Power Struggle: Some Christians in leadership have involved themselves into power wrangles which portray the church as a springboard to assume power and positions of influence for selfish reasons. This way of conduct reflects disloyalty to the Christian teaching.

LOYALTY IN THE AFRICAN TRADITIONAL SOCIETY

African traditional society, loyalty was an essential part of the way of life of every African son. This assisted one to know how to act in different situations and how to solve many of their blems in life. That is why in African fraditional society, loyalty would never be compromised anything. As long as one was to be a respectable African, he had to observe the following yalties:

Loyalty to God: All African people believed in God as the creator and sustainer of the entire universe. As a matter of necessity therefore, loyalty to this God would invite His immeasur¬able blessings.

Loyalty to Beliefs: Every African community was said to have a set of beliefs, these were important in explaining and sfrengthening the fraditional customs of a particular society. The members were to be loyal to the indigenous beliefs, in order to have a sense of African be¬longing, which was their pride.

3. Sacred Places: These are places that were regarded as holy, for they were believed to be tl homestead of the Spirits. They were greatly respected and feared, such that no one woul build homes nor cultivate fields there. Even no bird, animal or human being would be killed found hiding in such places. Only religious activities like offering sacrifices and spiritui reflections were conducted there. Such places included mountains, hills, forests, riverbanks rocks and caves.

4. Sacred Objects: These were objects in possession of an individual for his private or famil use. They were carried in a bag or tied to his body or kept in the house or at the gate of th homestead. Such objects included herbs, bones, roots, stones, sticks, drums and stools. On enjoyed the purpose for which they were made, if he remained loyally attached to them for hi good health, protection, success etc.

5. Loyalty to Worship: African people were always loyal to the act of worship, for it renewec their contact with God. It kept alive the relationship between the visible and invisible world o the spirits. Through worship, an African man would cultivate a spiritual outlook on life as i spiritual being. With out worship, man would feel lost in the universe and life would seen meaningless.

6. Loyalty to Prayers: In all African societies, loyalty to prayer was never compromised. I punctuated every bit of an African's way of life before and after every activity. Prayer was th< commonest method of approaching God for individuals, families or the general public. Sucl prayers had concrete intentions like thanksgiving for success attained, or a request for goo( health, protection, prosperity, rains, peace or acceptance of sacrifices.

7. Loyalty to Sacrifices: Loyalty to the practice of offering sacrifices to God and the spirits, were found all over traditional Africa. Animals and birds were sacrificed to call for a divine intervention in order to stop any tragic occurrence in a given community, like drought, war, epidemics, floods, barrenness etc.

8. Religious Lefhders: These commanded absolute loyalty from all Africans. This is because, they reflected God's presence among people. They were usually talented people, often with outstanding abilities and personalities. They included medicine- men, diviners, seers, priests^ rainmakers and ritual elders.

9. Informal Education: This was particularly essential for every African adolescent to remain loyal to. They had to undergo a period of traditional schooling, during which information regarding the livelihood of an African adult was imparted. This was mainly done by their aunts and uncles in private places or by the fireplaces in the night. They would also undergo physical training to overcome difficulties and pain, which would cultivate courage, endurance, patience and obedience.

10. Loyalty to Myths: A myth is an imagined traditional story that is intended to explain what would not adequately be understood through human reasoning. Myths were important sources of African religious information. Every African community therefore never held in low re¬gard the role of myths, in carrying across the religious virtues. Every African was expected to totally pay loyalty to every myth without any slight objection.

11. Loyalty to Blood Bond: Individual people as well as families, intending to safeguard their relationships had to undergo a blood brotherhood pact rite, "Omukago'. The partners there-

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fore had no option but to remain loyal to the pact for life, by keeping the friendship alive for which the pact was made.

|2. Loyalty to Music; Even as music was played as a leisure activity, the African traditionalists were loyal to the religious message and social life it conveyed. This is because music was a powerftil means to communicate the African's religious life through emotional expression and the message was retained unchanged over years in its originality from one generation to another.

|3. Loyalty to Initiation: This was an important stage in every young African life as he grew. It closed the door to childhood and opened another one to adulthood through different initiation rites, depending on the community. The observance of this ceremony therefore, introduced the young people to active life in society.

|4. Loyalty to Marriage: In African traditional society, marriage was looked at as a divine insti¬tution that no Afiican could easily escape from. It was therefore a duty for every normal person to fialfil and bear children. Therefore, any one who refiised to get married was commit¬ting a serious offence in the eyes of society. That is why everything possible was done to prepare people for marriage.

5. Loyalty to Parenthood: Children were greatly valued in Afiican tr^itional life. They symbolised a seal of marriage. That is why it was rare to see a marriage with children broken. In case the wife was barren, they had to arrange for another wife, so that children could be bom in that family. In case it was the husband who was impotent, then a close relative would go with the wife to bear for him children.

3. The Living Dead: African people had believed that death was not the end of human life. They therefore continued to observe loyalty to their departed relatives, whom they believed were living in the hereafter. That is why many African communities buried their dead strictly in accordance to their Will, with great respect. They would whisper sweet words over their dead bodies and pour libations over their graves.

Loyalty to Traditional Leaders: In African traditional society, loyalty to the king or any cultural leader, was never questioned. This is because, in almost every society, kingship or leadership was linked to God by myths and legends. For that reason, the ruler was regarded as divine whose authority had no limits.

te: In African traditional society, no disloyalty to the essential virtues of life could ever be derated. A disloyal person could as a result be treated as a social outcast.

LOYALTY IN THE EARLY CHURCH HISTORY

b early Christian community had a responsibility to carry out, on the strict orders to Jesus rist Himself They had to observe the following loyalties in accomplishing this task:

Loyalty to Preaching: The spreading of the Gospel had ranked the highest of all their loyal¬ties. This is because, just before Christ had ascended to heaven, He had commanded that the Gospel be preached to all ends of the earth. This was to be done against the wish of the Roman govemment who were the colonial mlers in Israel then.

2. Loyalty to Baptism: Any one who had got converted into Christianity had to undergo baptisi as the initial outer sign for joining God's family. After an individual had confessed his faith the resurrected Christ, then baptism became the necessary loyalty to observe.

3. Laying of Hands: This was another important loyalty for the church leaders to always ot serve. They had to lay their hands on the newly converted Christians wherever they went. The did this to bless them with the Holy Spirit baptism and other spiritual blessings from God.

4. Loyalty to Fellowship: The early Christians had never neglected the habit of meeting to gether in the temple regularly. From such fellowships they would gain courage, sfrength an faith, in this world fiiU of suffering.

5. Loyalty to Prayers: The believers would frequently meet together to make their request known to God through prayers. They never departed from regular prayers as individuals and a well as a church.

6. Loyalty to Fasting: This is a voluntary abstinence from eating or drinking anything for divine purpose. Christians would regularly spare their valuable time as they waited upon Goi in privacy.

7. Loyalty to Praising: They had remained loyal to praising God through prayers, songs am hymns. His love, provision and protection would compel believers to praise God from any where at anytime.

8. Loyalty to Worship: Wherever Christians met believers never forgot to worship God. H was worshipped for His omnipotence, omniscience, and His omnipresence. This was don against the wish of the Roman Govemment led by Emperor Nero, who wanted to be wor shipped as a god.

9. Loyalty to Eucharist: The early Christians had remained loyal to the habit of breaking brea< and taking wine in their homes and temples. This kept their memories fresh about Jesus broken body and poured blood for man's salvation.

10. Loyalty to Catechism: This refers to the teaching of the basic principles of a given religion The early Christians were committed in fiilfiUing this task, with the newly converted Chris tians. This was to establish a sound Christian doctrine that they would hold upon in the face o opposition.

11. Loyalty to Scripture: Loyalty to leaming from God's word was not simply an option but i matter of principle. In every Christian community there were biblical teachings that enable< the new converts to get rooted in the word.

12. Loyalty to Sharing: The early church had always held the idea of sharing everything from s common pool. The rich had to sell off their property and had the proceeds shared among thos< in need, Acts 2:45. They never tolerated selfishness and individualism.

13. Loyalty to Charitable Works: There was loyalty to attend to the helpless. Christians had ti set aside their busy schedules for the sake of the needy, the helpless and the poverty sfricken For that matter, social and material support were provided in form of alms, donations and selfi volunteering.

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.Loyalty to Settling Disputes: The church leaders had the commitment of seeking peaceful settlement for any misunderstandings that had occurred amongst Christians. They did this through letter writing and visitations to the concemed Christian parties.

.Loyalty to Missionary Journeys: The early Christians were conmiitted to travel afar and wide inspite of the heavy sacrifices they had to endure. As they moved away from their homes to remote places, they had to encounter. Family isolation, fatigue poor health and deaths. This proved their uncompromising loyalty to their missionary goals.

.Loyalty to Building Churches: The establishment of the church stmctures had become a matter of necessity from where the new converts would be sheltered for fellowships. Wher¬ever the converts would gather, the Apostles would labour to put up a church stmcture.

. Loyalty to Morals: The church leaders then, had remained loyal to the moral standards of the Christian faith. The conduct of the new Christians in many young churches still needed a lot of polishing and reshaping, for it was not correspondent to the Christian lifestyle. This had con¬stantly got the church leaders involved in giving instmctions and pieces of advice on moral issues.

J. Loyalty to Endurance: All Christians had remained loyal to the stand of long suffering, for preaching the resurrected Christ. They had chosen to be persecuted, jailed and even killed instead of forsaking the Gospel as demanded by Emperor Nero of the Roman Goverrmient. In Uganda over 150 Christians were martyred on the order of 'Kabaka' Mwanga, for demon¬strating loyalty to the Protestant and Catholic faith.

How did the Uganda Martyrs express their loyalty to God?

I the reign ofKabaka Mwanga, late 19\* century, the newly converted Christians had encountered challenge of being loyal to the Christian faith in Buganda. The kabaka could not stand what he

asidered to be a humiliation for his subjects to be more loyal to another king, Jesus. He there-! declared them rebels worth to be persecuted, jailed and bumt alive. The Christians refused to

aounce their loyalty to God, choosing rather to be martyred as they expressed their loyalty in

! following marmer:

Baptism: They accepted to take up water baptism as the first symbolic step for any one who had joined God's family. This involved taking up Christian names as an identity with the Christian faith.

God's Commandments: They had to embrace all the commandments of God with absolute loyalty. Even when this involved injuring their personal interests, they chose to please God by obeying him.

Monotheism: They believed and worshipped on tme God, as opposed to polytheism, which is the worship of many false gods. They remained obedient to Him and had to abandon the traditional spiritual beliefs.

Paid a Price: The Uganda martyrs had given up every thing including their own lives for the sake of Christ. In Matt. 10:38,39, Christ had urged His disciples to always be ready to pay a price of carrying their cross in order to gain life.

5. Steadfast Faith: They had remained committed to their new faith and never compromis any principles that govern Christianity . No amount of threat, torture and suffering could move them from the position they had decided to take.

6. Servanthood: Under the guidance of the Holy Spirit, the Uganda martyrs had ably carrie out the ministry of Servanthood. They had served the needy and the helpless with the appro priate service, which actually signified their loyalty to God who loves all people equally.

7. Prayerful: They had led prayerful lives. They regularly communicated to their God throuj prayers on any decision they had reached at and action they were about to take. This reflect their immeasurable loyalty to a God who answers prayers.

8. Praise and Worship: The Uganda Martyrs never forgot to practice their habit of praising; worshipping God, each time they met together as God's family. After all, they had prais Him as they bumt in fire, an act that indicates God's greatness worth every level of loyalty.]

9. Scripture Study: They had embarked on studying God's word regularly. In this way, the came to understand in depth God's word, which cemented their loyalty in God.

10. Spiritual View: In their loyalty to God, the Uganda martyrs had viewed their struggles > earth in the spiritual understanding. They knew that their suffering was basically due to \ spiritual conflict between God's kingdom and that of Satan. Their spiritual view that the would certainly win this battle in God's name kept them believing.

11. Preached: They were determined to spread the Gospel afar and a wide without anyone hold ing them back. In their loyalty to God, they had desired that every one came to leam of God| goodness to man.

12. Fellowships: In their loyalty to God. the Uganda Martyrs never stopped to regularly meet i God's family. It was during such meetings that young and new converts would be encouraged 1 safeguard their loyalty in God, no matter how much they had to suffer.

13. Church Institutions: Their role in the church work in Uganda was very significant in laying s firm foundation to establish both the Protestant and the Catholic Church institutions. Thes two giant churches reflect clearly the good work God has done through loyal followers of the Christian faith such as the Uganda Martyrs.

14. Indigenous Leadership: The Uganda martyrs had helped to provide the much needed indig¬enous labour force in the church leadership then. This is because, such young local churches would do well under the leadership of the martyrs who were locals themselves.

15. Attracted the Young: Since most of the Uganda martyrs were youthful, many other younj Ugandans got attracted to serve God equally in their youth. This is because, the martyrs ha( actually set an exemplary and admirable lifestyle for a young Christian.

16. Abused Leadership: Finally, the Uganda martyrs had expressed their loyalty to God wher they took an unusual courageous and bold step to defy Kabaka Mwanga's evil orders. The) knew that the king had abused his authority, so they chose to trust in God alone, who gives authority and uses it gracefully.

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THE BIBLICAL TEACHING ON LOYALTY The Old Testament

Jnder the topic of loyalty in the Old Testament, two key players here can never be ignored. The irst is God and the other is Israel. Their level of loyalty to one another is the significant matter to lonsider here.

Show how God was loyal to the children of Israel

. Abrahamic Covenant: God had sealed an agreement with His servant Abraham, in which God Himself had vowed to flilfil all the promises He made in Gen. 17. He had to take Abraham to a new land, increase his prosperity and multiply the number of his descendants.

;. Moses' Call: He had been called at a time when God had heard the groaning of Israel's chil¬dren while in slavery. God then remembered the promises He had made to their forefathers and wished to honour them. Through Moses, God was to liberate Israel as He demonstrated His loyalty to her, in Exodus 3.

, The Passover: This was an incident when the Lord had showed his mercy over Israel, when He saved their first bom sons from the angel of death, in Exodus 12. They wer« ordered to splash the lamb's blood on the doorposts of their homes and were protected as the Egyptians' first sons were slain to death.

> Provider: In Exodus 16, God had demonstrated His loyalty as a provider to Israel. He had I availed to them manna, quails and water for them to consume in times of thirst and hunger as they moved to the promised land throughout the wilderness.

\ Defeated Nations: God the almighty had continued to move ahead of Israel, in the face of hostile nations. In this way, God had protected and fought their battles, giving them victory over nations larger and stronger than Israel say, the Canaanites, Hittites, Amorites,Perizzites, Jebusites etc, had all fallen and destroyed at the feet of Israel, Deut.7 .

Sinaitic Covenant: In Exodus 19, God Himself had vowed before Israel to ever remain faith¬ful to her and loyal to the promises He had made in the covenant He sealed with Israel at Mt. ' Sinai. God was to remain the Father of Israel as long as she remained faithfiil to the covenant.

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God's Presence: God's loyalty to Israel is further shown in His pleasure to prove His close¬ness to His own wherever they could be. The cloud's existence and the Ark of the Covenant that held the sacred tablets of the commandments, had always proved his presence among His people. Day of Atonement: In Lev. 16:29-30, God was committed on the 10\* day of every 7\* month, to accept sacrifices presented on the altar for the forgiveness of Israel's sins. Every Israelite was then cleansed and made holy following the religious ritual. Intercession: This was when the faithful men of God would offer themselves to stand in the gap between God and the sinful Israel, to plead for divine mercy. On most occasions God had shown His loyalty to genuine prayers made on behalf of the immoral Israelites, and His anger was held back. Moses, together with other Prophets, had interceded for Israel on several occasions.

10. The Prophets: God's tireless effort of sending prophets to Israel in every generation prov( His loyalty to her as well as interceding for her. Such prophets were to assist Israel in guidin her, as well as interceding for her.

11. David's Exposure: Records have it that, of all the kings Israel ever had, king David had don great achievements and therefore won a great place in God's heart. This however never com promised God's position of loyalty to Israel as His first choice. That is why He had to expos King David's immorality with Bafhsheba, to Israel in 2Sam. 11. David had abused God's authoi ity to ruin Israel.

12. Solomon's Wisdom: Due to God's love and therefore loyalty to Israel, the third king of Is rael- Solomon, was granted immeasurable wisdom with which he was to rule Israel, Iking 4:30. He spoke 3,000 proverbs and composed 1,005 songs, on top of describing expertly th plant, bird and animal life, which attracted men of all nations to come and listen to His wis dom. This definitely had brought fame and glory to Israel as a nation of God.

13. Elijah's Contest: In 1 kings 18:20-24, prophet Elijah had declared a contest between his Go< and the Baal god at Mt. Carmel, in which Israel would know which of the two would answer b] fire and then brings back the lost rains in Israel for three years. This had to engage 450 Baa prophets in a fruitless effort of calling upon Baal to answer by fire. However, when Elijah' turn came he simply called upon the God of Israel and there and then He answered by fire an< the rains returned to Israel. God had proved His loyalty to Israel.

14. Israel's Restoration: The disobedience of Israel against God, had caused Him to hand Israe over to her enemies. This was because Israel had tumed to foreign gods and As a result, man) Israelites were abducted as slaves, others escaped in disarray into exile, as a result. Howevei God had to send the later prophets - Amos, Jeremiah and Isaiah to forgive and restore Israel This had proved God's firm loyalty to Israel.

15. Israel's Messiah: Lastly, God promises through prophet Isaiah, the messiah for Israel tha would redeem tier, Isaiah 9. This affirms God's settled loyalty to Israel as a nation.

How then did the Israelites express their loyalty to God?

Israel as God's chosen community, had to show her commitment to the divine relationship tha had begun between the almighty and His own people. Below is part of what Israel had to fialfil ii her loyalty to God:

1. Circumcision: The Israelites were to be loyal to God's command that He gave Abraham t( have all his male descendants circumcised on the eighth day in Gen. 17:12. It was a physica sign to be marked on the Israelites to express their loyalty to the Abrahamic covenant.

2. The Passover: Every household in Israel was meant to observe annually the celebration of th( Passover. This was done by the killing and eating of a lamb together with bitter herbs and brea< made without yeast. They had to do this to remember Israel's deliverance from Egypt, Exodus 12

3. The Decalogue: This refers to the ten commandments God had handed over to Israelites through Moses. They were to be loyal to each one of them in great detail, as long as they wen to remain God's chosen people.

Monotheism: This is the beUef in one true God. Although this was contained among the Ten Commandments, special emphasis had been made to honour it in Deut. 8 to 13. God would rather stand other shortcomings with Israel but not polytheism and idolatry. This is why in every covenant God made with Israel, loyalty to one true God had been stressed.

. The Sabbath Day: The seventh day of the week was the day God set aside as a holy one. In Ex 31:12 therefore, the Israelites were commanded to be loyal to all Sabbath days as they put aside all their work.

Acceptable Sacrifices: It was the responsibility of every Israelite to regularly present a liv¬ing sacrifice on the altar to the almighty God, as a demonstration of their total loyalty to God. For any sacrifice to be acceptable, it had to be a male animal without any defect or deforma¬tion like blindness, injury, and lameness and sickly. God rejected defected sacrifices, for they would profane His holy name.

Making Pilgrimages: Israelites were supposed to annually visit God's sacred places, as a physical expression of their loyalty to Him. Most typical example of the visited sacred places, was the Jerusalem temple that attracted thousands of Israelites with their sacrifices to worship God. Jerusalem was the seat of the Ark of the Covenant.

Day of Atonement: Every tenth day of the seventh month had to be held as sacred day of the atonement, in which all Israelites were to assemble in a sacred gathering to repent of their sins as they offered the atonement sacrifices. They did this to seek God's favour to be purified. No one was expected to do any other work on that day. The priests were not even exceptional.

Feast of Trumpet: On the first day of the seventh month, all Israelites were to have a day of rest, when they gathered as one family to offer a praise gift of trumpet blasts to the almighty God their deliverer. This re-affirmed their strong loyalty to God who favoured them. Num¬bers 29:1-6.

0. Feast of Tabernacles: Israelites were to be loyal to the fifteenth day of the seventh month, as the Lord's feast of the Tabernacles in Lev.23:39. For seven days Israel was to celebrate, after gathering the crops of the land in their respective booths (tents they built.) However, they had to assemble on the first and eighth day to give thanksgiving sacrifices. The purpose of the tabemacle feast was to remind them of the booths they lived in when God brought them out of Egypt to live in Canaan.

1. Year of Jubilee: According to Lev. 25:8, Israelites who happened to have been living fifty years after liberation from Egypt, were to take part in the celebration of the jubilee. During this year, people's debts were cancelled, slaves were freed and the land that had been robbed was returned to the original family owners.

. Marital Status: Marriage would be held in respect as a divine institution. In Lev.8 and Deut.7: 3,5, Israelites were to remain loyal to the marriage institution, by not indulging in intermar¬riage with foreign races as well as sexual relations with relatives. In this way, the institution was said to be honoured.

.Human Dignity: Israelites were commanded to remain loyal to the respect of their fellow Israelites' human rights. In Lev. 25, every Israelite's dignity and right to be God's freed man were to be honoured and safeguarded. No Israelite was to a fellow Israelite as a slave for that matter.

14. Social Order: Whenever the authorities in Israel ruled their subjects in social order, the was an expression of their loyalty to God. This is because, in Deut. 17:18-20 God had ( clared that, "no one was above the law, not even the king." In Ex. 22:21 -27 no one in wh ever circumstances - disabled, poor, powerless etc. was to be oppressed or exploited.

Note: The responsibility for every Israelite to meet the above given requirements, became a i essary standard measure to determine a true loyal Israelite. Short of fulfilling the above, one i said to be disloyal and hence sinful.

The New Testament

How did Jesus show his Loyalty to God?

In countless ways, Jesus reflected His committed trust and obedience to God His Father. Ini this, He primarily focused at seeing God's will fiilfilled in Him in a number of ways.

1. Baptised: Jesus had accepted to take up baptism, although He was not a sinner Himself, 1 this was an initial step for the rest of sinners who wished to join God's family. He had I humble Himself and joined other sinners, to take up a requirement needed in building God kingdom, Mark 1:9.

2. Resisted Temptation: Jesus had showed His firm loyalty to God, when He defeated the de ils plaimed moves to tempt Him. Satan had finally proved Jesus' loyalty as unshakable.

3. Prayerful Life: In His loyalty to God, Jesus had strongly relied on a prayerful life in Mark 1:35. He always prayed to God before He would embark on the day- to-day tasks of the day. God was His first priority.

4. Demons Tremble: At the sight of Jesus' presence, the demons would tremble in fear as the pleaded for mercy, in Mark 1:24. This is because, they would recognise Jesus' true loyalty 1 God, that his superior power over them was undoubtable.

5. Miracles Performed: Jesus' unquestionable loyalty to God, is further proved by the miracles He performed, that in the end brought God all the glory. He cast out evil spirits frou those who were demon possessed, the lame walked, the dumb talked, the deaf heard, the blir gained sight and the forces of nature obeyed Him, such as the storm.

6. Triumphal Entry: Jesus had to be loyal to His Father, to accept for the first time a king recognition fi-om the public. Jesus had known that such a show off, would invite trouble i Himself form the Jewish authorities, but He had to obey his God. However, the king refe to here, was not an earthly one, but a king to rule in God's kingdom.

7. God's Temple: Jesus had openly showed His irresistible loyalty to God, when He physica chased out those who had abused the holiness of God's house in John 2:15. The love for ] Fathers house drove Him to anger against those who misused it.

8. God's Work: Jesus had expressed His loyalty to serve God, when He remained committed 1 God's will at the expense of having food. In Mark 3:20, He had to miss His food as He serve< the people, while in John 4 He had missed His limch meal as He discussed with the Samaritai woman. He always said, doing God's work was having His food.

Peter's Confession: Peter, a leading disciple of Jesus, in whom Jesus had confided many secrets, had concluded that Jesus was surely the Christ, basing on the degree of loyalty He had for God Mark 8:29. It is a revelation that Jesus Himself never denied but instead seemed happy with.

0. Predicted His Death: Jesus who was ever loyal to His Father, was able to leam from Him and therefore could foretell accurately the progress of His death in Mark 10:33,34. He sounded like one who was so close to God the planner and arranger of every human life.

1. Gethsemane Experience: The gardens of Gethsemane were in a private and lonely place, where Jesus had refreated to continue re-assuring God of His untiring loyalty to His will, in Mark 14:34. He was overwhelmed by sorrow and said, His body was weak but the soul was willing to fiilfill God's purpose, no matter the harsh circumstances a head of Him.

2. The Arrest: Jesus had known much earlier before His seizure and arrest to have had time to easily escape. But He allowed Judas' plot to be accomplished, for in His way He would realise His loyalty to God's will. Even Judas' was shocked to see Jesus arrested whom He had ex¬pected to miraculously defeat their plot and escape.

3. Cried to God: In Mark 15:34, Jesus had for the very first time experienced God's abandon¬ment to whom He had always been loyal. This was because he had carrie^Man's sins. The cry that, "my God why haveyou forsaken me? " was made to one He had always known and relied upon.

4. Gave up Life: Finally, Jesus had accepted to give up His life as a sacrifice for sinful man. In this act, He was being loyal to His Father God, for through his death alone God would meet his goal of salvation to Mankind.

How then did Jesus show His loyalty to serve Man?

ite of holding a gracious position of the Messiah, Jesus had faced a lot of challenges, pain and ering to serve Mankind. The degree of loyalty with which He was determined to serve Man be assessed under the following circumstances:

Divine Relationship: In His ministry, Jesus had worked loyally towards establishing a rela¬tionship between God and His people. In John 1:12, He had given those who believed in Him the right to become God's children.

Impartial: In His ministry, Jesus had served all people equally in their different capacities. To Him all people were created in God's image. He therefore never discriminated the Jews from Gentiles, men from women, the rich from the poor, elderly from the children etc. He was loyal to all men equally.

. Compassion: The sympathetic feeling for those suffering had moved Jesus to serve their needs so loyally. Through the miracles for example, the lame walked the blind gained sight, prostitutes gained respect, the lonely were comforted and the hungry fed.

. Stubborn Hearts: It was indeed a hard task to continue preaching and teaching to the people whose hearts were rigid to change. In Mark 3:5, Jesus was deeply angered by this stubbom rigidity, but He all the same remained loyal to teach the people who had stubbornly opposed Jesus' new ideas.

5. Little Understanding: Jesus had remained loyal to the people, whose imderstanding was slow. Most muacles and parables had left even the disciples questioning and puzzled a Jesus. He would sometimes be disturbed by it, Mark 8:21.

6. Lack of Faith: Jesus had portrayed a high level of loyalty to a kind of people whose faith a lot to be desired. In Mark 9:19, Jesus had come to realise the long way He had to go instilling faith in the vmbelieving hearts of the people, including is own disciples. It had to true loyalty to do this.

7. Rejected: No amount of abuses and insults could ever move and defeat Jesus' loyalty to Man. His very family members had considered Him mad for not eating food; the Phari had described him as the Prince of demons (Beelzebub) who was Satan himself Mark 3: while His own tribesman, the Jews rejected Him as they challenged the basis of His autho ' to consider Him the Messiah.

8. Loved Enemies: In His life, Jesus had demonstrated the love for those who hated Him. even prayed to the Father to forgive those who plotted to have Him crucified. It clearly de onstrated his level of loyalty to the cause of Man.

9. Servanthood: Jesus the Messiah had not come to be served but too serve instead. He worked in the spirit of Servanthood i.e. wanting to serve Man other than to be served. Wh He washed His disciples' feet in John, He had demonstrated His loyalty to serve every man whatever cost.

10. Civic Responsibility: Jesus was loyal to the civil demands of His society then, which was good example to the rest of the people. For example, He was loyal to the authorities and ev had to pay His tax.

11. Marital Loyalty: Jesus had expressed His concern to protect and respect the institution marriage. He urged both the husband and the wife to always remain loyal to the matrimo" " vows (marriage vows). In Mathew 5:27, He had condemned adultery as a disloyalty to riage, an institution meant to be divine.

12. Children's Rights: Jesus had boldly come out to defend the children whose rights we being abused by the elderly, in Mathew 19:14. He wished that everyone, just like He did, w loyal to children's rights and let them come to Him.

13. Women's Rights: When Jesus recognized and appreciated the positive role women co play in establishing God's kingdom, He had demonstrated His loyalty to their cause. F example. He recognised a woman' annointment on Him, Mark 14:9 and He even apprecia' the widow's offer of a coin to the temple as special, in Luke 10:39.

14. Sacrificed Life: Jesus had offered His life to death, as a gesture of His deeply rooted loyal to man. He went all the way to offer His precious life on the cross as a sacrificial lamb fi Man to be fi-ee.

15. Defeated Satan: Jesus had fought Satan's kingdom and defeated it so that man could clai victory in Christ. This clearly shows Jesus' firm loyalty to ensure that Man continues to li in peace and a victorious life, amidst storms in this troubled world.

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Why did the Jewish authorities choose to be disloyal to Jesus?

ugh out His life and ministry, Jesus could never escape from the deliberate hostility towards im by His fellow Jews, as well as those in authority. They denied Him every bit of loyalty in all t he taught and did. This was a result of the following factors:

. Spiritual Messiah: The Jews had expected Jesus to assvime a political role in which He would root-out the Roman Govemment, which had colonised Israel. To the surprise of the Jews and the reUgious leaders, Jesus denounced any political involvement and insisted that His was only a spiritual mission. This had to befray the wishes of the Jews, thereby denying Him loyalty.

Ordinary Disciples: The position of Messiahship, which Jesus claimed, was known to be a highly respectable one among the Jews. Jesus therefore, had irritated the Jewish officials when He associated Himself with the ordinary disciples who were mere fishermen. This would not win Him loyalty.

Humble Background: Jesus' earthly background was not sfrong enough to invite loyalty among the Jews. It was a poor background. His villagemates had known Him as an ordinary carpenter. Even Jesus had at one time referred to Himself as a prophet without honour in His own town.

. Unclean People: Jesus could not easily claim loyalty from the Jewish authorities, for He had associated Himself with a category of people who were considered as imclean by the religious officials. These were the Gentiles, the lepers, the prostitutes and the tax collectors who were stopped from mixing easily in society.

. The Washing Ritual: The Jewish religion had emphasised that every man had to regularly wash his body and hands before going in God's presence. Instead, Jesus ignored this important ritual before the Jews as He prayed and ate without honouring the washing ritual. The local authorities had in the like manner to deny Jesus all the loyalty owed to Him.

Fasting: Jesus, together with his disciples never fasted while others fasted. They went on to have all their regular meals while the rest fasted. This was interpreted as blaspheming their religion. That is why they chose to be disloyal to Jesus.

Strange Titles: During His preaching, Jesus had referred to Himself with sfrange titles, which sounded very irritating to the religious officials. For example, He called Himself the Son of God, Lord of Sabbath, the Bread of life, the Chief Shepherd etc. The Jewish authorities con¬sidered this as arrogance befitting disloyalty.

Growing Popularity: The Jewish authorities had become jealousy of Jesus' increasing fame among the pubUc. Jesus' intelligent teaching and compassion to the disadvantaged had made His name the talk of all villages and towns. This naturally sparked off jealousy among the Jewish authorities that were unpopular and chose to be disloyal to Him.

The Sabbath: The religious leaders had expected Jesus to abide by the laws conceming the Sabbath. Instead Jesus called Himself the Lord of the Sabbath, which impUed that He had a free will to do anything on Sabbath without any limitation. So when He went on preaching and performing miracles on the Sabbath, the Jewish authorities chose to be disloyal to Him.

10. Puzzling Parables: Many times Jesus would preach in parables, which would challenge little understanding of the Jewish authorities. They would then be disloyal to Him by c fronting Him with violence. For example. His inteUigent teaching in the parable of the wic' tenants in Mathew 21:23, had caused the authorities to plot for His arrest.

11. Forgiving Sin: The religious leaders had declared Jesus blasphemous for forgiving peop sins. They had believed from the Judaism faith that only God would forgive one's sins, they held Jesus in disloyalty for equating Himself to God.

12. Bold Authority: Jesus had presented Himself as a Man fiiU of authority in whatever He tho" of, talked about and did. He even infroduced sfrange and confroversial facts with bold auth ity. Non of the Jewish officials was firm enough to dispiite Jesus' claims, for His autho was far above theirs and all they could do was to simply express disloyalty to Him.

13. Triumphant Entry: Jesus' entry into the Jerusalem city was given a reception befittin king. He never objected the glorious reception that the Jewish authorities thought was worth of him. This was an open challenge to the local authorities, that then out of sb jealousy resorted to being disloyal to Him.

14. Branded Thieves: The Jewish authorities would not pay any loyalty to Jesus after He chased them out of the temple and called them thieves. They had tumed God's house into a market from which they made profits, that Jesus had to physically confront them in anger.

15. Personalised Temple: The Jewish authorities could never be loyal to any one such as Je who claimed that the temple was His Father's house. All they knew was that the temple longed to God and Israel as a nation. So Jesus' claim was taken as an insult.

16. Mode of Worship: The fact that Jesus had openly attacked the kind of worship the religio leaders had presided over, He could hardly therefore win any loyalty from the Jewish autho ties. They had emphasised extemal acts of worship such as fasting and sacrifices. Na when Jesus called them hypocrites, He could not win any loyalty from them.

17. Casting Demons: The religious officials could never come to terms with Jesus, when He demons out of people. According to them, the deal with the demons was a spiritual w~ not to have involved Jesus the physical man. So they resorted to insulting Him by calling H the Beelzebub, which means the Prince of demons.

18. Blasphemed Temple: Lastly but equally important, Jesus had provoked the ill feelings of religious officials when He claimed He would destroy the temple and build it in three da According to the Jews, no one could desfroy the temple since it was the dwelling place God. Besides, the three days within which He would build it, was considered a blasphemo joke, given the three hundred years it took to build the very temple. That is why, the Jewi authorities saw no purpose of being loyal to Jesus.

Conclusion

Loyalty rewards the loyal. That means to be loyal to the authority is to be loyal to decent Ufi This is because loyalty provides a good ground of commitment, for any decision to be reached in life. While it is tme that in this life Man lives amidst many conflicting loyalties, he is howev not given any option to walk away without taking a definite stand on the available loyalties. Th obligation (rule) for each man to remain loyal to the authority of whatever level in life, is a nece-sary one. The tmth remains that" Loyalty is the sure way to responsible living".

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Present Situation

HAPPINESS

^appiness is the expression of pleasure and contentment. It could be shown by laughter, smiles, lebrations, thanks giving, praises, dancing, shouting etc. Such responses however, depend on e level of happiness one is said to have acquired, which brings visible excitement in an indi-

'dual. The world over, people work tirelessly towards attaining real happiness in their lives.

HAPPINESS IN THE PRESENT SITUATION

modem times different people value happiness in light of their different points of interest, ese could be religious, social, cultural, political financial etc.

What do Ugandans consider to be the sources of happiness today?

Closeness to God: Most Ugandans find happiness in being at good terms with God, irrespec¬tive of what their religion or faith might be. Whenever they take part in serving Him, say evangelizing, choir singing, charitable works etc, they feel drawn close to their maker, which gives them happiness.

Good Marriage: Both men and women find a legalised marriage as a source of happiness. These are usually the church marriage, the civil marriage and the traditional marriage. The officially recognised marriages are said derive happiness to the partners due to the respect they command.

Child Bearing: Married people find great happiness when their marriage is gifted with chil¬dren. It is highly believed that the bearing of children acts as a physical symbol for the seal of a given marriage. However, such children ought to be within the planned births (familyplan¬ning), balanced sexes (hoys and girls) and bearing the parents' resemblance.

4. Moral Children: Ugandan parents do find happiness in their children who are morally up¬right. This is particularly tme when they love and fear God, parents and other elders. They would become a source of pride and happiness to the parents.

5. Education: In modem times, education has remained the indisputable basic measure for one's successful fiiture. It is for this reason that many Ugandans today meet every cost it takes to pursue further education no matter how old one might be. Besides, parents always wish to enroll their children in the renowned good schools, which would guarantee their success. Good education therefore is another source of happiness.

6. Employment Opportunity: Getting a job in a country hit by unemployment crisis derives great happiness today. It is a heaven sent opportunity to get employed out of thousands who are qualified workers, but rendered jobless on streets.

7. Terms and conditions of work: Good terms and conditions of work for an individual's job could also be a source of happiness. Such terms include a "fat" salary, medical care, transport allowances, loan facilities, accommodation, on-job training etc. The worker does his job happily and gives out his very best, which in tum pleases his employer as well.

8. Order and Freedom: Some Ugandans find happiness when the rule of law is respected wi| out anyone taking such laws in their own hands. This is because, it promotes freedom i perfect justice among all Ugandans as they exercise their rights. Order and freedom gives 1 citizens the confidence to identify with their own country.

9. Human Rights: These are necessary natural freedoms that are deserved by every human 1 ing, irrespective of one's background. They are not given by the state, but are God-given, is why Ugandans find happiness in such organisations, whose goal is to promote and prot people's fundamental human rights.

10. Gender Balance: Naturally, what causes happiness to a man may not necessarily apply tc woman. That is why, the affirmative programs that have been introduced to correct the imb ance in the promotion and protection of both the men and women's interests, have been] source of happiness in this country.

11. Good Leisure: Ugandans would also find happiness when it becomes easy and free for the to enjoy their leisure time, in any place of their choice at a preferred time. Since most peop^ find nights more appropriate for their outings during leisure time, nothing makes them men meaningful therefore, under a peaceflil atmosphere without any insecurity such as car robbe and bomb scare.

12. Cultural Values: Many Ugandans, who happen to be loyal to their traditional customs, ha\ always derived happiness following the fiilfiUment of the necessary cultural obligations. The get satisfied when they get identified with their native identity. This gives them a sense < pride in themselves for being what they are.

13. Human Life: The increased risks on human life of an average Ugandan today, has had the lif span reduced to 47 years. Every effort therefore made to sustain life, has been a source happiness. For example, crusades against AIDS, immunisation campaigns, education on nut tion values, child-mother care programs etc.

14. Material Wealtti: The acquisition of riches brings happiness to many Ugandans, especially when it is gotten through the right channels. For example, accumulated Bank Accounts, fane houses, posh cars, land and other luxurious assets such as TV sets. This is because, they i usually the rewards for someone's hard work.

15. Economic Development: The general improvement of the well-being of an individual is said to be a source of happiness. Economic development of a given country such as Uganda could lead to the general happiness of her citizens. This is due to industrial growth, improved roads,| improved medical services etc.

16. Good Governance: Uganda as a country which has gone through years of turmoil due misrule, today desires more than anything else, democratic systems of governance, in order t win back her robbed happiness. This ensures good leadership where there is peaceful transfei of power.

What do young people do to pursue happiness in modern times?

There are many things that could mean happiness to the youth, as there are many young people from different backgrounds. Below are some of the points that could be discussed by the reader to detail.

Factors that underlie unhappiness in Uganda today

rhis concerns the basic causes of undesirable situations that citizens of this country have had to jxperience.

I. Favouratism in Church: The evil of discrimination that has invaded many churches today, has left many ordinary Ugandans unhappy for being denied the spiritual service they observed. Instead it is the rich and the influential that are given the special treatment. In God's house all people are meant to be the same.

I. Church Wrangles: Many religious leaders take a lot of time in leadership conflicts, by voic¬ing their personal grudges and differences. This divides God's people and denies them the good news of Jesus Christ, which spells unhappiness to the people.

$. Marital Unfaithfulness: The violation of the marriage vows by some marriage partners could easily spark off unhappiness in this kind of marriage.

I. Delayed Justice: Many Ugandans have been held in jails as mere suspects without being tried in courts of law. It is said, 'delayed justice is denied Justice'. This deprives Ugandans of their happiness.

i. Commercialised Justice: As justice stops being a fi-ee right for all, but a commodity pur-: chased by those who can afford, leaves the ordinary and poor Ugandans who are entitled to this right, quite unhappy.

t. Mob Justice: The act of punishing a mere suspect by the emotional crowd brings unhappiness to the victim and his family for not being properly investigated. This is because in most cases they are innocently punished and humiliated.

1. Bullying in Schools: This common practice in Ugandan schools causes suffering and torture to the innocent student, thereby depriving him of the happiness he would have enjoyed in his

new place.

8. Cultural Rigidities: There are some traditional rituals, which result into the unhappiness I others in the present Uganda and yet continue to be practiced. For example, forced marriaJ among the Karimajongs, genital mutilation among the Sebei, teeth plucking and body tattooi^ among the Lugbara, incest among the Hima etc.

9. Women's Suppression: Men who take advantage of women for being a weaker sex and ther fore choose to oppress, harass and exploit them, lead to their unhappiness.

10. Child Abuse: The abuse of children's rights in Uganda, have resulted into the lifetime unhaJ piness to such children. For example, the street kids living on Kampala streets may nev^ know what true happiness for a child is like.

11. Rape: Many Ugandan girls have been robbed of their lifetime happiness by being raped. Li fill men who forcefiiUy seek sex with women or girls do abuse their rights of consent (accep tance) thereby leading to a lasting psychological effect on their mind.

12. Incest: This refers to a sexual relationship between people who are closely related. In recent past, Newspapers have reported increased incestuous relationship in this country, situations where fathers go with their daughters, brothers with their sisters etc, causes thj parties concemed to lead unhappy lives.

13. Abortion: Young girls who take deliberate efforts to terminate their unwanted pregnancie eventually lead into recurrent unhappiness through out their lives. Many Ugandan school^ have had to face the shocking results of permanent barrenness and lasting guilt feeling fo: killing life.

14. Corruption: In the recent intemational findings, Uganda was ranked the eleventh in beit cormpt worldwide. Civil servants have misused their offices and misappropriated public fimd for selfish interests, resuhing into the unhappiness of many Ugandans who faithfiiUy pay theii tax.

15. Sectarianism: It is a common practice by some authorities to favour or disfavour others fo opportunities\* due to their background. For example, to deny one qualified Ugandan a chanc to take a job opportunity, for belonging to a disliked tribe, yet the same job is granted to a les qualified individual simply because he belongs to a popular tribe, would bring unhappiness 1 a cross section of Ugandans.

16. Vices in T^ade: Ugandans are sometimes subjected to commercial evils in business, as greedj traders seek to maximise more profits no matter the unhappiness caused. For example, the i of poor weighing scales by most butchers and the sale of poisoned fish in April 1999.

17. Rights of Minorities: In Uganda today, there are categories of people who by the virtue their numbers are considered as the minority and therefore the nobodies. Every human beii in whatever category he falls, has got fundamental human rights to be respected, short of t it leads to the unhappiness of the affected people. For example, widows orphans, the disable the elderly, refiigees, the opposition in politics etc.

18. Civil Conflicts: For three decades Uganda has gone through a history of military campaigns to settle disagreements and disputes between the poUticians. Such civil wars have greatly robbed Uganda of the opportunity to realise happiness in the great pearl of Afiica that has seen property destruction and bloodshed.

African Traditional Society

HAPPINESS IN THE AFRICAN TRADITIONAL SOCIETY

traditional Africa, there were life virtues that were generally acceptable in the community, that eir achievements would bring happiness to the people concemed. These life virtues included e following:

Religious Loyalty: Since an African man is believed to be totally religious in all his ways, loyalty to the spiritual virtues would bring him happiness. That is why, he built a shrine with an alter in it, from where he worshipped and offered sacrifices to evoke God and the spirits for the divine blessings.

Respect of Rituals: These were symbolic forms of communicating something of religious and cultural importance to the people concemed. This demonsfrated their loyalty and pride in their culture. Every well-intended African would find this as a basis of happiness.

. Initiation Ceremonies: These helped to close the door of childhood and open another one to adulthood, through the initiation rites. Their role of introducing the young people to active life in society, was a source of happiness to the people.

. Marriage Institution: Marriage as a divine institution, was regarded as a necessary involve¬ment for every Afiican who had to be socially respectable. This is becajise, marriage guaran¬teed continued existence of the community through the children. The respectable recognition given to the married would also win them happiness.

. Polygamous Marriage: This is a kind of marriage where a husband is married to more than I one wife^ In African fraditional society, having many fertile wives was a point that brought happiness to tlie family head and all the members of his clan. This is because, a bigger number of wives was an assurance of bearing more children.

Children: They were greatly valued in traditional Africa, for they symbolised God's bless¬ings upon the marriage that brought happiness to the family. That is why another wife was always married, in case the first one was barren. Even when the husband was impotent, a close male relative would go with the wife to bear for him a child.

Childhood Training: Parents, elders and the experts in particular skills got their happiness when they passed on their rich information to the young through fraining. This was a source of happiness to the young people as well. The reason was because it guaranteed that the young generation was equipped with wisdom and foresight of the elders to counter challenges in life.

Social Relationship: Friendship and mutual understanding among the community members was a sure way to guarantee happiness. That is why family bonds between individual families were encouraged to honour the blood pact 'omukago', made. This promised a peacefiil and harmonious society.

Community Service: The Afiican fraditionaUsts cared more in developing their general com¬munity other than to pursue their own interests, which indeed gave them happiness. Their major concern was the well being of their people to whom they extended free joint services locally known as "Bulungi Bwansi".

0. Cultural Leadership: In Afiican fraditional society loyalty to the authority of cultural lead¬ership was a source of great happiness. This is because, fraditional leadership was beUeved to evoke God's blessings upon the subjects. That is why in Buganda Kabaka's order is always responded with happiness.

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11. Mediator's Role: The leading role of the divine mediators in fighting life tragedies that rob' man of his happiness, was a sure way to win back the lost happiness. The divine heal fortune-tellers and rainmakers made every effort to end tragedies like witches, madness, b renness, famine etc. which had caused pain and miseries in society.

12. Fertile Land: Since African traditionalists were mainly farmers, pastoralists and cultivate they needed fertile land for good pastures and good harvests. So the acquired sizeable pi of land, would be a basis of happiness in traditional Afiica, for it even meant settlement of family.

13. Material Wealth: A family that was in possession of a great size of physical riches wou have an assurance of happiness. Such riches included herds of cattle, sheep, goats, chick many houses etc. These would win an individual influence, respect and reputation.

14. Adventurism: Africans found happiness in realising adventurous or heroic records that eas' won the admiration and recognition of the general public. Such activities would include creati ity in work, wresthng, hunting, target-shooting, parenting, twins Salongo andNalongo etc.

15. Respect of Leisure: Lastly, after a whole day's work, Africans would thereafter find th'" happiness in taking time off to rest, relax and restore the lost energy. They held bear partie" in which they sang, danced and conversed, in total happiness.

HAPPINESS IN THE CHURCH HISTORY

The primary purpose for which the church institution was established was to be a source of happi ness to the hurting world. Nevertheless, there were circumstances within the church that wer. unfriendly and equally caused imhappiness. That is why it is important to look at both happines and unhappiness in the church history.

a) The aspects for Happiness

1. Preaching: Spreading the good news of Jesus Christ to all the people around, was a source o happiness to thos^who listened as well as those who had conveyed the message itself.

2. Baptism: This was an aspect of happiness to the church because it symbolised the initiation of a new convert into God's family. This pleased the other Christians for getting a new mem¬ber, while the convert was excited about acquiring God's identity.

3. Spiritual Blessings: The church got happiness to receive God's blessings. The Aposties, Priests or the elders in the church ministered this, when they laid their hands upon the rest of the believers. This evidently inspired faith in them, as many received spiritual gifts to speak in tongues, prophesy, preach and heal the sick.

4. Fellowshipping: The regular gathering of all believers, was another aspect that derived hap¬piness. This was because it opened an opportunity for Christians to share their different expe¬riences and encourage one another.

5. Prayers: Christians always drew their happiness in communing with their creator This was because, through prayers they would make their requests made known to God.

6. Fasting: Christians found happiness in devoting their lives and bodies to God through fasting. They would deny themselves food and drinks for a reasonable period of time, while they prayed. This drew them closer to God.

\. Praise and Worship: Happiness was believed to dwell in such a church that praised and wo^ shipped God for His greatness, His wisdom and divine provision. They knew this pleases God, which tumed to be their happiness.

I. Holy Communion: They also found happiness in observing the habit of breaking bread and taking wine in their Eucharist. This was because it kept in their memory the cmcified body of Christ and His poured blood for man's salvation.

>. Bible Study: The reading and interpretation of the scriptures, was also another source of happiness to the believers. This was because they got equipped with the tmth, which made them deeply rooted in the Christian faith.

0. Miracles: Whenever a miracle was performed in God's name, Christians would find great happiness. This was because, it proved the existence of God's power among his people.

1. Charitable Works: The early church had also found happiness in extending a helping hand to the poor, the helpless, the sick and the destitute by providing to their needs. According to Mathew 25:45, they knew they were doing it for Jesus Himself, which was their joy.

2. Settling Disputes: Like other human beings. Christians would have disagreements among themselves and the authorities would quickly move to settle the misundei^^tandings. They never left any unsettled disputes, for the sake of maintaining happiness amongst the believers.

3. Building Churches: Christians had busied themselves with building church stmctures wher¬ever they went and this brought them happiness. This is because, it was a response to thou¬sands of new converts who tumed to Christianity each day.

4. The Epistles: These were spiritual letters written by the Apostles for Christians in remote places. Through these letters, different churches were encouraged and inspired in times of

i severe persecutions, when Emperor Nero of Rome had vowed to wipe out the Christian faith. That is why such letters became a source of happiness to the early church.

) The aspects for unhappiness

', Jesus the Man: The Gospel in its message had reflected Jesus Christ as a man of sorrows who had lived in terrible miseries. He had been raised in an insignificant family, which was poor. He had not been educated. His disciples were poor ordinary fishermen and was disowned by His tribesmen, who led Him to a nasty death on the cross. The Gospel message therefore cast an unfiiendly impression, which brought unhappiness to its earlier readers in the early church

; history.

, The Apostles: These were the trained disciples who were commissioned for a mission they had to fiilfiU. Along their way they were subjected to great suffering for preaching the Gospel and this left many of them martyred. This had set a state of fear and unhappiness to serve God in the history of the early church.

, African Missionaries: Preaching the Gospel in Afiica was found not a pleasant job at least in the short mn. They had to encounter many problems along the way. These included Tropical diseases, hostile tribes, impenetrable forests etc.

4. Colonialism: The missionaries had close association with the colonial masters as they i troduced the Christian faith to Africans, which caused a wrong interpretation of the faith, one which brings suffering and sadness. This is because of the exploitation and suffering 1 colonialists had subjected the local people.

5. Remote Places: Both the Apostles and the missionaries had found it a great problem to c ordinate such churches in distant places. The resources were inadequate with poor fransp( means, which always caused them great pain to do their work.

6. Personal Families: The preachers of the Gospel in the early church had been denied t chance to enjoy the happiness of living with their personal families. The work of the chun had tied them to the missionary work, thousands of miles away from their personal famili( over many years.

7. The Slaves: Some slaves, who had become Christians, had continued to live under the pain slavery. As Christians they faithfiiUy and diligently did what they were ordered to do by th( slave masters, yet they continued to be harshly freated, which caused them to question tl happiness that Christianity gives.

8. Restrictive Religion: Christians in the early church had initially considered Christianity such a restrictive religion. This is because of the many 'don 'ts' in the laws that governed tl faith. The belief was portrayed as interfering with people's happiness they would derive fro their freedom to do as they wished.

9. Spiritual Rivalry: Some Christians had boasted of the spiritual gifts they acquired. Reaso ing that they were more spiritual than the rest, if they spoke in tongues, prophesied, had \ sions etc. This deprived the church of her happiness as a result of spiritual rivalry.

10. Disunity: The early church had for a considerable length of time been hit by a crisis division among the Christians, which robbed them of their happiness. The split was caused I Peter, Paul and Barnabas failing to agree on a few basics of the Gospel, thereby causing di^ sion amongst the followers.

11. Renunciation: This is the act of giving up possessions and the pleasures of life so as achieve a definite goal. This particular Ufe style was highly practiced by Christians who liv in desert places, for example the Monks and Nuns. According to these Christians, to plea God was to deny oneself of happiness and live in sadness.

12. Marital Status: Many Afiican Christians had to take the painfiil choice of ending their p lygamous marriages, as a gesture of their obedience to Christianity. The destabilised relatio ships between the wives and their husbands had to cost them the original happiness.

13. The Educated: The early church had suffered terrible humiliation as they presented the G( pel to the educated Greeks, who only respected a message that was intellectually and el quently presented. Most of the church leaders then were uneducated apart from Paul. Th could not match the stiff challenge posed by the Greek philosophers in debating intellectua and eloquently. They therefore rendered the Gospel useless, which caused unhappiness to t members of the early church.

THE BIBLICAL TEACHING ON HAPPINESS The Old Testament

t is evidently clear in Ecclesiastics 3:4, that life is always double fold, that is to say, happiness md unhappiness. It is a mixture of sadness and joy. That is why in the Old Testament one notices he time for laughter and the time for sorrow.

Basic moments of Happiness in the Old Testament

(. God's Creation: On the sixth day when God had accomplished all His creation work in Gen. 1:31, He was greatly pleased. God saw all that He had made and it was very good.

\. Companionship: Adam had realised his total happiness when he was finally given Eve as his wife in Gen. 2:23. Before that, Adam had lived a lonely hfe and deprived him of his happiness.

J. Child Bearing: The childless Sarah and Hannah had in particular realised great happiness when they conceived and gave birth to their first children in Gen. 21:6 and 1 Sam 1:20 respec¬tively. This was because they had survived the humiliation of barrenness in their marriage.

4. Passover Event: This was the ceremony ordered by God Himself for all Israelites to observe, which marked the end of their slavery in Egypt and to start a liberation joum^ to the Promised Land. In Exodus 12, all Israelites' family households were to celebrate the event in happiness as they feasted their pass-over.

'5. Day of Atonement: This was held on the tenth day of the seventh month of each year, in which God forgave and purified their tent of worship, the alter of sacrifices, the Priests and the entire Israelite community as they gathered to confess their wickedness and rebellion in Lev. 16. The belief that they were once again made acceptable to God caused them happiness.

6. Feast of Tabernacles: This was a week of celebrating in happiness the crops harvested in the Promised Land of Canaan. It was an annual thanksgiving ceremony to a God the provider. This took place each year. On the fifteenth day of the seventh month, all the families gathered in their family huts {tarbanacles) where they lived for seven days.

7. David's Victory: Never before has Israel ever witnessed a sweet victory come on their side as that of little David against the nine feet giant Goliath, the commander of the Philistine army. Goliath's arrogance and pride had brought terrible disgrace and humiliation to Israel. David's victory over Goliath brought happiness to Israel with singing and dancing in all towns of the country, I Sam 18:5-7.

8. Return of Ark: Israel had experienced great happiness when the Ark of the covenant was brought back from the defeated Philistines and resettled in Jerusalem the heart of Israel. This meant that God was once again dwelling among His own. In 2Sam 6:16 King David was over¬joyed that he danced publicly in a manner not befitting a King that Michal, his wife was sur¬prised at David's overwhelming happiness

9. Dedication of Temple: Following the accomplishment of building the Jerusalem Temple by king Solomon, it was then dedicated to God as His divine house for worship. The king to¬gether with all Israelites had to express their happiness in the sacrifice of 22,000 cattle and 120,000 sheep and goats. For fourteen days they celebrated in songs and dancing, I Kings 8: 65.

10. Elijah's Contests: At Mount Carmel, Prophet Elijah had brought happiness to Israel wli they rediscovered that Elijah's God was a true God of Israel, who had fire and could bring 1 the lost rains for three and a half years. In I Kings 18, Elijah had put a public contest toge with the 450 Baal prophets for Israel to prove who worshipped the true God.

11. Job's Blessings: The end of Job's terrible suffering in his life had brought happiness to 1 family, relatives, friends and the Israelites community as a whole. In Job 42: 10-16 Job' made prosperous again, twice as much as before.

12. Restoration of Israel: The Israelites who had been exiled away from their home land by i neighbouring countries that were hostile and aggressive to them, were happy to hear from prop Amos of God's intention to return them home. In Amos 9:11,15 God had vowed to rest David's fallen House (Israel) to its former glory and never to be uprooted from her own land.|

13. Prophesied Happiness: Prophet Isaiah had prophesied of the establishment of God's 1 dom on earth through the messiah who would lead the world to everlasting peace and rig teousness. In Isaiah 9:17, His govemment, which is bent on justice, is purposed to bring 1 happiness to all mankind.

Basic moments of unhappiness in the Old Testament

1. Man's Fall: Gen. 3 explains the beginning of Man's unhappiness in life. Due to Man's di^ obedience to God's command 'Never to eat of the forbidden tree', he was separated from 1 creator- God. Man was then cast out of the garden of Aden, and became an enemy with 1 serpent. From then on, he would eam his bread from sweat.

2. Cain and Abel: Adam's family had to bear another terrible moment of unhappiness when the two children could never live in harmony, due to the evil of jealousies. In Gen. 4, Cain cultivator had to murder his young brother Abel the herdsman out of jealousy, for presenting j more acceptable sacrifice to God.

3. Tower of Battel: The ambitious project of constmcting a physical stmcture that would ha\ Man in touch with the creator had not pleased God, Gen. 11. He had to respond back 1 causing a division among the people who once spoke one language, as now their language wa confused in many languages. This brought unhappiness to Man in society, as he could no communicate freely.

4. Israelite Slavery: Exodus 1 explains the suffering and agony that the Israelites had to un dergo as slaves. This terrible experience had caused God to express His unhappiness.

5. Capture of Ark: The Israelite commimity was overwhelmed by the shock of the terrible new! that the Ark of the covenant had been captured and taken by the Philistine army in a battle the] had lost, 1 Sam 4:10. The absence of the Ark that physically represented God's presence amonj His own had meant that His blessings would not be realised among the Israelites. This cause( unhappiness to them.

6. Demand for King: The Israelites demand for a political king to take charge of their nation's affairs was met with Prophet Samuel's unhappiness. This was because He knew that kings would eventually suppress, exploit and deviate people from God's ways.

. Saul's Disobedience: King Saul's rebellion to carry out God's instructions as he battled the \* Amalekites, had made God and His prophet Samuel very unhappy. In I Sam 15:8-10, king Saul had in his own wish, spared Agag the King of the Amalekites and his wealth, as opposed to God's order, to have everything destroyed in I Sam 15:3. This marked the begitming of King Saul's unhappy reign.

. Saul's Jealousy: God's mighty works that Israel was able to realise through the little boy David had caused king Saul spend sleepless nights, burning with envy and unhappiness. In 1 Sam 18, David's increasing popularity for bringing pride and glory to the nation of Israel, was instead king Saul's source of unhappiness.

. David's Sin: King David's evil act of adultery with Bathsheba, Uriah's wife had caused unhap¬piness to a cross section of people. King David himself had lost his clean record of righteous¬ness before God. The Uriah family was to contain the shock of Uriah's death while the entire community of Israel had to bury their face in humiliation before the pagan countries.

0. Nabboth's Vineyard: The evil conduct of King Ahab, together with his foreign wife, Jezebel, had brought unhappiness to God, Prophet Elijah, Nabboth's family and the Israelite commu¬nity in general. Ahab and Jezebel had maliciously plotted to have Nabboth an ordinary Israel¬ite, get murdered for cursing God and the king so as to seize his fertile land in 1 Kings 21. According to the Jewish law, all land belonged to God alone, in Lev 25:23.\*Ahab should have known this truth as a king of Israel, before he took Nabboth's land.

1. Israel Judged: Israel had faced a terrible judgement from God, following God's unhappiness over the Israelites disobedience. Through prophet Ezekiel, God had pronounced his judge¬ment against Israel for defying His commandments, thereby causing a state of unhappiness in the nation.

2. Punishment of Israel: Never before did the Israelite nation ever experience the unimagin¬able state of unhappiness, as it were at the time God had finally given them up. They had disobeyed God's persistent warning through prophet Elijah. So, at the hands of the foreign nations many were killed, children and women abducted, property looted, and others scattered in disarray.

How did the disobedience of Adam and Eve bring about Man's unhappiness?

lot until the fall of Man in Gen. 3, Adam and Eve had lived happily with God in the garden of Aden, heir disobedience in eating of the forbidden free of life, had marked the starting point for Man's liseries and unhappiness in life as follows:

. Divine Glory: Man had lost the chance to dwell in God's presence all his life, which had meant living at the throne of holiness and happiness. It was an opportunity Man had to miss and brought him unhappiness.

. Divine Fellowship: Man had lost his most treasured friendship with God. Regularly, Man would fellowship with God as equal partners in the garden of Aden as they enjoyed its beauty.

. Fear and Guilt: The garden of Aden, once a place for joy and interacting with God, had then become a place of fear and of hiding from God. Man was no longer free and confident in God's presence but guilty and inferior for his sinful nature.

4. God's Judgement: Man could not escape God's inevitable anger against rebellion but to 1 God's terrible judgement of suffering. That is why, Man is born crying, lives grumbling t dies unsatisfied.

5. Harmonious Relationship: The good and friendly relationship that used to be between 1 husband and his wife became sour. In Gen. 3:12, Adam had put the entire blame on Eve J wife, as the cause instead of standing with her to seek God's grace of forgiveness.

6. The Expulsion: In Gen. 3: 23, Man was expelled from the beautifiil and pleasant garden] Aden. He was then put to task to search for a new home where he would not enjoy the prii leges in Aden.

7. Immoral World: Man's fall had marked the introduction of sin into the world. This separated permanently the holy God from sinftil man, thereby holding back His blessir which results into situations of unhappiness to Man.

8. Hostile World: Man was to live in harsh and tough environment, as opposed to the comfort | Eden. He was to live in a world of jungle and wilderness.

9. Maternal Risks: God had judged the woman to always bear great pain as she delivers'. children in Gen. 3:16. These pains have sometimes resulted into many deaths of mothers i children to this day.

10. Environmental Destruction: The enmity declared between Man and the creatures in surrounding had tumed him into an agent of destmction to the beautifiil environment God I made. In Gen. 3:15 he was given the means to employ violent measures to settle a dispi which has continually made Man so unfiiendly to the environment and the wildlife.

11. Personal Survival: God had finally withdrawn His direct supply for Man's needs. Man wSJ then to face the unhappy situations of now taking a personal concem to find ways and means ( survival.

12. Painful Work: The task put before Man was to toil and work very hard to acquire his ne through sweat and sometimes blood, in Gen.3:19. In other words, to live, one has to work i sometimes painfiiUy.

13. Cursed Ground: Inspite of the hard work Man engages on the ground for his survival, it 1 to yield the expected results, which causes disappointment and discouragement. The ci ground in Gen. 3:17, could lead to famine, floods, earthquake, wars, theft, cormption which distort the efforts of work.

14. Death: Following Man's disobedience, he was to face the punishment of death in Gen. 3:1 To this day, death has remained the most fragic experience in the history of mankind that rob man totally of his happiness.

The New Testament

fesus had evidently put it in John 10:10, that he had come for all to have life and have it abundantly, rhis explains Jesus' deliberate purpose to restore every man's happiness in life.

Show^ how Jesus is the source of happiness to His followers

1. Divine Love: Before the people, Jesus is a perfect representation of God's immeasurable and incomparable love for man. This love is the unconditional love that drives Jesus to ensure that every man enj oys his happiness.

I. Divine Grace: Jesus represents God's mercy upon mankind to get his salvation, having failed to get it through the law. He had removed the law that was burdensome to man and yet it could not provide him happiness.

J. God's Lamb: Jesus is presented to his followers as the Lamb of God, offered as a sacrifice on man's behalf The reason for happiness is that Jesus carries away all the sins of His people.

I. Forgiveness: The confession of one's sins to Jesus, provides the longed for hope to Man to get cleansed of evil. The confidence that one could regain his holiness in Jesus, becomes a source of happiness.

5. Salvation: InChrist Jesus, all mankind gets rest assured of redemption and deliverance. The hope for man to enter God's kingdom is equated to nothing as a source of happiness.

5. New Covenant: Jesus' followers enjoy a new relationship established in the new agreement made between God and Man. Never again will man be called a slave, but a friend because of Jesus' blood.

7. Good Shepherd: Jesus proves to His followers that He is a shepherd who teaches by ex¬ample, leads by role model and takes his flock to a good pasture. This keeps His believers happily satisfied and not wanting.

8. Inspires Faith: Jesus' teachings and miracles does inspire the faith of His followers to fully trust in Him. This continually maintains their happiness in Him.

9. Author of Peace: All men find a source of happiness in Jesus, for He brings peace among men. To have Him is to have peace even amidst storms of life.

10. Compassionate: Jesus as one who had felt concem for those suffering, He remained a source of happiness to mankind. Today Jesus is the answer to the hungry, the sick, the lonely and the hopeless.

II. Complete Man: Jesus' ministry of serving man in totality i.e. body and soul provides the followers with happiness. He had preached the word to minister to the soul, and performed miracles to heal the body

12. Servanthood: Jesus' humility to serve and not to be served makes Him a source of happiness to Man. It was out of his selfless service that He restored people's hopeless situations to order.

13. Team Work: Jesus' spirit of team work in serving God's kingdom together with other men, gives them the happiness for the privilege to serve. Like He teamed up with the disciples, Jesus continued to call upon all men take part in building God's kingdom.

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14. Spiritual Renewal: Jesus had introduced the new baptism of the Holy Spirit, which provides spiritual renewal to His followers. This empowers them spiritually and leaves them happily enriched with God's blessings.

15. Sabbath Law: Jesus had made the Sabbath day more meaningfiil to His followers. The Sab¬bath law had made this day burdensome to the believers, which was criticised by Jesus. The freedom granted to the Sabbath thereafter, was a sign of happiness to Man.

16. The Children: Jesus' concem for children's rights to get respect had brought happiness to His followers. He is porfrayed as an advocate and a defender of the rights of the weak and the voiceless such as children.

17. Marriage Institution: Jesus, stand to protect marriage as an institution that faced challenges of marriage problems, brought happiness to his married followers. His statement that mar¬riage was a permanent union never to be discontinued reflected Him as a necessary partner in every marriage.

18. Respected Women: Jesus' followers found happiness in a man like Him, who had recognised and appreciated the positive role women render in society. Jesus had wished and continues today, to have women's rights uphold and respected.

19. Social Man: In His social attitude to the people, Jesus was and still is the source of happiness to man. He was a man of the people who always mixed up with them during social gatherings like weddings, fiinerals, conversations etc.

20. Universality: Jesus never showed sides as He dealt with Man. He treated all people alikej Jews and Gentiles, men and women, rich and poor etc. To Him all people needed the happiness that God gives without discrimination.

21. Eternal Life: Jesus' resurrection from death had brought the greatest happiness to all met who believed Him. This implies that, even when man dies, there is yet hope for him to live ii etemal life. THe defeat of death in Christ Jesus gives happiness to His followers. .

Conclusion

Life is happiness. The tme essence of living is to find happiness. It is the goal of every one wh( lives and values life. However, the attributes that determine happiness vary from an individual t( another. Under whatever circumstances, every person finds the opportunity to get to his happi ness. It is a divine gift God has given to every Man.

UNENDING LIFE

he term unending life refers to an everlasting life. It is the life after death, which is life beyond lis material world. This therefore explains that death is real to every Man who lives.

1 the beginning, man was meant to live forever He lived with God in paradise happily. For various iasons as given by the different races of the world, this did not last for long. Mankind had lost his nmortality, as paradise became a thing of the past. He had to face the painfiil situation of death lat had then become a rhythm of life for every man bom of a woman.

What then, are the basic causes of death to humanity in modern times?

Ian continues to face death, a universal occurrence he has had to bear in sorrows throughout fetime. Unlike other creatures, only Man is aware of the fact of death, that is why he delays its ccurrence through medical treatment although he can never permanently silence death. Anyhow, ay day, it takes one by one through the following cases:

. Diseases: The human race continues to face the threat of death, without a definite physical solution for it. For centuries diseases have claimed lives namely; in the hands of the deadly disease namely, malaria, AIDS, cholera, meningitis, cancer, heart attack, diabetes, leukemia etc.

. Maternal Mortality: Many mothers and children have died at childbirth. This has been com¬mon with mral areas, where expert skill in attending expectant mothers is lacking.

. Abortion: Many young girls have died in their move to get ride of the unwanted pregnancies through abortions. Besides, this leaves the unbom child dead. They do this to avoid getting dropped out of school, which would annoy their strict parents.

. Accidents: Accidental deaths in modem times have increased greatly following the techno¬logical development in the world. These accidents have been motor. Air crash, electrocution, drowning etc.

. Domestic Violence: It's on record that, many families today have suffered domestic vio¬lence, sometimes leading to death. Some aggressive husbands have picked selfish interest in battering their wives to the point of killing them. This violent environment has not even spared ' the children, who have to bear uncalled for severe punishments for any minor faults commit-\ ted. Such ruthless handling of the young ones, impairs their lives that many end up losing it to death.

; Social Disputes: Disagreements between members of a given society could also lead to death, in case the parties in dispute resolved to settle the matter through fighting. This is usually between persons quarreling over land, property, women and leadership, who choose to use hatchets (pangas), spears and guns in their fights.

! Poison: Some people do administer some dangerous chemical stuff (poison) to their col¬leagues in society through the food and drinks they take and it claims their lives. Many do this out of jealousy, fear and hatred for the achievements the other people might have managed to realise. Besides, some people get poisoned out of a public health hazard that occurs unno¬ticed. For example, many Ugandans died of the poisoned fish in August 1998.

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8. Suicide: This is an act of a given person, who deliberately chooses to take his own life f( reasons he might have failed to contain. Today suicide is commonly committed through sel poisoning, hanging, jumping off storied buildings and gunshot. Statistics give a high percen age of middle-aged men to be victims of suicide.

9. Drug Abuse: The rampant wrong use of medical drugs among people has caused unnecessai deaths. This is particularly common among the ignorant rural people who are victims of Qua( Doctors {untrained), loitering the villages. The adult adolescents who claim false indepei dence to administer medicine, are also victims of drug abuse.

10. Thugery: Armed robbers have ended lives of many people, whose property is grabbed i gunpoint. This happens when the rightfiil owner is suspected to over-power them or resists t the orders of the armed thugs. Such property as posh cars, fancy houses, exposed money etc has always attracted the said thugs.

11. Mob Justice: Due to the mistrust that the public might have for the civil authorities (polict in dealing with crime, the people chose to take the law in their hands to punish the wrong doei themselves as a crowd. The suspects are usually subjected to terrible beating, kicking, stonin and burning them to death.

12. Famine: In times of drought and destructive pests food has tended to be very scarce causin many people especially the young to die of malnutrition and hunger. Living examples hav( been in southern Sudan, Somalia and Ethiopia.

13. Capital Punishment: This is the penalty of taking away the victim's life on being sentence\* to death by the high court for a given crime. This kind of punishment still exists in man] countries such as Uganda, although the Pope and other human rights activists protest it. Infer, mation has it that hundreds of condemned convicts await in Luzira maximum prison for theii death each day.

14. Wars: The endless wars on the African continent, have continued to claim lives of many meij on battle fronfrlines, women and children in their home villages. These wars have mainly heed the result of political differences that politicians wish to resolve from the battlefield.

15. National Calamities: These are the unavoidable occurrences of nature, yet they pose a dan-i ger to man's life. Earth quarks, hurricane storms, mudslides, the Tsunami in Indonesia, are some of the calamities that continue to claim countless lives world over.

16. Old Age: All people who manage to survive all the risks of life given above, eventually live en to an old age that renders the entire body system tired and worn out. Such people eventually meet their death too, anywhere, anyhow.

UNENDING LIFE IN THE PRESENT SITUATION

rhere is a similar stand all religions take; that is to teach the reality of an unending life for every ^an even when he dies. Teachers and mediators of Christianity, Islam, African Traditional faith, kddhism and Hinduism, have in place an explanation of life beyond death.

How is the concept of unending life conveyed to the people today?

[his concems the ways in which the massage of hope for life after death is put across. Here, we shall »nsider Christianity and Islam have been considered, which are predominantly present in Afiica. [he Afiican fraditional faith is given a detailed account in the topics proceeding. The following are le key methods:

. Open Crusades: The open air mass preaching is commonly used today in reaching out to people. They take place outside a building such as a church and a Mosque. They are common with Pentecostal Christians and the 'Tablique' Muslims.

. Regular Sermons: This concems the regular teaching in the church on Sundays and in the Mosque on Fridays. This method is limited to such people who might hav§ attended the con¬cemed church or mosque.

. Scripture Study: God's Holy word, which is either the Bible or the Koran, urges every man to consider the concept of unending life important. The bom again Christians commonly use scriptures to pass on the message of unending life to others.

. Praise and Worship: The songs and hymns that man sings for God bring to the knowledge of man, God's purpose for man to have unending life. Those who eventually sing these songs and those who listen to them, receive this message.

L Fellowships: The regular meeting at Christians of their places of worship, eventually attracts the attention of their relatives, friends, and neighbours, who get to know the message of un-, ending life.

i. Charitable Deeds: The message of unending life has also been fransmitted through charity accorded to the ailing, the helpless, the destitute and the poor. While Christians have provided alms, the Muslims have provided 'Zakaat', which actually tums out to be one of the five pillars of Islam. This selfless service conveys the message of love, care and compassion for the disheartened, which defines unending life itself.

? Commitment: The loyalty of Christians and Muslims in their God without any casts of doubt,

B challenges the rest of the public to believe in the reality of unending life to those who are loyal

B to the etemal God.

H. Music Groups: Religious Music groups have often been used to convey the message of un-

H ending life, but this time in tunes and harmonious melodies. God's promise of life hereafter,

¦ given in harmonised voices, could be difficult to forget and avoid. Christians have the Gospel

B singers, while Muslims have the 'Mawuledi', singers.

B. Seminars: Through workshops that target various groups of the audience, the message of

unending life has been put across.

10. Scripture Distribution: A deliberate effort has been made to have each person read for 1 self the faith conceming unending life. This is done through the provision of low priced Bib! and Korans to the general public, through schools, hospitals, streets, barracks etc.

11. Religious Literature: Through reading materials like novels, magazines and tracts the cc cept of unending life has been extended to man. The message in the literature is usually sir and easily applied to the day-to-day life of an ordinary person for any one to leam from.

12. Home Visiting: The massage of unending life is also conveyed from visiting individual fa lies. This method however is practically common among the Jehovah's witnesses.

13. Parental Influence: The parents play an important role in fransmitting the Gospel and i prophet's teaching to their Christian and Muslim children respectively. Such children are rais up in the fear of God with the tmth about unending life as their basis.

14. Radio and Television: The media has been quite instmmental in propagating the message ( unending life. Both Christians and Muslims presented their messages of unending life to peop through the media. Typical here is. Light TV, Top Radio, Impact FM etc.

Examine the view of an ordinary Ugandan on the Christian

concept of unending life today

The Christian teaching of unending life has atfracted both the positive and negative respons from the general public as given below.

The positive response

There are those Ugandans who have accepted the Christian teaching on unending life, reasonii that it is based on God's word the Bible. The following views accompany this teaching for Uganc believer to be gu^anteed.

1. Resurrection: One ought to believe in the death and resurrection of Jesus Christ as enoug proof that he had overcome and defeated the powers of death. In this case. He is to raise to lif all the dead and take with him only the faithful to etemity, on the last day.

2. Judgement day: There is a belief that every mankind will be subjected to God's judgement ( the last day. Therefore, man is given the challenge to observe his morals in preparation of t day.

3. Heavenly Reward: It is believed that the righteous acts which are pleasant to God, shall 1 heavenly rewarded with ever lasting life (etemity). On the confrary, the evil acts, which brin| shame to God, shall be penalised with the buming fires of hell.

4. Repentance: Those who eventually believe the message of unending life are then challenge! to repent of their sins. They confess them and ask Jesus' forgiveness that takes away sin.

5. Faith in Christ: It is neither by man's works nor his righteousness, that any Ugandan coul( get to unending life. It is purely by faith in the resurrected Christ Jesus. In other words, man'i good religious acts matter less.

5. Bible Study: The study of the scriptures on a regular basis is strongly emphasised. In this way alone, it is believed that the beUevers would then get rooted in the truth regarding unending Ufe.

I. Pray erf ulness: In the journey to unending life, prayer is one strong weapon availed to all believers to commune with God. Through prayer, man physically demonstrates absolute de¬pendence on God to reach unending life.

!. Praise and Worship: The everlasting God, loves and is moved by those who continue o adore Him. He has got to be praised and worshipped in songs and Hymns, for His immeasurable love for Man, for all the wonders He created and for His mighty power. He expects Ugandans to worship Him anyway.

I. Thanksgiving: The renewed hope for unending life to sinfiil man, who never deserved it, is to ¦ be acknowledged and therefore appreciated. This is done through offerings presented to God.

0. Fellowship: This has to be observed by every practising Christian, on regular basis. The rea son is because, in fellowships they derive courage and strength through sharing m their wait to unending Ufe.

1. Holy Spirit: Christians have got to rely on the power of the Holy Spirit, in thi. journey of unending life. After all. it all about a spiritual walk, whose strength is derj^ved, from the Holy

• Spirit.

2. Endurance: The destin - .f unending life is indeed a joyous and a glorious one, however, along the way there is pain, suffering, tribulations and agony, as part of it. Therefore, Chris¬tians have the task to stand firm and endure up to the end.

3. Eucharist: AU Christians should respect the habit of participating regularly in tht Holy Com¬munion. This is because, the sharing of bread and the taking of wine on the holy .a le, renews their commitment to .lesus Christ, whose body and precious blood were sacrific. to obtain the undeserved imending life.

4. Reconciliation: To get unending life. Christians are called to reconcile and amend relations between those they conflict with. They should never act as agents of confiision and division among the people, but take Jesus' perfect example, who reconciles Man back to his God in unending life.

. Universality: The gift of unending life is for aU the people irrespective of one's background. This is reflected in Jesus' impartiality, as He dealt with man. To Him races, sex and social status were immaterial, since every man bare God's image.

. Compassion: A Ugandan who expects to have unending life, is challenged to bear a heart of compassion, that reaches out to the poor, the lonely and the disabled with a hand of help. In 1988, when Motiier Theresa of Calutta had visited the country, she had passed this challenge to aU Ugandans who beUeved in imending life, stressing that it was a discipline Jesus never parted from throughout His life.

. Evangelism: The good news about unending life has got to be spread orally across th&world. It should be made known to all the people. This is a command Jesus had left to all His follow¬ers, Mark 11:15.

The Negative Response

On the contrary, some Ugandans have received the Christian teaching of unending with res tions. They have argued that the presentation of this teaching leaves a lot desired for the h mind living in the modem times. Many as a result choose to oppose it, while others simply ign it. They base their stand, on the following arguments.

1. Strange Concept: The Christian teaching on unending life had deferred a lot from the fr iar African fraditional behef. Although Africans are keen at leaming new ideas, they are on other hand never too fast to discard (throw away) their own cultural virtues. That is why, so rigid fraditional Ugandans would oppose the Christian teaching as sfrange.

2. Bad Examples: Many Christians together with their leaders have failed to be exemplary, have not practiced what they actually preach. They have confradicted the teaching of unen " life in their ways of conduct, hence causing a negative response to Christianity.

3. Absence of Miracles: They argue that the absence of the miracles in the church today, as were in the Bible times, disapproves the validity of the teaching on unending life. They qu tion why the lame, the blind and the sick leave the church unhealed.

4 Selfishness: The good habit of sharing, which was characteristic of the early church, has mained of the past. The modem church in Uganda bears the spirit of individualism, whi devalues the teaching on unending life. Shockingly, some Christians even do confess that "E ery man for himself and God for us all."

5. Neglected Prayers: There is so much secular {worldly) activities in the church today little time is spared for prayer. Instead, much tmst is focused on committee meetings to the church work. As a result, the human wisdom takes a cenfre stage, as opposed to God divine wisdom.

6. Discrimination: Even when it is taught that unending life is universal, the church today fleets a tendenqy of favouring a class of some people and disfavouring others. This confradi the whole teaching of unending life as an impartial one.

7. Personal Differences: Some church leaders have tumed the church pulpits into platforms voice their personal differences and gmdges. These have been stumbling blocks to the teac ing of unending life. The message of reconciliation that won Man the freasurable unending li ought to be preached instead.

8. Church Funds: There is the misuse of church fimds for selfish interests, other than Church' work. This porfrays a wrong image of the concept of unending life before the public.

9. Materialism: There is a growing tendency of greed for material things, which confradicts spiritual life of unending Ufe. Many Christians and church leaders have been involved in co-mercial deals, which have to do with smuggling and cormption.

0. Sexual Immorality: The involvement of some Christians in sexual promiscuity has cau many non-believers to even doubt the validity of this Christian concept of unending life, i 998 November, a Christian pastor of universal church, Ananias Maciminto, was caught handed by police having anal sex on a 15 year old boy at Entebbe Resort Beach. (Ref. Monitor Nov. 1998).

11. Pre-occupied: Most Ugandans have devouted most of their quality time on affairs of the physical world as opposed to the spiritual world. It comes as no surprise therefore, when many tend to oppose the heavenly unending life.

12. Religious Rituals: Some Christians have caused unending life to be opposed due to their emphasis on the religious practices, yet contradict their lifestyles. For example, reciting the Rosary prayers yet harbouring personal grudges with people. It is said "It is easier to carry a cross than to bear the cross".

13. Hypocrisy: The public has noted with concem a lot of pretence identified with many Chris¬tians today. What they proclaim to be, does not practically bear in their personal lives. The lies, malice and envy they have exercised, have rendered the teaching of unending life as mere empty talk.

H.Power Struggle: The unending life teaching is failed by such leaders involved in power wrangles. People eventually conclude that, the message of the church is simply used as a springboard for those who are simply ambitious to get power, money and fame.

15. Foreign Interests: As long as the church continues to rely on donations and handouts from Europe and USA, he cause for the teaching of unending Ufe remains questioned by the masses. That is why i is easy for nationalistic Ugandans to dismiss he message as tflere propaganda for foreign donations.

16. Colonial Identity: Since the missionaries who had infroduced Christianity in Africa had close links with the colonial masters, it cast doubts on the massage of unending life they came with. This is because, colonialism has continued to remind Africans of the White man's selfish interests to exploit and enslave blacks indefinitely.

17. Education: On attaining relatively higher level of education, some Ugandans find the mes¬sage of unending life not convincing. This is because, it is much to do with spiritual facts than the scientific stuff they are familiar with. It is therefore ignored, since it does not appeal to the intellectual mind.

18. Advanced Technology: Man in the modem world, has fmally found the advanced technology as the provider of the answers to the many problems that used to puzzle him, than what actually the teaching of unending life could provide. That is why, the teaching on unending life, has increasingly had less impact to the modem world.

UNENDING LIFE IN AFRICAN TRADITIONAL SOCIETY

Africans do accept death as a stage, which each person must meet no matter his background. Death is believed to be a partial departure and not complete withdraw from life. The dead person is therefore said to have moved to join the company of those who have gone before him. That is why, death is not thought to terminate the existence of a person, but to fransform the nature of his existence.

It is in light of the above, that Prof John Mbiti describes a dead person as the Living Dead. This is because, although he is physically dead, his character and personality continues to live in the memory of those who knew him while he was physically alive. He is believed to be alive in the world of the spirits, which is invisible, but very close to that of the living. In short, to the African people, death is not the end of human life. The dead continue to exist in the hereafter.

"To the Africans, the dead are not dead"

Justify the Statement.

The dead are beUeved to influence highly the livelihood of the Afiican people. It would therefc be rendering any Afiican community incomplete, by any one who deliberately chooses not recognise the attention and respect that the dead commanded among the living in Afiican comm nities.

1. Describing Death: In the first place, the words used for death all over Afiica do describe it simply a transition occurrence. For example in western Uganda it is called 'Kugwijagir (sleeping), 'Kutwaarwa' (taken away), 'Ayesirwe' (called), 'Agenzere' (departed) etc. dead is refereed to as 'Omubule', which means one in the unknown world. Among the Bagan he is called 'Omugenzi' which means the departed. Such descriptive words reflect to death simply a partial departure and not a complete withdrawal from life.

2. Living -dead Family: It was believed that, even the dead continued to enjoy the aspect family life amongst themselves. That is why individual families had to bury their dead rel tives together in the same burial grounds, which actually symbolised the continuity of the' family identity and harmonious living.

3. Funeral Rites: These were fraditional ceremonies performed by members of a given clan f a relative who had died in the recent past. It was the moment when the clan elders introduc the dead to his ancestors in the world of the spirits. It was believed that when one died, spirit left the body and it lingered around the homestead. For that reason, a befitting fiine-ceremony was performed to send it off peacefiilly to join other spirits.

4. Community Members: Afiicans had held the view that, the departed remained in th neighbourhood of their human homestead and were always part of the community activiti that went on. Their surviving relatives and fiiends felt that the departed were close to the and they continued to command the social position of influence they possessed while th lived physically. \*

5. Personal Identity: The dead who is now the living dead, retains most of the other feat which were used to describe him during his physical existence. For example, he retains h' personal name for say, four to five generations if he was an influential elderly person. Hi relatives continued to recognise him as one bearing the identity of their family and clan, the in the world of the spirits.

6. Honoured Demands: In case the living dead had made demands to be fiilfiUed by those s^" alive, there was no option but to meet them. If the demands were impossible, other ways o keeping the dead quiet were sought through the mediators. For example, the spirits of tho' who died away from their homes, or those who were not properly buried, could demand rit fransfer to their home burial grounds or reburial of their remains, through dreams and though

7. Personal Belongings: It was a custom in Afiica to bury the deceased with some of his b longings. These included spears, bows, ornaments, money, tools, utensils etc. It was beUev that the departed needed the weapons to defend himself along the way to the next world food to eat on the long journey of life. The other property hurried with him ensured that h would not arrive empty- handed or remain poor in the life thereafter.

Unending Life

African Traditional Society

8. Libations and Foods: The continuation of life beyond death was also recognised through the offering of drinks and eats to the departed by those still living. The libations were the beer, water, milk, blood and honey poured out on the burial grounds for the living -dead to share.

World of Spirits: One was a living -dead if there were people who recalled his name, charac¬ter, personality and his contributions to society. Should even the people who knew him physi¬cally also die, then the living-dead would enter another stage of the spirits. He would be then in the world of the forgotten past, since his identity would not be clear. He would join the com¬munity of those spirits without formal ties with the famihes to which they belonged while physically alive. By this time, there is no personal contact whatsoever, although some special¬ists may contact him in times of family crisis.

10. Sacred Places: In other societies it was held that the land of the departed existed in quiet and isolated places. These included forests, open lands, valleys, riverbanks, bills and caves. Such places were therefore often avoided, and no one would build nor cultivate fields there. They never wished to disturb the departed. So the places were held in fear and respect.

11. Moral Influence: The living-dead were regarded as the upholders of customary law and order They therefore acted as the Guardians of the moral standards of the community. A wrong member in society could face the danger of being disoAvned or punished by the living- dead. Even when he died; he would be forgotten shortly after his death, for no relative would wish to sustain memories of a criminal who was an enemy to the established morals. Those who contributed positively to the community, easily found the blessings of the departed and would be remembered for many generations even when they died.

12. Mediator Role: The living dead were not dead as such, for they continued to play the impor¬tant role of passing on to God or the gods the requests of their relatives. For example, the 'Bemba' from Zambia would whisper their petitions to their dead relatives before they were buried. It is the oldest member of the family who was customarily allowed to address the living dead on behalf of the other members of the family.

13. Blessings: The Living -dead were always evoked to bring blessings upon those still physically living. The relatives would communicate to their ancestors for the blessings needed through prayers and other religious rituals. The blessings included fertility, peace, rains, good health, stable marriages, and good harvests. This demonsfrated that the dead were not indeed dead.

14. Pay Visits: The living dead were believed to appear to some of their close relatives. The visits would occur in form of dreams, visions, thoughts and being possessed. The dead, who had paid a visit, was said to appear in the very form known by the community before he died.

15. Religious Relationship: In many African communities, the dead are not dead because they continued to relate with the living on a religious point of view, since they lived in the spiritual world. This relationship was maintained by strict observance of the religious rituals performed in honour of the concemed dead. Such rituals included prayers, sacrifices, offerings ^raises, veneration (holds in deep respect) etc.

16. Reincarnation: In Afiican fraditional understanding, there was the concept of partial rebirth. This was when the physical features, character and personality of the living dead could get noticed in a newly bom child. The dead person would then be said to have come back or reborn. The child would be given the name of that deceased person.

17. Consultations: The dead were not dead as such, since they would be consulted through divin ers, medicine men and elders, when a major family undertaking or decision was bout to b( made. Their advice and instructions were usually connected with the religious and socia behaviour of the relatives still physically alive.

18. Veneration: This is the act of deeply respecting something with fear for being sacred < spiritually special. So, the dead were never neglected as dead objects that were poverless ai therefore not influential. On the contrary, the dead who were the Living -dead, were believi to be more powerful than any man physically alive. This is because, they lived, in the spiritui world which is one next to God's dwelling place. That is why in Africa, the Living- dead ai never talked ill of, their names were never made reference of any how, and the burial ground where they were laid were feared and regularly taken care of.

Causes of Death in Traditional Africa

While it was known in Afiica that death could be a result of an ilhiess or any other physical causi further religious explanations had to be sought. One had to find out as to why, death had comet some body and not any other person, with the help of specialists such as diviners. The foUowin were the possible causes for one to suffer death in Afiican Traditional Society:

1. Spiritual Disrespect: The religious expectations of the African traditional society, had un compromising demands for total respect for spiritual virtues. In case one was disrespectfu of, people holding religious responsibilities, sacred places of worship and objects specifi cally set aside for religious purposes, could undergo physical suffering or even die as a pun ishment for his spiritual disrespect.

2. Insulting God: The other cause of death in traditional Africa was dishonouring the might] place of God through either words or deeds. When such an individual died, then the commui nity would maintain that it was as a result of insulting God the giver and sustainer of life.

3. Violation of Qath: Africans had a fradition of subjecting some people to swear under Oath, ii order to establish the truth in what they said, or to prove their commitment in the task the] were about to do. They would then swear, "May I die ifwhatlhave said is not true". It was believed that oaths were religiously binding, to easily cause death to any one who might have taken the oaths falsely.

4. Violation of Taboos: In Afiican Traditional Society, a taboo was a religious custom that stoppe( people to do, touch, use or talk about a certain thing ^or harmonious living. Any violation to the taboos say, marrying a close relative, use of vulgar language, insulting an elder etc. could lead to ones death, as a befitting punishment for the rest of the community to leam from.

5. Breaking Blood pact: Any violation to the blood pact could result into a penalty of death. The main point in the blood pact was simply to respect the fiiendship established between the given families throughout life. None of the parties involved were to befray this cause.

6. Elders' Cause: Afiicans fraditionally respect their senior relatives, such as fathers, mothers, elder brothers, uncles, aunts and in-laws. If a person fails to show respect to such seniors, it was believed that the relative might curse him when he dies, and the curse could lead to illness and later death.

7. Immoral Acts: The evil deeds of a living relative or neighbour are believed by many Africans to be capable of causing death to his family or even to his neighbourhood. For example, com¬mitting incest, rape, murder, night dancing etc. Such evil acts are believed to annoy the ances-fral spirits as much as God Himself

8. Community's Condemnation: A person who does not have the good will of his society, may according to Afiican traditional belief suffer physically to the point of death. This is because, God and His spirits get concemed with the well-being of the general community, even when this takes sacrificing a person, especially a disobedient one.

9. Witchcraft: Communities all over Africa explain death as a result of witchcraft work, al¬though the degree of emphasis on this, differs from community to community. There is belief that witchcraft may be in form of poisoning the food of the victim, casting an evil eye on someone, uttering certain destmctive magical words or bewitching the path over which the victim crosses. People who are believed to be capable of inflicting such harm are feared by fellow members of the community.

10. Divine Will: In some cases when the patient and his relatives had failed to obtain an explana¬tion for the death, then it was concluded that God had decided to simply take away that person. They argued that since God gives life. He has the power to take it away as well.

UNENDING LIFE IN THE CHURCH HISTORY

Here it should be noted that the heart of the subject matter of Jesus' mission on earth, was to bring the hope of unending life to all mankind. In spite of all that he taught, people continued to voice differing opinions conceming life after death.

Examine the different views about life after death in the Church History

a) The Egyptians: These had believed in life after death. They simply regarded death as that moment when one crosses over from one state of life to another. That is why they had to bury their dead with some material possessions for use in the life after death. To them, unending life was that materialistic.

b) The Greeks: These had believed that man's soul was immortal (can't die). So following man's death, the soul simply escaped from the mortal body. In other words, the Greeks believed that the dead continue to live outside the earthly body. They however never had concrete facts to put across to the world conceming unending life.

c) The Romans: Such Romans who had listened to the Gospel had nursed the view that, God was a harsh judge, who would not hesitate to send away one to hell for his unending life. As a result, this kept many Romans in fear of death, for they never anticipated meeting a good, kind and mercifiil God at the end of life on earth.

^ The Monks and Nuns: These had stressed the difficulty involved in achieving a heavenly i unending life, in light of the worldly pleasures. That is why, tiiey chose to live in monasteries and denied themselves the comfort of life, so as to remain focused on God alone. They had emphasised the threat of hell, which awaits the evil people. Hardly was the loving God who gave Jesus to bring Man unending life, referred to.

e) The Orthodoxy Catholics: This was the first universal Christian church in Rome. It was ver typical for conservative religious practices and was opposed to any new ideas introduced i the church. Religious rituals and practices were strongly emphasised, reasoning that, thes would easily eam the followers a better unending life. For example vows of celibacy. Ion prayers frequent meditations, penance (self-punishment), Charitable works, offering gifts eU

f) The Reformers: These were the followers of Martin Luther, who chose to split from th orthodoxy Catholic church and formed the Anglican Church. They had protested the over em phasis of religious rituals as degrading the capacity of God's grace to save mankind. Accord ing to reformers, unending life could be attained by faith in God through Christ Jesus and nq man's detailed works.

g) The Jews: A sizeable portion of the Jewish community to which Jesus actually belonged, ha< denounced his standard of messiaship as not measuring up to their traditional expectations o a Messiah, who would give them a better unending life.

h) The Apostles: These were Jesus' frained disciples given the task of fraining yet other dis ciples, with an aim of attaining a meaningfiil unending life. They believed to achieve this throug faith in the resurrected Christ.

How did Christians in the church history prepare for their unending life?

• All the believers were duty-bound to regularly attend the Fellowship meeting, through whicl they shared their experiences in the j oumey to unending life.

• They were urged to remain committed to Prayerful life. In prayers they presented their need and life challenges to God.

• They had to Preach the Gospel of hope for unending life because of Jesus' death and resurrec tion. This was preached a far and a wide.

• All the new converts were urged to take up Baptism in the name of the Father, Son and Hoi; Spirit. This acted as an extemal sign for those in God's family prepared for unending life.

• They had to regularly Worship Christ lifted up in glory. He was acclaimed as the almight) saviour of the World.

• They continued to share in the Eucharist in which they broke bread and took wine in the Hoi Communion. This kept their memory fresh about the cmcified body and poured blood, so as t win man unending life.

• Both Christians and non-believers were urged to regularly Repent of their sins. By confessin with their months they were to abandon evil and embrace God's righteousness that would grai them forgiveness.

• They believed in the empowerment of the Holy Spirit who would ably guide them in the spin tual walk to unending life.

• They had to reflect the love of Christ to one another. It is the Agape Love, which is the uncon ditional love, through which man obtained his unending life. They therefore had to be a com

munity full of God's love.

• The virtue of Unity among God's children had to be observed just as the body of Christ is one I and not divided. The racial and cultural differences were never entertained, since such differ¬ences do not count in life after death.

• Christians had to develop a Compassion heart, which was generous to render charitable works to those in need. These were the needy, the handicapped and the destitute.

• A Reconciliatory attitude between parties that had disagreed for one reason or the other had to be given top priority. Apeaceftil settlement had to be reached at, as a preparation for unending life.

• They had to respect and be loyal to those in Civil Authority. This is because, they recognised that authority and power in this world, are given by God, who gives unending life to those who are loyal to the authority.

• Finally, Christians had to bear the discipline of Endurance, if they were to enjoy a good unending life with Christ. They had to face all sorts of trials, persecutions and tribulations for preaching the resurrected Christ. ,

How then, was the teaching of life after death distorted in Church history?

1. Harsh God: There was a presentation of a God who was a cruel judge and merciless in deter-; mining who was to have a better unending life. His standard measure was therefore difficult to

realise. This created fear and panic among the believers, as the kind of God they were to meet in the end was presented as without love, which was wrong.

2. Hell: This is a place of unending and pain for those who rebel against God. In the teaching of . unending life, hell was often stressed, in an effort to win the public's attention. This distorted

the positive purpose of inviting people's interest to live with hope.

3. Predestination: This is the belief, that God predetermines some people to get saved while ; others to get condemned in hell. Martin Luther and John Calvin, the founder leaders of the

Protestant faith had stressed that, "salvation depends entirely on God's all-powerful will, and that nothing humanity could dot to require God to grant salvation in return". The ; doctrine (teaching) of predestination had taken a negative direction regarding unending life, which was disastrous.

\. Religious Laws: Some Jews from the Judaism faith had found it hard to believe in attaining salvation by faith alone. So they always pressurised the new converts and tl le Gentiles not to drop completely the Mosaic Law (Moses' Law) if they were to acquire a genuine unending

J Ufe. For example, loyalty to circumcision, religious ceremonies and religious rituals. The emphasis on the law was undermining God's grace in saving m^ikind for unending Ufe.

L Messianic Community: There was a conservative (traditional) Jewish society that lived in , Jerusalem, which had sturbonly insisted that salvation (unending life) was meant for only the ; Jews. They therefore distorted the teaching on unending life, when they demanded that the [. Gentiles had to embrace the entire Jewish religious life first, if they were to be saved. This was tuming the mission for unending life not universal, but for only the Jews, which was wrong.

6. Women's Position: The unsatisfactory part taken in accounting for the woman's place in life after death, had created a wrong impression of insignificance. Just as a woman remain socially suppressed, even her spiritual destiny for here soul was never given priority as it w with the man. The truth was that, both men and women were equal before God in their walk the unending life.

7. Children's Position: These, j ust as the women, were given an insignificant attention in re tion to life after death. As long as children were kept away from the church they confradic Jesus' command to let the little one's come to Him.

8. Futuristic Salvation: The teaching that salvation would finally be achieved in fiiture wh Jesus has returned from heaven, was distorting the truth of getting salvation immediately o believed by confessing Christ. This had made some believers to live with anxiety (tension) they hanged on for Jesus' return to save them. That is why, Paul in his epistles had urged believers to thank God for the hope for etemity, which they get while still alive on earth.

9. Spiritual Pride: Some Christians in the Corinth church who had acquired spiritual gifts minister to the people in their search for unending life, had wrongly used such gifts instead they boasted of being more spiritual than others. This sparked off spiritual pride and arrogan among believers, which certainly confradicted their message of love and humility to acqui unending life.

10. Disunity: In the history of the church, some Christian leaders had disagreed on a number issues as they ministered, causing misunderstanding and divisionism. So, when Paul public differed from Bamabus, it left a negative effect on the message of unending life that sfres unity among the believers.

11. Immorality: In the history of church, there arouse the problem of moral indiscipline, whic obviously confradicted the message of moral uprightness in unending life. The church of Corin for example, had some members who still practiced incest (sex between relatives), fomi tion, adultery ajid prostitution.

12. Indulgences: The catholic faith had taught that, even when a repentant sirmer had asked fi God's forgiveness, this never saved such a sinner the etemal punishment after death, unless had to pay for his crimes. So, the payment for the confessed crimes was the indulgence. 1 indulgences were in form of long prayers, fasting, almsgiving, charitable works, offering gi tithing etc. The emphasis on indulgences made it appear that God's forgiveness could bought. People were instead encouraged to offer gifts other than repenting of their sins, to v unending life.

13. Material Greed: It tumed out ro be so tempting to most catholic leaders to mind so much the material possessions or money given out in form of indulgences, instead of showing co cem for the spiritual life of the repentant sinner. The individual's life after death had becom insignificant in light of the offerings that sinners were ordered to bring as indulgences.

14. Purgatory: The Roman Catholic Church had taught and still teaches that, those sinners wh die having committed less serious offences, their souls are first kept in purgatory, temporall suffering before entering heaven. The Catholic faith holds the belief that the souls in purga tory may be aided by the faithful on earth through prayers, fasting, almsgiving, sacrifice

indulgences and charitable works, to get purified so as to finally make it to heaven. The Prot¬estant followers as led by Martin Luther, had denounced this teaching as causing a distortion in the truth about life after death, a point that caused them to split from the original Catholic faith.

5. Intellectual debate: Finally, in the early part of the church history, the highly educated Greek philosophers had influenced the general public on any new and sensitive subject that had emerged and needed clarification. In their intellectual debates with the simple minds of the uneducated Apostles, they had rejected the truth about etemal life through the resurrected Christ and regarded the teaching as senseless.

THE BIBLICAL TEACHING ON UNENDING LIFE

"he Old Testament

Tiere are countless facts here to explain the deeper understanding of life after death in the Old estament.

. Fall of Man: From the book of Genesis, it is revealed that man was meant to live forever in the glory of the Garden of Eden. Later in Gen. 3, this arrangement is cut short, following man's disobedience and was to face death. ¦\*

. Sheol: Israelites had a firm belief that, when one died he was put to the unknown world, called Sheol. It was a feared place for one to be eager to go to. This is because it was known to be a place of darkness with no happiness. Those in Sheol were said to be easily forgotten and lost, Eccl. 9:5.That is why king Hezekiah in Isaiah 38:2 had to cry for mercy on leaming about his death, and was granted 15 years more.

. Universal Passage: Death is proved as the only way for every one bom of a woman, through which one leaves this earthly life and goes for another. In Psalm 89:48 it is stated that, no one can ever live and fails to see death. No matter what one is, where he is from, and how he had lived, the destiny always remain the universal one, death.

. Eternal Home: It was believed that every man on earth is a mere visitor, who goes through death to his final home to live the unending life Eccl. 12:5. The nature of the etemal home varied from individual to individual depending on their faithfuhiess.

. Divine Deliverance: God was known to be the rescuer of His people from this froublesome world into a peacefiil and glorious unending life. Moses had approved this in Ex. 15:2 as well as King David in Psalm 62:2, asserting that God is the hom of their salvation.

. Meeting God: The faithful to God's ways were known to being prepared the privilege of meeting God and living with Him in glory for ever. The Psalmist in Psalm 73:25 longs for this great opportunity, for he has nothing on earth to compare this with.

. Rejoice: The unending life that God gives was known to be of Joy and rejoice. Prophet Isaiah had prophesied in Isaiah 25:9 that God's salvation would bring Joy to the faithful in their unending life.

. Righteousness: It was established that the righteous deeds of a person in his life would eam him a better unending life Prov. 11:19. That is why the Israelites took seriously God's laws of righteousness.

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9. Humility: The entire Israel had known that God rewards the humble with etemal life Ps 149:4. The arrogant and proud are condemned and cast to perish. They never meet God in 1 unending life.

10. Repentance: Prophet Isaiah had prophesied that when the rebellious Israelites repented i abandoned all their evil ways, God would grant them salvation of etemal life, Isaiah 30:15.'

11. Serving God:God was known to prepare a good unending life for such people who served 1 faithfully and diligently. Psalm 132:16. For example the prophets, the Priests and other 1 of servants who had faithfully done their responsibilities, were to be rewarded with et life.

12. Wickedness:The evil deeds that contrasted with God's ways were believed to eam conder tion to the doers. King David in his psalms had said that they would perish and get lost fore\ in Sheol Ps. 37:20.

13. Resurrection: Daniel in his vision had been revealed the resurrection of all mankind asle in their graves. They will be risen to ever lasting life, while the wicked will forever be Ic fi-om God's presence Dan. 12:2.

14. The Zion City: All Israelites had always known that they would get their etemal life in 1 heavenly Zion city, where there will be singing and rejoicing, Isaiah 15:11. Prophet Joel 1 even confirmed further in Joel 3:21 that, "The Lord dwells in Zion ". Zion was the seat ( Jewish worship and govemment, which later was prophesied as representing the heavenly hor for all God's chosen ones.

The New Testament

The unending life message is sharply presented in the New Testament. It stands out in a force, i difficult for any reader to ignore. It elaborately presents two sides of etemity, the glorious eter life and the condemnation in hell. It clearly spells out each person's life after death even befo one dies. \*

1. Universal Eternity:The etemal life is said to be prepared for every one without any discrii nation, unlike the Old Testament, which had focused on the Israelites. The heavenly unendii life is both for the Jews and the Gentiles, men and women, the rich and the poor, as well as I free and the slaves, Eph. 6:8.

2. The Way: Jesus is identified as the only way to etemal life. He is therefore not one of th options provided to etemal life. He is the only tme way, John 14:6

3. Born Again: In John 3:3, Jesus had sfressed that, "No none would see the kingdom of Go unless he is born again". This refers to one's repentance of the past evil and embracing th spiritual rebirth through Christ, which is a spiritual rebirth itito another life.

4. Believe: There is an emphasis on faith in Jesus, as the basis for any one who would enjoy i everlasting life. John 3:15 states that, "Every one who believes in Him may have eterm life".

5. God's Gifts: Paul had sfressed that the everlasting life with God is simply a gift to mankin through Christ Jesus, Rom. 6:23. This is because, given man's sinful nature, he could no deserve to have an everlasting life wjth the holy God.

). Promised: It is understood that etemal life is one of the promises God has made for mankind through Christ Jesus, 1 John 2:25. Since God is not man to lie. This gives assurance of living forever in etemity with God.

7. Many Places: Jesus had made an assurance that there is enough acconmiodation for every one in Heaven. In John 14:2, Jesus had committed Himself as one in charge of making sure that none, of His faithful followers would be left out for lack of places.

I. Glorious:The New Testament promises a glorious unending life. It's a kind of life never to be compared with the life ever-lived on earth. Matt. 25:31.

Spiritual Bodies: The dead are to resurrect in special bodies prepared for etemal life, ICor. 15:42-44. These bodies are imperishable or immortal, which makes them spiritual bodies that never face death.

10.Marriage: Jesus had stressed in Matt. 22:30, that all the marriages will be dissolved on the last day following the resurrection of all the dead. Tha means there will be no marriage in heaven, just like he Angels are.

i 1. Jesus' Words: Obedience to Jesus' words and commandments is said to eam any one an ever-• lasting life, John 5:24. This is because, all the words of Jesus bear the tmth of life.

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3. The Resurrection: Jesus assures His followers in John 11:25 that He is the resurrection for all people who believe in Him. Even though they die. He promises them hope that they will still live in His resurrection.

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5. Charitable Works: In Matt. 25:35-46, Jesus had emphasised that He was preparing an unend¬ing life for such people who had put their faith into practice. He demands a heart of love and care for those hungry, thirsty, strangers, naked, sick and imprisoned, so as to claim etemity in heaven.

6. Rewards: Life after death is not just about unending life in the New Testament. It is about rewarding believers for their labour in building God's kingdom, 1 Cor.3:8.

7. Unseen: Paul to described the kingdom of etemal life, as the unseen one, 2Cor. 4:18. He however, encouraged every one to use the spiritual eyes by faith, to keep focused on the un¬seen God's kingdom, where life lies.

8. Worldly Riches: In His detailed discussion with the rich young man in Mark 10:17-23, Jesus had observed that the worldly riches could be a big barrier in man's way to God's kingdom. Wealth is not evil but using it as a yardstick to prove one's unending life is what makes it wrong.

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9. Recorded Names: Every individual, who is destined for etemal life in heaven, is said to recorded in the book of life. In Luke 10:20, Jesus had encouraged his disciples to rejoice their names were written in the book of life. So, unending life is for those whose names appear in the registre called the Lamb's book. Rev. 21:27.

10. The Judgement Day: This is the time when Jesus is set to retum on earth, to judge the liv" and the dead. It will mark the end of the earthly life. This day is said to be very close in ] 22:12. This most feared day, yet many eagerly wait for, is said to be unknown even to J Himself except God alone. Matt. 24:36. Mankind therefore, has the challenge to keep pared for the last day into the unending life.

Why had the Jews to doubt Jesus as the way to unending life?

• The giver of unending life would not need John's Baptism, for this was meant to be for o nary men who were sinners.

• Jesus' Temptation by Satan had belittled Him to a level of an ordinary man, which the Je could not easily accept. According to them, the giver of unending life would be above Sa confrontation.

• The Jews had considered Jesus from the Poor Village of Nazareth, inadequate to fulfil th expectations of one who would give them unending life. All his villagemates had known him a simple Nazarene skilled in carpentry with such a humble background.

• The Jews would never entertain a Messiah, who had suffered from Hunger and was in need food. They expected him to be well above the laws of nature as he moved about preaching. ] 11:12.

• Contrary to what the Jews expected of the messiah, Jesus had strictly charged his follow Not to Tell others, who He actually was, even after performing a convincing miracle. The Je therefore, con^uded that Jesus Himself had known that He was not the expected Messiah simply another Prophet.

• Jesus had disappointed the Jews on the issue of Tax Payment. All along they had known the Messiah would fight for their interests as opposed to the dictatorial Roman Govemm Instead He had encouraged the payment of tax which was highly unpopular among the Jews.

• According to the Jews, the giver of unending life would never associate with Sinners, for was believed to be a dignified and holy person. Instead, Jesus ate and lived with the sinn whom later He called His fi-iends.

• The Jews as a race, had expected a Messiah who would state that unending life was for on Jews and not any other race. So, when Jesus presented himself as a Universal Messiah, w' had brought unending, life to the entire human race in the world, the Jews had to reject him

• Unending life was expected to come fi-om David's line, who would liberate them Politic from the terror of the Roman Govemment. However Jesus had tumed away from fulfilling i political goals of the Jews, which caused His Messiaship questioned.

• The Jews had anticipated an Army of Angels to come and defend the Messiah in times of trouble. So, when mere men in the garden of Gethsemane arrested Jesus, it was clear to the Jews that Jesus could not provide them the unending life.

• Finally, the Jews could never imagine a Messiah expected to bring unending life to man, to end up Dying by Hanging on the cross, which was a nasty death befitting a criminal. Besides, a Messiah was believed never ever to face death.

How should a Christian prepare for life hereafter?

It is the desire of every Christian, to get a peaceful etemal life with God in the life hereafter. The following have got to be observed as a result:

1. Repentance: Christians are urged to regularly confess their sins and embrace God's righ¬teousness. Through Christ Jesus they would obtain His forgiveness and a life hereafter with Him.

2. Baptism: This is a religious practice that symbolise the purification of God's people and gives them a new identity, in preparation of unending life.

3. Prayerfulness: One has got to remain committed to a prayerful life. This demonstrates one's total loyalty to God in the Joumey of unending life.

4. Fellowship: Christians have a responsibility of regularly meeting together as one family. It is during such gatherings that they share experiences and encourage one another in the chal¬lenges of the walk to unending life.

5. Worship: Christians have the responsibility to regularly adore God and the resurrected Christ. In this way, they get spiritually strengthened and prepared for etemal life.

6. Practical faith: They have got to exercise the Christian faith in their day-to-day life. It is not simply to know and talk about the faith that guarantees one etemal life, but living the faith.

7. Hope in Christ: Inspite of all the suffering and trials Christians have got to bear for their faith, they have to keep hoping for etemal life through Christ Jesus. Even in the face of death, they hope to meet God, through Christ.

8. Love: The love of God for Man, through the cmcified Jesus, has got to be reflected in the lives of the Christians themselves. Christians therefore have a duty to love one another, even as Christ has loved them.

9. Charitable Works: In their preparation for unending life. Christians have a task of reaching out to support the helpless. These could be the orphans, widows, prisons, handicapped, ref¬uges etc. Christians therefore have to develop a heart of compassion.

10. Endurance: Christians have got to stand long suffering, with a steadfast faith. Many are the trials and pains that Christians have got to go through, but only those who overcome that will be saved. Rev. 2:7,10.

11. Commitment: Like Christ was ever committed to His mission, so are Christians challenged to remain focused on their call to follow and serve God with commitment. The spiritual work that Christ started in every Christian should never be sacrificed for the attractions of this world.

12. Celebrating Eucharist: The sacrament of Holy Communion has got to be observed regula in church. The broken bread signifies the crucified body of Christ for man's sin, while' shared wine represents Jesus' poured blood that sealed a new relationship between man i God to be lived in etemal life.

13. Tithing: Christians have got to strictly observe God's command of tithing. Every Christian! to give a tenth of every income, for God's service.

14. Charismatic Gifts: It is for every Christian to pray for the baptism of the Holy Spirit, order to be blessed with the gifts of the Holy Spirit. Such gifts like tongue prophecy, healin| interpretation etc, help to minister successfiilly to God.

15. Unity: Christians have got to live together as one family of the same cause. Any socia cultural and economic differences should never be entertained in it. The Church should 1 one as Christ's body is one.

16. Reconciliatory: Christians as the light and the salt of the world, have the responsibility i seeking settlement of disputes between conflicting parties and those who might have dis agreed with them. This is because Christians are meant to be peacemakers other than pea seekers.

17. Loyal to State: A Christian is to be prepared for etemal life, if he remains loyal and faithful 1 those in authority. This is because they recognise that authority and power comes from God

18. Evangelism: Last but not least, a Christian prepares for his etemal life, when he conveys 1 good news of etemal life to others. This is done through preaching and giving personal witne of God's blessings.

The unending life message to a Christian suffering from AIDS

The AIDS pandemic which in full stands for Acquired Immune Deficiency Syndrome, has mained a global threat to the human race, as one incurable disease responsible for many people'^ deaths today. The disease, which is caused by the HIV vims subjects its victims to a slow ye painful death. Only the Christian message of unending life can be an answer to the tense moment many individuals and their families have got to bear.

1. Jesus' Resurrection: The fact that Jesus rose from the dead, had demonsfrated His victor over the powers of death. This means that, even though a Christian dies of AIDS, he shall 1 raised to life on the last day as Jesus promised in John 11:25.

2. God's Will: Sometimes God allows Christians to suffer, so that His glory would clearly stand out in the end. That is why Jesus Himself had remained loyal to the Father's will which| caused Him death, for He knew this would eventually lead to glory.

3. Entry Point: A Christian has got to know that death is the entry point to etemity with God. So, death does not make the end of life, but a fransition experience from the physical life on earth to the spiritual life, to ever be with God.

4. Repentance: The affected Christian is given this opportunity to prepare and tum back to his God. It is a time when he repents of his evil and reconciles with his fellow man, so that he is put right with God before the judgement day.

Man's Intercession: Jesus remains the perfect ever-available mediator between man and God. He had faced all the human suffering that led to his death, thereby being the right person for those affected with AIDS to plead to. A genuine prayer made through Jesus Christ could even bring about a miraculous healing.

Humility: The affected Christian goes through a humbling experience, in which'he realises the reality that, his pride in the human wisdom, energy and material possessions could never acquire him imending life for his troubled soul. It is in humility that man totally submits to his creator and God's glory is then reflected in the individual's life.

God's Time: The concemed Christian could devote much of his remaining life time to God. He could put much concem to prayer, worship, Bible study and meditation (Quiet time). This would certainly draw the individual closer to God and know Him more.

. Agape Love: This is the unconditional love of God. It is important for the Christian to notice that, out of God's immeasurable love for mankind. He gave His begotten son to redeem him for etemal Ufe. So, no matter one's background that might have exposed him to the risk of AIDS, God's love for him remains unconditional.

Divine Presence: There is guaranteed hope that the resurrected Christ is ever-available living among His own. His presence for that matter gives the believers the assurance that He pro¬vides their protection, hears their cries and gives them the comfort they desire.

0. Inspires Faith: The Christian's faith in the Lord Jesus should get further firmly rooted, in light of His resurrection from death. Jesus therefore should be tmsted and obeyed, since Him alone has defeated the powers of death.

1. New Life: There is a renewed life that the hope of resurrection brings to the believing Chris¬tian. The old life of sorrows, which represented Adam, is believed to have died with Jesus on the cross, and the new life infroduced to Man in the resurrection of Jesus. So, the Christian has to simply tmst and obey the resurrected Christ.

2. Spiritual Victory: Jesus had won a spiritual victory over Satan with all his evil forces on beUef of Man. Satan had wished to end Jesus' life in death, but this was never to be. This proves Jesus as the reUable rock for a Christian to tmst, even in hopeless circumstances such as AIDS.

3. The Cross: The AIDS affected Christian ought to know that there is always a cross to carry in living a Christian life. The Christian could live on for long in pain or even socially rejected, but aU this prepares him for the reward of an etemal Crown. Before Jesus could enjoy the glory of resurrection, He had first to go through the whole pain of the Cross-i.e. Insulted tortured and hanged.

4. Immortal Soul: The tmth that, even when the body weakens and eventually dies, the soul continues to live, has to be understood by the Christian. That is why he should be mindful of such things, which sustain his immortal soul to ever rest with God.

15. Immortal God: Finally, it's important for the Christian to understand that, all mankind and the entire universe will pass away except God Himself who wiU never die. So, for one to die is not an issue, but his faith and hope put in the immortal God the giver and the taker of life.

The Veneration of dead Christians in the modern church.

This refers to the act of remembering the departed believers in great respect and honour for their given faithful contribution while they were physically alive. Therefore, the church today remem¬bers her dead in the following ways:

1. Church Services: Christians could organise special church services, in honour of believers who passed away. At such services like requiem mass and memorial service, the souls of the dead are remembered and their good works emulated.

2. Church Graveyard: Some Christians get buried in the church graveyard so that they are regu¬larly remembered for their remarkable contribution in the Christian faith. These are usually Priests, Church Officials and Church Elders.

3. Embalmed: Some key personalities in the Christian faith have had their dead bodies preserved from decay by the use of chemicals. This is intended to permanently keep their bodies laid for public viewing in remembrance of them. For example, the first Uganda Catholic Archbishop, Joseph Kiwanuka, who died in 1966, lies in Lubaga Cathedral unburied for veneration.

4. Special Days: The dead are also venerated through dedicating special days in the year, in remembrance of their contribution in the Christian faith. On such days, prayers and sermons are dedicated to the souls of the concemed dead. For example, November is for all the Saints, June 3'''\* is for the Uganda Martyrs etc.

5. Pilgrimages: Through making the religious joumeys to special places dedicated to the Saints, Christians are said to remember the dead. For example on 3"\* June every year. Christians travel to the Namugongo historical shrines, as they venerate the Uganda Martyrs who choose to die in the hands of king Mwanga in 1884, because of their loyalty to God.

6. Churches: The dead are also remembered through dedicating their names to Churches and Cathedrals. For example, Namirembe Cathedral is dedicated to St. Paul, Namugongo church is to the Uganda Martyrs, while the Nakasero church is dedicated to All Saints and St. Augus¬tine to the Chapel of Makerere University.

7. Mediator Role: The Catholic Christians have been typical of venerating the dead faithfuls as their mediating agents, through whom they present their requests to God. These mainly in¬clude Mary the Holy mother and Juda Tadeo.

8. Sainthood: In case a dead Christian is known to have lived an exemplary Christian lifestyle, he is then declared by the church as holy and therefore a Saint. For example, the Uganda Martyrs, Mother Theresa of Calcutta, Augustine of Hippo, Francis of Assisi etc. have all been accorded a veneration of Sainthood, because of their dedication to serve God.

9. Songs of Praise: Christians have composed songs that praise exemplary works done by the departed. A case in point here is Pastor Simon Kayiwa's Calvary Cross Choir with a once popular hit, 'AbaanaAbato Bwebati' in praise of the Uganda Martyrs who were bumt alive at the orders of king Mwanga in 1884.

10. Baptismal Names: The church supports the practice of baptising the newly converted Chris¬tians with names given after the dead old believers. In this way, they respectfully recognise their exemplary life in the Christian faith. For example, the author's first name, Peter, is meant to venerate Jesus' chief disciple who passed away centuries ago.

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11. Institutions: The modem church has estabhshed several institutions, which offer services to community members and named them after the departed believers. This commemorates (keeps in memory) such important persons for their work, even though they died. For example, there are many schools named as St. Mary's, St. Peter's, St. Joseph's etc. not forgetting the Uganda Martyrs Nkozi University. Nsambya hospital is also named after St. Francis of Assisi, while the Daughters of Charity have in place St. Paul's Bookshops.

12. Monuments: Stmctures that depict resemblance of the departed Christian believers have been erected in and around churches. These are meant to preserve in memory a person's quali¬ties, deeds and achievements. This method of veneration has been common with the Catholics e.g. Holy Mother Mary's portrait outside Lubaga Cathedral, Jesus' portrait outside Christ the King Church and the statues within the Catholic churches.

13. Foundation: The church also sets up organisations that would pursue to the end, the good work started by the departed believer In this way, they recognise and respect the dead person's commitment and vision, wishing other Christians to take his example. For example. Cardinal Emmanuel Nsubuga Foundation, Bishop Festo Kivenjere Foundation, Mother Theresa Foun¬dation etc.

14. Roads: Important roads around some given churches as well as towns, h^ve been named after such dead believers wished to be remembered. For example, Luwum Street in Kampala is named after the late Arch Bishop Janan Luwum.

15. Biographies: The church as well as individual Christians have venerated the dead Christians through writing stories of their personal lives for the fiiture generations to leam from. No¬table biographies in major libraries include those of Martin Luther the Anglican, King Martin Luther Junior the Black American Baptist, Mother Theresa of Calcutta, Cardinal Nsubuga, Bishop Kivengyere etc.

16. Lectures: Finally the church today organises several public talks on themes that surround the activities that were of interest to the concemed dead Christians. In this way, they recognise his effort and even awake his voice in the memories of the audience lisening. In the recent past, there have been public lectures conducted in memory of Cardinal Nsubuga, Bishop Festo Kivengyere, King Martin Luther Jr. etc.

Compare and contrast unending life, as viewed in African traditional

belief with Christianity

There are similarities as well as differences in the understanding of Unending Life by both the Afiican traditional beliefs and the Christian faith.

The similarities

1. Point of Death: Both beliefs do recognise death at the point where the spirit separates from the body. This is when one's breathing is said to have stopped.

2. Universal Passage: They take death as every one's way to leave this earthly life for a spiritual one. No matter what one is, who he may be and where he could be from, none will ever escape death. It is a universal way to get to another life.

3. Death Temporary: They both hold the view that death does not permanently silence hu life. It is a temporary occurrence, since the departed goes on to live in the spiritual worlij

4. Prayers: Both the African traditionalists and some Christians do offer their prayers for| dead, in hope of securing for them a good unending life by pleading on their behalf, espe those believed to be in purgatory by the Catholics.

5. Spiritual Bodies: They both hold a view that the dead come out of their earthly bodies i acquire spiritual bodies in their etemal lives. These bodies are said to be immortal (neve die).

6. Spiritual World: There is also a common view that the dead left this earthly life and joii the community of other spirits in the spiritual world. They do not retain the formal ties ^ the families to which they belonged while physically alive.

7. Identity: Both of them continue to identify the dead by their personal names, character i contributions made while physically alive.

8. Eam Unending life: They both believe that the quality of one's life after death depends onl way one conducts himself in this earthly hfe. In other words, the dead would be purely resp sible for the kind of unending life he had attained.

9. Religious Relationship: They both relate with the dead on religious point of view, relationship is maintained through strict observance of the religious practices performed j honour of the concemed dead. Such religious practices may include prayer, worship,; fices, praises etc.

10. Loyalty: Both do register their honour and commitment they love for their dear ones wh died. That is why they obey the instmctions written in their Wills, offer them memorial i vices aimually, food stuffs and libations provided to the ancestral spirits.

11. Mediator Role: Like the Catholic Christians, the African fraditionaUsts equally recog the departed faithful believers in their role of mediation. They are believed to plead to Gc for His mercy and blessings upon those still physically alive. That is why, the fraditionaUs approach their ancesfral spirits in shrines, while the CatiioUcs pray through Holy Mother Mar Juda Tadeo and the Uganda Martyrs.

12. Bad Spirits: There is a common imderstanding that the ill-will of the dead could result int sfrange spirits that would harshly attack the people, making them live abnormal lives. Chris tians in this case, pray purposely to cast such spirits (demons) out, while the fraditionalist would perform ritual cleansing ceremonies through respectable diviners to drive them away

13. Veneration: Both parties do fear and respect their ancestors as a way of retaining them i good memory. They constmct for them memorable stmctures like shrines and even nam their children after them, to demonstrate their unending life.

14. Impartial Eternity: The African traditional belief has a similarity with the Christian faith oi the aspect of a universal etemity. They agree that life after death is being prepared for ever) one without any discrimination. As long as one remains morally acceptable to his faith, th( racial, social, cultural, financial and political aspects do not count.

he Differences

The Way: Christianity specifies a single way to get a better unending Ufe, as faith in Jesus. Any other way is said to lead to condemnation. The traditional beUefs on the other hand recognise many other loyalties through which mankind could attain unending life.

Baptism of Repentance: Unlike the Afiican traditional beUef, the Christian faith urges its followers to take up the baptism of repentance, in which they are to abandon evil and take up God's righteous ways. Baptism gives them the assurance to have their unending life with God.

Recorded Names: Unlike the Afiican traditional belief, the Christian faith is said to have an accurate record of names of all the people destined to go to heaven. Rev. 21:27.

Cause of Death: Traditional Afiicans tend to personaUse the cause of an individual's death, to the point of blaming his death to his inability to fulfil some responsibilities. On the contrary, Christianity explains the cause of death, resulting from God's divine will entirely.

Departure: Traditional Afiicans believed that the spirits of the dead depart from the earthly world progressively (in stages). First, the lingering spirit around the homestead is sent a way honourably in a funeral ceremony. He then becomes an ancesfral spirit. When those who knew him physically also die, he then enters the world of the spirits permanently. Christianity on the other hand maintains that, one joins the spiritual world just immediately after his death.

Sacred Places: The fraditionaUsts believed that some sfrange and hostile spirits could exist in quiet and isolated places like forests, hills and unoccupied houses. Such places were there¬fore feared and avoided as sacred. On the confrary, the Christian faith has no respect for such places as sacred, instead they cast spirits away from where they are known to be. For example, the original site of Rubaga Miracle Cenfre was said to have first been occupied by sfrange spirits, which Pastor Kayanja himself cast out and occupied the house.

FamUy Member: Unlike Christianity, the Afiican fraditional belief maintained that the dead continued to have a harmonious relationship with the family members still living. They freely identified with the dead in their conversations, ritual ceremonies and prayers, as though they were close to them, as living members in the family.

Personal Belongings: African fraditionaUsts had also maintained that, material possessions were necessary for one's better unending life. That is why it became a custom to bury the dead with some of their favourite belongings say, ornaments, spears, tools, money etc. Christianity on the other hand, considers unending life as a spiritual affair having nothing to do with one's material possessions.

Moral Influence: The African fraditionaUsts had regarded the spirits of the dead as the up¬holders and the guardians of the moral standards of the community. Christianity on the other hand, attaches the moral influence entirely on the work of the Holy Spirit.

. Pay Visitations: Unlike Christianity, the Afiican fraditional belief had considered the dead to appear to some close relatives. The visits were said to occur in form of dreams, visions, thoughts and getting possessed in case they had to pass on an important message.

. Consultations: The African fraditionaUsts would consult the dead on any major decision about to be made. Their advice and instructions on confroversial and sensitive matters were highly valued. This is never the case in the Christian faith.

12. Re incarnation: This was the African traditional belief, which referred to partial rebirth. The dead was said to be reborn in children or grand children, with whom they had similar physical characteristics and personality. Christianity on the contrary believes that, God in His richness of creativity continues to create more other different people in this world.

13. Resurrection: Christianity finds its hope for unending life in the idea of resurrection. In John 11:25 Jesus had assured His followers that even though they die, they shall yet live in His resurrection. The concept of resurrection is indeed strange in the African traditional belief

14. Judgement Day: Christianity believes in the judgement day, in which Jesus is set to retum to the earth to judge both the living and the dead. This day is said to be the last day of this world. The African fraditionaUsts on the other hand, believed that an individual was judged by the

. fraditional customs of his culture and had to reform before he died. So they had no specified time for judgement.

15. Heaven and Hell: The concept of heaven and hell for people's unending life was never taught in fraditional belief Christianity on the other hand sfrongly emphasises heaven as a reward for the faithfiil and hell as a punishment for the disobedient.

Conclusion

While death remains the most painfiil experience man has had to bear in his lifetime, it often leaves him in agony and puzzled during the loss of his dear ones. The message of unending life is therefore the good news of hope to Man. This is because it explains death as a mere departure and not a complete withdrawal from life. It gives the assurance of life beyond death to each person, depending on one's response to the message. The choice is entirely Man's, to choose Life.

SUCCESS

The term success refers to the achievement of a desired goal. Success to one person may not necessarily be as valued as to another. This depends totally on the visions, priorities and goals one has set to achieve in a specified period of time. For example, passing the army recruitment test could be success to one person, while to another failing the test could be his success. Therefore the understanding of success could be said to vary from an individual to another.

SUCCESS IN THE PRESENT SITUATION

World over, people seek to have success in their lives no matter the cost it could take. They are always aware of the fact that, it is difficult to get to success but not impossible. That is why it is summarily said, " there are no gains without pains. "

How would people in modern times understand success?

Closeness to God: Whenever people are spiritually drawn closer to their creator God, they are said to have achieved success. This is because they get an assurance of reaching etemal life with God.

Good Marriage: Marriage partners, who discover that they can harmoniously live together in respect and love for each other, are said to have found the path of a successfiil marriage.

Child Bearing: Married people are said to have attained success when their marriage is gifted with children. This is because, the bearing of children acts as a physical blessing and approval of the marriage.

Loyal Children: ft is counted as a success to raise up morally upright children, who are obedient and respectfiil to their parents. This is because, they bring pride to their parents and the family as a whole.

Education: This has remained the undoubtedly basic measure for one's successfiil fiiture today. That is why, many parents would pay high fees for a better education, as long as it guarantees their children's success in good grades.

Employment: Success today is also determined by one's employment status. One is said to be the most successfiil in life when he gets a job, more so, a high placed one with a 'fat' salary.

Conditions of Work: It is counted as success for an individual to be granted better condi¬tions of work. Such conditions would include; medical care, transport services, loan facili¬ties, accommodation etc. These make the work easier and successfiil.

Order and Freedom: The citizens count the respect for the mle of law in a given country, as success. This is because, it promotes justice and the respect for human rights of people, and therefore gives them confidence and pride to live in a peacefiil country.

Gender Balance: Every positive step taken in establishing equality between men and women, is regarded as success by both parties. Many govemments today, have worked towards pro¬moting and protecting the interests of women who happen to be the usual victims of oppres¬sion by men.

10. Cultural Values: The observance of cultural obligations in a society is recognised as succ in social life. Traditionalists have always had a sense of pride to identity with their natil background. That is why the Karamajongs in their primitive livelihood, have a success storyf tell in as much as they get criticised for it by the rest of other Ugandans.

11. Human Life: Every effort made to sustain and prolong human life against any deadly dis is observed as success. For example, crusade against AIDS, immunisation campaigns, edv tion on nutritional values, child-mother care programs etc.

12. Material Wealth: Success is also attributed to the acquisition of riches, moreso, got through the right channels. For example, growing bank accounts, fancy houses, posh cars, la titles and other luxurious assets such as Flat TV Sets. This is because material wealth refle one's hard work.

13. Economic Development: When a country has had an increased quantity and quality oft socio- economic services she renders to her people, it is then said to have attained succ This could include industrial growth, improved roads, improved medical services and ot social services.

14. Good Governance: A good democratic leadership in the country is regarded as a success! the nation. The reason is because, it ensures a favourable political climate for the people I freely enjoy their fundamental human rights.

Account for the hindrances to success today

This refers to the setbacks that deny people to enjoy success. They are then regarded as faih just because of the following setbacks in their lives:

1. Family Neglect: Since most parents today have got frill time jobs, they are left with ve little time to attend to the affairs of their families. This deprives such families the parent love, care and protection they would otherwise enjoy from their parents.

2. Marital Unfaithfulness: The abuse of the marriage vows by the married partners themselve obviously denies them the opportunity to have a successful marriage institution. As a resul^ many suffer marriage instabilities and the consequencies that follow.

3. Abused Women's Rights: The abuse of women's rights for being disadvantaged, deny then the opportunity to explore fully their potentials in shaping their success.

4. ChUd Abuse: Little concem has been shown by those responsible to promote the rights of t voiceless child, who is shamelessly abused. This hinders the children the chance to hav^ normal growth both mentally and socially as successful members of society.

5. Rape: Lustful men who forcefully have sex with women or girls, do abuse their right > consent (acceptance) and therefore rob them of the confidence they would need to pursue i successful life. They are left behind battling with psychological frauma and shame to handl^ the unwanted child and the possibility of having acquired the HIV vims (AIDS)

6. Abortion: The young girls who deliberately terminate their unwanted pregnancies, could en up permanently barren, and live with the lasting condenmation for killing life.

7. Commercialised Justice: In situations where the rich in society use their money to influ¬ence the rule of justice to be in their favour, stand as a disadvantage to the poor who can not afford such means on the other hand.

8. Corruption: The misuse of public facilities for personal enrichment by some authorities, has been a great hindrance to the success of the rest of the people. The services intended to enrich many others are instead diverted to enrich a few selfish people.

9. Sectarianism: The discrimination of people in respect to their backgrounds, could also hinder the success of the merited people who have not been favoured.

10. Bullying: It is a common practice in Secondary Schools to subject new comers to suffering and torture. The tense environment deprives the potentially competent students from suc¬ceeding in their academic pursuits, thereby causing them to fail in life.

11. Demoralised Workers: In situations where workers are denied better terms of work, their efforts to reach the targets of their work gets paralysed. This is when the workers are paid less than their input, poor working environment, delayed payments etc.

12. Heavy Taxation: When the state imposes an unfair tax to the citizens it could hinder the progress of their businesses. This is because a heavy tax reduces one's operation capital and could as well discourage the morale of workers who later carry home a reduced salary.-

13. Cultural Rigidities: There are some traditional rituals practiced in certain societies and yet they have remained hindrances to successfiil lives of such people. These rituals include forced marriages among the Karimajongs, genital mutilation (female circumcision) among the Sebei, teeth-plucking among the Lugbara women, incest among the Hima ethnic etc.

14. Political Harassment: When the state uses its power to arrest and jail any one opposed to the acceptable political line, they hinder the citizen's intention to successfully influenc\*e the affairs of their country freely without fear. People of all kinds of opinions have an important part to play in the democratisation process of a country.

15. Civil Wars: Leaders, who use military means to settle conflicts, cause a hindrance to the success of peace initiatives. This is because during wartime, all the money is spent on ammu¬nitions, social institutions get closed, infrastructures get disrupted, property is lost and above all people lose lives.

SUCCESS IN AFRICAN TRADITIONAL SOCIETY

The desired goals for the African fraditional society were all aimed at bringing about success. This had to be reflected in the following aspects of life:

1. Divine Relationship: A good relationship with God would lead to success in the traditional Afiica. This is because loyalty to God was an assurance for God's blessings.

2. Ancestral Spirits: Loyalty to the spirits of the departed relatives was said to bring success. That is why they sfrictly obeyed the instructions given in the Wills of the dead.

3. Traditional Values: Faithfiilness to the observance of the cultural values had reflected people's identity with their culture. This gave them pride in themselves and a sense of belonging. That is why the respect for the fraditional customs was counted as success.

4. Marriage: In African fraditional setting, marriage was a physical demonsfration of one' maturity to live an independent life. Therefore, to find a suitable marriage partner for a happj marriage was itself a success.

5. Many Wives: A polygamous marriage, in which one had more than one wife was said to derivi prestige. This was because, the husband would enjoy the loyalty of his wives, their labour ai well as the public image that he could effectively support a big family, that is why marriage o many wives was counted as a success.

6. Many Children: Children were greatly valued in Afiican traditional life. In fact a marriag that produced many children was said to have better chances of expanding the clan which wa a desirable thing.

7. Informal Education: One was counted as successful in life if he had undergone the fradi tional instruction scheme. Through this arrangement, the elders, aunts and grand parents wouli pass on vital information regarding the livelihood of an adult Afiican person, who lives a sue cessfiil life.

8. Moral Children: A family that raised morally upright children was considered as a success fill one. Such children feared and respected their elders were helpful to parents, loved peopl and always ready to listen and leam.

9. Initiation Rites: These are customs that infroduced a growing young African, into new stage and experiences of adult life. For example, circumcision is for Bagishu, Sabiny and Bakonzo body tattooing is for Lugbara, while clitoris pulling 'Kukyalira nsiko' is for Baganda. T< accomplish an initiation rite was considered a success.

10. Blood Bond: In case some individuals or families had established blood pact rite 'omukago' they would be counted as successful when they honoured the pact for life. This is because, i infroduced peace, love and unity among those involved.

11. Social Friendship: One had a successful life if he was social and easily made friends in hi neighbourhood and the community at large. It was from friends that he obtained the secret o success.

12. Acquiring Land: Securing land for the settlement of the family was a great success. It faciU tated crop and animal rearing, foundation for family house, burial grounds etc.

13. Material Wealth: In Afiican fraditional society, wealth was a sure sign for one's success] These would include large herds of cattle, sheep, goats, chicken, houses etc. Wealth wouk win reputation to an individual.

14. Good Harvest: Success was also attiibuted to a family, which made a good harvest of food This ensured food security for the family members even in times of famine.

15. Heroism: This is an outstanding performance of something by an individual for the weU being of his community. For example, if he killed a Uon that had invaded a village he would b< said to have attained success for the bravery act and sacrifice taken. He was later praised ai their Hero.

16. War Victory: The general community would celebrate as success achieved, when their army fought back an enemy that had wished to attack the community. This is because; victory in war brought pride in one's national identity and guaranteed security against loss of lives as well as children and women abductions.

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SUCCESS IN THE CHURCH HISTORY

rhroughout the history of the early church. This growing instruction had surprisingly achieved lumerous successes against the hostile environment that had threatened her goals. The church vent ahead to enjoy successes in both the spiritual and the physical aspects, despite, the terrible )ersecutions and death that Christians had to suffer.

Examine the successes that the church attained in the early church history.

[. Spread Christianity: The church had successfiilly preached the Gospel of Jesus Christ to all the people near and far. Both Jews and the Gentiles came to leam of the good news of salva¬tion in Jesus Christ.

I. Many Converts: The Gospel was not only preached, but it produced results in which many non-believers got converted to Christianity. They heard and saw the miraculous powers of the Gospel and choose to take up Jesus Christ as their lord and saviour.

5. Baptism: The practice of baptising every person who had got converted into the Christian faith had got firmly rooted in the church. To-date, baptism is highly regarded as a special sacrament in Christianity. This is because it symbolises for spiritual cleansing and God's identity upon His own. ^

\. Fellowship: The churches then, had established strong fellowships that commanded every Christian's loyalty. It was a time for all Christians to gather in order to share experiences and challenges in life.

5. Founding Churches: Many other churches were started in all places where Christians lived. The church buildings were recognised as the holy places of God from where He was wor¬shipped, praised and prayed to.

6. Scripture Study: The church had successfully made God's secrets in His word made known to Christians through regular studies of the word. This strengthened their faith.

^. Writing Epistles: The Apostles' involvement in the work of writing spiritually encouraging [ letters to the young churches, proved a successful venture. The remote churches that had been [ terrified by persecutions had found support in the epistles, which conveyed sfrong messages of spiritual encouragement.

I. Communing with God: The church had taught Christians the effective way of relating with God in their Lives. In this way, they leamt how to pray and worship the creator.

. Indigenous Leadership: The church was able to impart leadership skills, which enabled them to manage challenges of their social responsibilities as good leaders. The leadership skills were of help in managing their local schools and hospitals.

0. Decampaigned Slavery: The church was able to arouse a positive conscience towards the problem of slavery. The slaves needed their freedom. Indeed the church set an exemplary move, to free all the slaves under her charge.

1. Bridge Builders: The church has been instmmental in fostering unity among people from different social and cultural backgrounds. This was shown in the institutions it put in place to serve the community, which were non-discriminative e.g. public schools, vocational institu¬tions, hospitals etc.

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12. Charitable Works: The church had successfully provided material support to the poor d the helpless. This assistance was in form of alms, donations and selfless service.

13. Health Improvement: The church had contributed in raising the health standards of the gei eral community, by introducing health centres and hospitals in all the church missions.

14. Educational Support: The church was successful in establishing formal education in tl local communities. Many church founded schools helped in combating ignorance and ill! eracy. For example. King's College Buddo, St. Mary's Kisubi, Gayaza High School, St. Mary Namagungaetc.

What would be considered as failures of the church in her early history?

Like any other institution, the church was bound to make mistakes along the way, which wou otherwise be interpreted as her failures. Several of such mistakes include the following:

1. Harsh God: God was presented as a cruel judge who was eager to punish sinners. This ther fore had created fear and panic among believers, which was wrong. This is because it po frayed God with a wrong image.

2. Emphasised Hell: In the course of preaching the Gospel, hell was often stressed, so that tl hearers would be scared into believing. This distorted the positive purpose of inviting peop to a God of love.

3. Charismatic Gifts: Trouble had started when those with the gifts of the holy spirit had boasti over others, for being more spiritual than those without the gifts. It started off spiritual pri( and arrogance in the church, thereby threatening to hamper the work of the church.

4. Restrictive Religion: The early church had portrayed Christianity as a prohibitive religio This was because of the predominance of the "don'ts" in their teachings. As a result, this ma( the Christian faith lose its touch with the real life mankind lives.

5. Unbalanced Ministry: There was the failure to strike a perfect balance between the spiritu things and the material things. The church had strongly emphasised the spiritual matters ai ignored to show interest in the physical affairs of this world. This was wrong because, denied the church a good understanding of real life on earth.

6. Unintellectual Presentation: The lack of education by the Apostles and most young belie ers had rendered their cause to present the Gospel to the educated society of the Greeks as very difficult one. It was only an intellectual message that would appeal to the highly educati society of the Greek Philosophers.

7. Indoor Confinement: The Monks and the Nuns of the early church were never exposed to ti outside life, as they were totally confined in monasteries. So with time, the church was unab to address satisfactorily the challenges of life that people continued to face in the outsii world.

8. Disunity: In the church of Corinth, there arose a problem of disunity amongst Christiar They were divided over the leadership of some key personalities within the church. The were Peter, Paul, Apollos and Christ. Paul in his letter to this church had warned that ti disunity was failing the purpose of the Gospel.

9. Women's Position: The early church had given an insignificant place to women in the work of God. This was wrong because, before God both men and women were all equal.

10. Children's Position: The early church had given an insignificant attention to the children's place before God. Little effort was made to attract the children to the church and less oppor¬tunity was therefore availed for the children to serve God. This was a failure, for Jesus Him¬self had made a deliberate effort to invite children to Himself.

11. Intermarriage: Many Christians in the life of the early church had got involved in unwanted intermarriages. They had been united with non-believers in marriages. As a result, quarrels, fights and instabilities became common in such marriages.

12. Despised Culture: It was not logical for the church to spread the gospel in foreign lands and condemn the cultures of the natives as evil. A move to adopt Christianity in the local cultures would be a sure way to win the natives over.

13. The Slaves: There are some Christians in the church that had freely continued to own slaves, without the objection of the church as an institution. They had disguised as assisting them in their spiritual growth and material support, yet they had harshly treated them. This had set a wrong image of the church. ,

14. Colonialism: The church had failed, by associating herself with the bad system of colonial¬ism in the event of introducing the Gospel to many parts of Africa. This is because, colonial¬ism had subjected to the people of Africa all sorts of exploitation and suffering.

15. Material Greed: At some point in her history, the church had tumed away from her set goals as she got busied up in material possessions. For example Monks and Nuns in Northern Afiica had to compromise their vow of poverty and fully got involved in the money-making ventures.

THE BIBLICAL TEACHING ON SUCCESS

jFrom the Holy Scriptures, it is evident that God intends to lead every man to a successful life. This is reflected in both the Old Testament and the New Testament in several spiritual aspects.

The Old Testament

1. The Creation: In Gen. 2, God had finally come to an end of the busy task of creation. Since God Himself had declared that, "It was all good" after the exercise, indicated that creation was a success.

I. Subdue Earth: Following man's creation, he was given an opportunity to subdue (develop) the earth for his survival in Gen. 1:28. This means that, man would work out his successful life by developing the earth in his work.

I. Israel's Liberation: God had established success for all Israelites through their liberation from the bondage of slavery in Egypt. This helped to ftilfil the promises of success that God had made to them through their Grand Father Abraham.

k Conquered Nations: As long as God was with Israel, she had continued to see victory over nations that were larger and sfronger than her

5. Monotheism: The behef in only one true God had strongly been emphasised as the basis i Israel's success through out the Old Testament. That is why in every covenant God made wi Israel, loyalty to one true God had been emphasised, Deut. 8-13.

6. Circumcision: Every male Israelite was meant to bear a physical sign of identity meant God's successful people He had chosen. Gen. 17:12. All Abraham's descendants were tol circumcised as a result, if they were to see success in their lives.

7. Decalogue: Obedience to the Ten Commandments that God had handed over to Moses, wa meant to be observed if success was to be realised.

8. Sabbath Day: Success was guaranteed to the people who honoured the rules that governed tl Sabbath day. It was a day that God had set aside as a holy one to worship Him Ex. 31:12. .

9. Acceptable Sacrifices: For success to be achieved, all Israelites had to present a living sacii fice on the altar for God. Such sacrifices had to be male animals without any defects lik lameness, blindness and being sickly, if they were to be acceptable.

10. Pilgrimages: Spiritual journeys made to God's sacred places would determine both the spin tual and physical success of individual Israelites and their families. Most notable was tin annual visit to the Jerusalem Temple, that attracted thousands of Israelites each year fron where petitions fore success were made.

11. Elijah's Contest: Prophet Elijah had attained success in proving to the Israelites who the tm God was. At mount Carmel, the contest was between Prophet Elijah and the 450 Baal proph ets, who had insisted that Baal was the true God. So, the true God was supposed to answer thi call of his servants with fire, which Elijah's God did.

12. Humility: Israel as a nation, had realised the highest level of success through the humble an< leadership of King David. In humility, David the young boy was able to overcome and indee( killed the proud giant, commander of the Philistines, Goliath. Even as a king he remaine< humble, quicj^ to repent of his evil, which tumed Israel into a successful nation.

13. Divine Wisdom: God had granted His wisdom to king Solomon, with which he led Israel to success, Ikings 4: 30. He spoke 3,000 proverbs and 1,005 songs that enriched the culture o Israel with success. This divine wisdom, had successfiilly won Israel fame abroad, since lead-i ers of all nations would come to Israel to listen to Solomon's wisdom as he expertly described the various plants, birds and animal life.

14. Child Bearing: Abraham's wife Sarah, together with Hannah, the wife of Elkanah, had counted it a great success to finally get their own children in Gen. 21:6 and ISam 1:20 respectively. This had come after their long prayers to get children of their own.

Account for the successes that Moses brought to the people of Israel

In human understanding, Moses seems to have reached a level of failure after he was chased out of the Egyptian royal family, on leaming that he was a Jew. However, in the spiritual sense, this was simply the beginning of introducing Israel to real success, a community that had all along lived at the bottom of failure. The following were the successes that Moses introduced:

1. God's Voice: Moses had offered himself to introduce the long awaited God's voice to the people of Israel. This voice was an answer to the cries of the suffering Israelites under the Egyptian slavery.

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2. Liberator: He had personally given himself up and went back to Egypt to liberate the Israel¬ites, which was a risk of his life. He physically led the exodus of Israelites from Egypt to Canaan, the Promised Land.

3. God's Presence: Moses was able to prove to the Israelites that God lives among His own. God's direct involvement in the problems that challenged Israelites together with Moses had practically proved this.

4. Mediator: He acted as the chief messenger of God who always mediated between Him and His people. Through Moses, they had got an easy access to God.

5. God's Power: Moses' acceptance to be used by God, had enabled Israel to witness God's power of success. By the use of the ten plagues, the Egyptian Pharaoh had to let the Israelites to go for their freedom.

6. New Covenant: Moses was successfiil in bringing Israel before her God, so as to seal a cov¬enant relationship with their liberator. Under this covenant, Israel was to remain committed to God alone, if they were to realise success in their lives.

7. Law Giver: Moses had successfiilly tumed Israel into a law-abiding community, as he infro¬duced the Ten Commandments (Decalogue) to Israel. The Ten Commandments were their guiding factor to succeed in life.

8. Holy Lifestyle: Moses was successfiil in infroducing a life that was God fearing among the Israelites. They had known through Moses what pleased God, which would help them to live righteous lives that glorify God.

9. Priesthood: Moses had successfully played the role ofachiefpriest in Israel. In this, he was able to lead sacrificial ceremonies, national prayers and repentance in Israel.

10. Prophetic Role: Moses had successfully played the role of a prophet of the Israelite com¬munity. As a prophet he managed to guide Israel to walk in the ways of God.

11. Chief Celebrant: He had successfiilly infroduced a new culture of celebrating of great days like Passover, atonement day etc. marked on the Israelite calendar.

12. Shepherd: Moses had successfiilly porfrayed himself as a father and foimder of the Israelite nation. He was their great shoulder to lean on while in times of frouble, when they were thirsty and hungry in the wildemess, they approached him and he prayed for water and manna, which God availed.

13. Chief Judge: He ably established the mle of justice in the Israelite community as a judge. Ruling in God's justice without fear or favour, Moses had successfully put in place at judicial system, which was independent in settling disputes and conflicts among the Israelites.

14. MUitary Campaign: Given the military skills and quality commanding of the army, Moses had successfully beaten off all the enemies of Israel. He defeated armies of the Canaanites and the Amelekites in fierce battles, forcing them out of Canaan, the Promised Land.

15. Nation Maker: Moses had succeeded in mobilising all the twelve tribes of Israel to identify themselves as one family. He inspired them to love themselves as a nation, which forged imity among tliem for quite a long time. At Mt. Sinai, he had gathered Israelites together as a nation before Goci.

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The New Testament

1. Origin of Success: Jesus is shown as the only available source of true and everlasting su cess, John 3:15. Therefore, anyone who believes in Jesus is said to enjoy genuine success

2. Jesus' Words: Obedience to the teachings of Jesus Christ is said to eam success to the b liever in John 5:24. Besides, Jesus' beatitudes, which teach about the virtues of life in Mathe 25:3-12 represents the standard measure for the believer's successful moral uprightness.

3. Universal: Success intended for every one without any discrimination. It is both for the Jew and the Gentiles, men and women, the rich and the poor etc. Eph.6:8

4. Loyalty: It was a result of Jesus' loyalty to the Father's will, that He easily achieved success Although He was God's son. He never compromised His dedication to serve the Father, Johi 4:34.

5. Developing Talents: Jesus had encouraged the use of talents in work, in an effort to live successful life Mathew, 25:14-30. In the same light. He condemned those who do not care t< discover and develop their talents.

6. Quality Efforts: In Luke 6:48 Jesus had stressed that, for any one to achieve success, goo< and quality work had to be put in place. He attacks those who just do work for the sake of i without minding about its quality outcome.

7. Hard Work: Through hard work, Paul had stressed that Man would eam his "daily bread" which are the essentials of human survival II Thes 3:12. It is the attainment of the basic needs of Man that determine his success.

8. Discipline: There is the teaching that, a high degree of discipline brings success. In 2Tim 2; 3-6, Paul had stressed to Timothy his young disciple, never to compromise the principle of discipline in his work, just like the successful soldiers and the athletes do.

9. Double Ministry: Jesus' success is viewed in two dimensions. He had balanced the physical demands of His work as well as the spiritual ones, which gave him total success.

10. Team Spirit: In ICor. 12:1-3, Paul had counted the successes of the Christian community on' the individual contributions of believers. He stressed that, the Christian community is like one body, with each part having a significant role to play to attain a success story for the whole body as a team.

11. Charitable Works: According to Mathew 25: 35, 36, Jesus had counted success on such Christians who extend support to the needy. Jesus promised tme success to those who feed the hungry, dress the naked, comfort the lonely, pray for the sick and visit those in prison.

12. Rewarding: Paul had pointed out in 1 Cor 3:8 that God's work cams success to those who get involved in it. God takes into account of all the effort Christians put in building His Kingdom.

13. Worldly Pleasures: From the discussion that Jesus had with the rich young man in Mark 10:17-23, it comes out clearly that the love for worldly riches could in the end become a barrier in the way of a greater success. It is God and people that really matter in leading to success, but not material things.

14. Resurrection: Jesus assures His followers in John 11:25, of hope for resurrection even when they die. In Jesus therefore, they find a lifetime success to live once again in etemity.

15. God's Glory: Paul emphasises that, whatever success a Christian achieves should be able to give God His glory, in ICor 10:31. This means that the ways used to get success should be compatible with the Gospel message.

"The life of Jesus was not a success story, yet it was a triumph"

How was this possible?

The question points at the challenges that Jesus, as a man on earth, had to encounter in His minis-\ try. In the human understanding, these are sometimes considered as His failures. This line of I thought however, gets challenged by the deeper tmth that all the miseries that Jesus had to go I through, resulted into His successes instead. That is why we have to identify first the presumed [ failures and then later the successes achieved.

\jesus\* presumed failures

j 1. Poor Background: Jesus, who was bom in a Kraal of cattle, hailed from a low family back¬ground with nothing to boast of The family had actually to survive on the megre eamings of Joseph the carpenter.

[2. His Baptism: Many people interpret Jesus' baptism as an acceptance that He was equally a sinner like any other man, which would be a failure to Him. This is because in baptism, one was said to be seeking God's forgiveness and cleansing of one's sinful nature.

[3. Tempted: Like any other man who is bound to fail, Jesus was approached by the devil to be tempted. This put Jesus in a possible situation of failing, since the devil ought to have known that the Son of God was above his temptations.

Associate of Sinners: Jesus would easily get on with sinners who were failures in life to the surprise of even the religious leaders. He associated with tax collectors, prostitutes, and the cursed even declared sinners His friends. He would therefore be taken as a sinner too.

Weak Disciples: The disciples' low level of understanding about Jesus' teachings had ren¬dered the Gospel a failure itself Although Jesus had always lived with the disciples, their lack of faith had fiirther porfrayed Jesus as a failed man in His goals.

Denied Honour: Jesus had referred to Himself as a prophet with no honour in His hometowii. His villagemates had known Him as a mere carpenter and therefore they chose to deny Him the respect any successful man would otherwise enjoy.

Servanthood: Jesus is given in the Gospels as one who had come to serve man than to be served. This could be porfrayed as Jesus who had failed to be served as any other successful king, and instead carried the burden of Servanthood Himself

Called Mad: At one time, Jesus' family members could not understand why He had decided to abandon eating food and chose to preach instead. They rebuked Him as being out of His mind and therefore mad. This was an insult befitting a man of failure.

9. Lost Temper: When Jesus lost His temper in the Temple, He had portrayed Himself as a failure of self-control. In Mark 11:15, He became violent as He beat men, broke tables and caused confusion.

10. Despised: The residents of Bethany had in their strongest terms, despised Jesus the Nazarene as unworthy to get the armointment of an expensive perfiime. Their move to consider it a waste of the perfume for a person of Jesus' character could be interpreted as owing to His failures.

11. Betrayed: Jesus is known to have been betrayed by one of His own, Judas Escariot. The fact that it was one of His disciples to cause this betrayal could imply that Jesus had failed to detect a possible plot against him that began in His own team.

12. Arrested: Since Jesus could not use His renowned miraculous powers to escape from the arrest, revealed His human failures. That is why Judas Escariot had to commit suicide, on leaming that Jesus had failed to escape as expected.

13. Harslily Treated: Jesus was later badly freated as a criminal, an act that porfrayed him as a failure. He was mocked, insulted, beaten and spat at, which never befitted a successful Son of God. They called Him the king of Jews who could not save Himself from the cross.

14. Disowned: Like any other man experiencing failure in life, Jesus had been forsaken by both His Father and the disciples at His darkest hour, Mark 15:34 and 14:50. Even Peter the chief disciple, had to disown Him three times, despite his promises never to desert Him.

15. Crucified: Finally, Jesus had to face a nasty death of cmcifixion. The death of hanging on the cross was fit for criminals associated with failures in life.

Jesus' Successes

1. God as Priority: Through out His life, Jesus had succeeded in demonsfrating God's first place in His Jjfe. He never got involved in any work before seeking the will of the Father through prayer

2. God's Love: Jesus had successfiilly expressed the love God has for every man. He did this by offering His life for man's salvation and the performance of healing miracles.

3. God's ChUdren: In His ministry, Jesus had succeeded in establishing a unique relationship between God and His people. No longer will they be called sinners but children of God, if they believed.

4. Peacemaker: He ably acted as a bridge builder between conflict-parties so that they would reach a peacefiil settlement. He gave peace to the tax collectors, prostitutes and the lonely who were froubled.

5. Resisted Temptations: Jesus had successfully defeated the Devil's planned moves to tempt Him, Mark 1:13. He did this by using His good knowledge of the scriptures.

6. Universal Success: Jesus' ministry had brought success to every mankind in the world. That is why He never discriminated nor favoured some people against others. In other words. He had successfiilly presented Himself as a universal Messiah.

|7. Incorruptible: Jesus as a successful and obedient servant of God, served and lived as a prin¬cipled man. In Matt.20: 20, He refused to compromise with the request of the mother of James and John to let her sons sit next to Him in heaven. Jesus knew that it takes a principled man to get success.

Helpful: The heart of feeling for those in need, had played a big role in moving Him to touch the problems of people's souls and bodies. This easily won Him success in His mission as a result.

Loved Enemies: Jesus had successfully won to Himself those who hated and critised Him, through loving them instead. That is why He prayed to the Father that He forgives those who plotted to have Him crucified.

jiO. Humility: Although Jesus had all the authority, He chose to live a humble Ufe in order to find success in His earthly work. Through this, people found Him easy to approach and leam from Him, which was His success.

|l. Team Work: Jesus, together with His Disciples had a sfrong relationship that made them work together as a team. It was this joint effort that enabled them achieve their desired goals.

|2.Good Shepherd: Because of His good qualities of a leader Jesus was aWe to know people's needs, see people's plight and hear the cries. Given such able leadership, Jesus had success¬fully demonstrated as a good shepherd for the church.

. Sabbath Day: Jesus had successfully put right the way the Sabbath day was to be celebrated meaningfully. The observance of Sabbath had to reflect a successfiil Christian life and not a stmggling one, as the religious leaders had originally shown.

.Children's Rights: Jesus had achieved success for the children, when He strongly defended their rights to freely enjoy God's presence as well. No society in this world could achieve lasting success when her young generation is abused and denied respect.

.Women's role: Jesus had succeeded in highUghting the potential role women have in contrib¬uting to the establishment of God's kingdom. This appreciation and recognition of their ef¬forts had to inspire women to equally aim at success in their work.

.Marriage Institution: Jesus' firm stand to protect marriage as an institution had made Him the necessary third partner in every marriage that would be successful. He had insisted that marriage was a permanent union never to be discontinued.

.Defeated Satan: Jesus had successfiilly brought the end of Satan's kingdom that had master¬minded the failure of man. In His death and resurrection, man would realise His success against death.

.Finished Work: Lastly, Jesus had successfully come to the end of the work assigned to Him. I He had accomplished all His desired goals. That is why on the cross He declared that, is tfinished", which means His mission was a success.

Compare and contrast the traditional African understanding of success with

that of Jesus' teaching

It is important here to point out the similarities and differences between the traditional Afrio view and Jesus' teaching on success.

The similarities

1. Divine Relationship: In both cases, a good relationship with God the creator is considere to be success. This is because, loyalty to God is said to result into blessings.

2. Initiation: Both teachings present an initiation ceremony for any of its followers to underg< in order to have the desired success. While the traditionalists present initiation rituals fi adulthood, Jesus presents the sacrament of Baptism.

3. Prayer: They both rely on prayerful life in order to achieve success in any aspect of lifi Through prayers they presented their needs to the almighty God.

4. Forgiveness: Since they both teach that sin separates man from God, they therefor emphasised the need to seek the repentance of sin. In both cases, the wrong doer confesse his evil, before he is blessed with success.

5. Resist Temptation: In both cases, one has got to prove his loyalty to God, by resisting th temptation of doing evil. It is the discipline of self-control that earns him the desired success

6. Evil Spirits: They both present a warning of the existence of the evil spirits that work agains the success of people. That is why the traditionalists go to a diviner to silence them, as Jesu would cast them out.

7. Thanksgiving: They both stress that, any success attained by an individual has got to b responded with thanksgiving. This is done by presenting an offer for sacrifice in the Afiicai tradition, while in Jesus' teaching the offer is given for church work.

8. Universality: There is a similar understanding that success is meant to be for every one wh( aims at achieving it without discrimination.

9. Hard Work: Both the African fraditionaUsts and Jesus himself had believed in hard work ai one of the assured ways to get success. There is no laziness tolerated in both cases.

10. Team Work: While communal work was most favoured among the Afiican fraditionaUsts Jesus had empasised work rendered as one family with love. So, the stress here is a join effort in both cases.

11. Developed Talents: Success is said to be achieved through the use of developed talents. They both consider discovering every person's talent and develop it for successful use in life.

12. Leisure Respect: Like Jesus, the African fraditionaUsts always recognised the time for lei¬sure so as to achieve success in work. This was because, leisure enabled an individual to rest and restore the lost energy for improved work.

13. Harmony: They both give the view that, success can easily be achieved in a friendly and peaceful atmosphere. That is why the fraditionaUsts endeavoured to settle disputes in their communities, and Jesus sfressed the spirit of reconciliation and not to judge others.

14. Marriage: Both had maintained that a good and stable marriage was itself a success to the marriage partners, for it was the foundation for successful life. That is why they never sup¬ported any possibilities of marriage breakage.

15. Children: Lastly, both the African fraditional view and Jesus' teaching consider the success of the future generation to rely on the success of children. That is why the traditionalists laboured to educate their children on their cultural values, and Jesus on the other hand sfressed the importance of respecting children's rights.

he differences

\ Through Christ: While Jesus maintains that through Him alone, would man be able to attain everlasting success. The African view considers loyalty to the traditional customs as the basis for success.

, Holy Spirit: Jesus teaches that the Holy Spirit guides the believers to success. The fradi¬tional Africans on the other hand, were led to success by the advice and counseling of the elders.

, God's Will: Jesus makes an emphasis on following the Father's will in order to find success. ; However, the fraditionaUsts maintain that serving the call of the general ca^mmunity would guarantee success.

Ancestors: There is general belief in fraditional Africa, that the departed relatives continued to play a big role in the success of the living. Jesus' teaching instead makes no mention of the positive role of the ancestors towards success.

, Losing Life: According to Jesus, one gains success when he is wiUing to give up his very own life. This is about self-sacrifice to the point of death. To the traditionalists, one would not easily think of giving up human life just for success.

, Endurance: Jesus had taught that for anyone to succeed, it would sometimes take endurance (Long suffering). Any level of pain and suffering to this degree was neither tolerated nor related to success in African fraditional view on the other hand.

Faith: The hope for things both seen and not seen was the basis for a Christian's success f according to Jesus. Success in fraditional Afiica mainly depended on the physical things seen and touched.

Women's Respect: Jesus proves the important role women have in contributing towards suc¬cess to the human life. In fraditional African setting, a woman's confribution to society was given an insignificant position.

, Polygamous Marriage: The traditional Afiican teaching, gives a high place of success to an individual with a polygamous marriage. Such a man was said to enjoy prestige and influence. \ Jesus on the other hand, stresses the need to have a monogamous marriage for success.

). Material Wealth: In fraditional Africa, success could be measured by one's accumulation of material possessions. Jesus instead looks at the worldly riches accumulated on selfish grounds as mere grass, which is fresh in the morning and in the evening withers.

11. Public Show: While the traditional Afiicans ft)und pride and pleasure in declaring publi the successes they had attained, Jesus' teaching instead stressed that one's success was meant for showing oflFpublicly to seek praise. The traditionalists did it in search of recog tion as heroes, while in Christianity it is a private matter between the individual and God.

12. Resurrection: Jesus' death on the cross and His resurrection, had become the starting p( of mankind's success. Jesus taught that in it man had found his salvation. No Afiican tn tionalist could attach a success of this kind, to a death that humiliates someone as a crimii

13. Heaven: Finally, Christians find their entry into heaven as the biggest success ever to achieved. This differs from the Afiican fraditional view, where the departed continued to 1 in a spiritual world, somewhere unknown. They could be reborn through their grand childrei live on earth again as successfiil people, if they were upright.

Examine the successes that the Church in Uganda has attained

in the past Millennium?

1. Extended Gospel: The church has successfiilly used every means to preach the good news Jesus Christ to all people. This has infroduced a spiritual renewal in the morals of people.

2. Fellowship: The church has been instrumental in encouraging Christians to regularly me together as a family. In fellowships. Christians share experiences encourage each other prayers and it forges unity among the believers.

3. Bible Study: Christians have successfiilly been encouraged to read and relate their day-1 day life experiences with God's word. In this way, Christians have had their faith got rooted God's word. This has particularly been true with the bom again churches.

4. Bible Translation: The church of Uganda has ably supported the translation of the Engli Bible into afl the local languages in the country, through the efforts and skills of the Ugan( Bible society. This has brought God's word close to the people.

5. Sex Education: The church, through her organisations, has been instmmental in clarifyii about the false information on sex with the young people. In this, they have helped the adole cents to ably cope with the challenges of sex as they grow up.

6. Marriage Security: The church has shown concem for the survival of the marriage institi tion. It is in light of this, that the church has been supportive to the dynamic groups lil Mothers' Union, Fathers' Union and married clubs, through which they share experiences i marriage.

7. Children's Protection: The Catholic Church demonsfrated this in its support for the Hea( misfress of St. Mary's College Aboke Girls, Sister Rachele Fassera. In October 1996 she said to have made a risky attempt to pursue Joseph Kony's Lord's Resistance Arm}' rebel when 139 girls in her school were abducted. This move paid off, when she managed the resci at least 109 girls from a camp in southem Sudan.

>. Support Orphans: The church has successfully been the father and mother of the increasing number of orphans in the country as a result of civil wars and AIDS. Christian founded organisations like Africa Foundation Inc., World Vision and Compassion Intemational, have helped to shelter, feed, clothe and educate such orphans.

>. Support Women: The church has also been successfiil in advocating for women's fimdamen-tal rights. A woman's image and stand for her rights have been sfrengthened through dynamic groups like mothers' Union, married clubs, singles' clubs etc, organised by the church.

0. Support Youth: The church has ably managed to draw the youth of the modem times into the affairs of the church. Through dynamic groups like YMCA, YWC, Youth Alive etc. the young people have proved their position in serving God.

11. Social Services: The church has successfiilly helped to provide social services to remote regions. For example, many schools, health cenfres and income generating projects have all brought success to such places.

2. Charitable Services: The church has also been instmmental in extending success to the dis¬advantaged. Through church organisations like World Vision, Compassion Intemational, Ac¬tion Aid etc, food, water, clothing, education, medical care and accommodation have all been extended to the needy. \*

[ 3. Opposed Dictators: The church has successfully opposed dictatorial mlers who abuse people's rights. For example in 1976, Arch Bishop Janan Luwum together with other 20 Bishops had protested in the sfrongest terms Amin's dictatorial leadership.

14. Mobilising Agent: Today, the church has successfully acted as a mobilising body to co¬ordinate public programs from the Govemment. For example, elections in the country, AIDS awareness campaign, presidential visits etc. Kabaka's festivity etc. all get co-ordinated through the church.

15. Electronic Media: The church has successfully got its way into people's homes through the media, to deliver the Gospel. This has been as a result of the established Lighthouse Televi¬sion, Top Radio, Power FM, Impact Radio and Radio Maria through which successful Chris¬tian lifestyle get explained.

What are the current failures of the church?

1. Human Wisdom: There has been a general neglect of the guidance of the Holy Spfrit in the affairs of the church. Most of the church work has relied on the human mind, by setting up selected committees to resolve spiritual matters.

2. Neglect of Repentance: Many Christians have continued to live in sin with compromise. Even some church leaders themselves have failed to urge the Christians to repent, fearing that they would scare them away into other rival churches.

3. Baptism: The spiritual importance of the baptism sacrament has been reduced to yet another fashionable practice in some churches today. Some people undertake baptism simply to ac¬quire a foreign name.

4. Religious Rituals: There are many religious practices in some churches which are observe simply for the sake of it, but without much spiritual significance. Such practices have a litt impact on the day-to-day lives of the Christians. These include; memorised prayers, makin the cross-sign, reading the rosary etc.

5. Spiritual Gifts: The gifts of the Holy Spirit have been abused in some churches. They hav been used for showing off, which abuse the purpose for which they were meant to serve in til church. Such gifts include; speaking in tongues, spiritual insight (revelation), prophecy, sinj ing, worship etc.

6. Discrimination: The church today has a tendency of favouring a class of some people an disfavouring others. For example the rich and the influential people in society tend to attra( the concem of the church leaders than the poor and the disadvantaged.

7. Personal Grudges: In some churches, leaders have shamelessly used the church pulpits a platforms to voice their personal differences. This bad practice has undermined the fear an respect deserved for the glory and holiness in God's house.

8. Disunity: The church institution has suffered a lot of division than ever before. Christian belonging to one church have hated and attacked each other over worldly and minor diffei ences. Such disunity has left behind a weakened church.

9. Too Busy: There is too much activity in the church today that God is given little time. Tl prayer lives and the worshipping spirit of some church leaders have been weakened that the can hardly hold up the church with spiritual fire.

10. Church Funds: There has been the misuse of the church fimds by some church leaders. Th money intended to be used in God's work is instead diverted to meet personal interests, whic cripples the church work.

11. Materialism: There is a growing tendency of materialism in the church today. Some churc leaders have involved themselves in commercial deals that have to do with smuggling, in whic they deliberately dodge taxes imder the cover of importing church goods. The practice pain a bad picture of the church before the general public.

12. Sex Education: As a respectable institution, the church has not come out straight to present down to earth view on sex and condom use in light of the AIDS pandemic. This has left th church in a controversial position, since the youth aheady obtain negative views on sex an condom use.

13. Sexual Immorality: This evil has existed in some churches unchecked. Both the churc leaders and the Christians have in one way been involved in adultery and fomication, incest an homosexuality. For example, early May 2001, the AngUcan Church was shocked to leam th among its top leadership, retired Bishop Dr. Senyonjo of West Buganda Diocese, had fi support for the tendencies of homosexuality in Uganda.

14. Power Wrangles: The stmggle for influential positions in the church among leaders hi instead shown the institution's failures. Such leaders simply wish to use the church as a sprin board to get to positions of influence, money and fame.

Conclusion

hrough out the history of mankind, success has remained on top of the list of goals people set to chieve in life. The definition of success however, differs from one individual to another and onmiunity to conamunity. It all depends on cfrcumstantial factors existing like; people's tastes, eeds, fears and ambitions. Therefore, one's measure for success should never be imposed to latch with that of other people. It is said, "One man's meat is another man's poison However, 'hat is common to all people about success is the cost it takes. Dedication, determination and ndurance are the price it takes for one to distinguish himself with success. Explaining about access, many people have concluded that, " Crowns after cries" and "Gains after pains".

^ FAMILY LIFE

V

A family is the basic unit of society, where its members expect to be loved and accepted home. They expect a family to fulfil several important functions for their well-being in socie although the functions may vary from one culture to another.

Functions of a Family

This is intended to give the role a family plays in society. The fimctions given below are whj would be expected of a family anywhere in the world.

• A family is the social unit, which provides the safest place into which Children are Bom m. live.

• A family helps to Train Children on thefr roles in domestic work.

• Family life also helps children to Leam the Culture of their society, as they observe ti necessary cultural rituals. They have to be seen taking an active part in it, to claim an indigenoi identity.

• A family remains essential in providing Emotional Support to individual family memb« who really desire to be loved and get a sense of belonging.

• A family enhances a background that helps to develop a Religious Relationship between li members and God who is the almighty.

• A family helps to guide the young people on the ranks the members in the family carry. Tl elders therefore command Respect and Loyalty.

• In the family\* the parents present themselves as Good Examples of respectable members ( society to their children. As a result, they get morally acceptable in society.

• A family bears an Identity for its members, which they jealously guard against any disgrao Individuals get to be known by their family.

• It helps to Unite all the next of kin (relatives) to have common stand during the happy momen as well as the sorrowful ones.

• A family also provides Protection to its members against any danger threatening their wi being.

• It provides Economic Support for its members to acquire the basic needs of life.

• A family helps to Preserve Wealth that is jointly owned by relatives, against any intentions i selling it selfishly by just an individual.

• It supports Formal Education of individual family members. That is why, they take serioi considerations to determine the nature of education and the schools from which to acqui skills.

» A family introduces its members to the state authority. They get introduced to a life of Law and Order as required by the state and therefore expected to be loyal.

» Finally, a family ensures that individual members would later live successful Independent Lives.

Types of Family

Fhere are two types of family. These are the nuclear family and the extended family.

i) The Nuclear Family: This consists of the father, mother and children only. This type of family is very rare to find here in Africa. It is common among the Europeans and the Ameri¬cans.

)) The Extended Family: This consists of the nuclear family plus other relatives such as the aunts, uncles, and the grand parents. This type of family is most common among the black Africans. Under this kind of family, there are two categories i.e. the Patrilineal family and the matrilineal family.

(i) Patrilineal Family. It is a family situation where property and status are inherited through the father's line. This is the most common type of extended family in Afiaca. The Pafrilin-eal family consists of the following characteristics:

• The acquisition of the family kinship is through the father's line. In otherwords, all the children take on their father's clan and not the mother's.

• The husbands authority is known to dominate the affairs of the family on sensitive issues, in which case, always the wife has little, say.

• The husband enjoys an undisputed loyalty of all the members in his family. He is therefore never questioned on the decisions he makes.

• He retains the authority to determine the size of his family. In this case, the choice to bear move children or adopt relatives from outside remains entirely his.

• Husbands in Patrilineal set up, tend to marry quite younger women with simple minds for easy disciplining. Their total obedience is taken for granted.

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• The husband reserves the right to decide as to whether he should marry another wife, with¬out bothering to discuss the matter with the original wife. The choice is purely his.

• The husband claims the right to punish his wife for any offence identified in the home. He could chose to rebuke her or even beat her before the children, as away of disciplining her.

• The relationship between the father and the sons increasingly gets tense as they become of age. This is because, they are considered as potential rivals for his status and property.

• The husband takes on a big task as a breadwinner of the family. He is therefore solely in charge of the well-being of the family.

(ii) Matrilineal Family: It is a family situation where property and status are inherited throuj the mother's line. It takes a deliberate effort to push for more equality between the husband ar the wife. The matrilineal family consists of the following characteristics:

• There is equal sharing of powers between the husband and the wife, when it comes to makir decisions on the family affairs.

• The wife enjoys a more respectable and honourable position among the family members. Ther fore, hardly can she be ignored on family issues, but to be consulted.

• There is respect for the right of the wife to be given an equal hearing, in case of seeking settle a dispute with the husband.

• The wife commands a more influential position in determining the economic status oftl family. This is because, property and wealth are inherited through her lineage.

• The husband could be taken to task to apologise or even pay fine for any offence committ< ^¦against the wife. This is done as a way of wirming her favour back.

• There is always room for the relatives of the wife to intervene in the affairs of the family, case of anything threatening the smooth existence of their livelihood. Such relatives ha^ always been the brothers and the cousins.

• Laws and customs that control the husband from misfreating or even beating his wife are co siderably stressed.

• The wife assumes the right to discipline the husband, in case he had wronged her. This cou be done by way of refusing to prepare him food or even deny him sex for a while.

• Some women choose to marry younger men than themselves, for easy influencing and disc plining. •

FAMILY LIFE IN THE PRESENT SITUATION

In modem times, the family unit has continued to assume different life pattems, which give ii new outlook from the past. These are the characteristics of today's family, which we call ti

family pattems.

The changing patterns of family life in Africa today

1. Single Lives: It is the preference of most adults today to live single lives for quite a length ^ time as bachelors and spinsters. Unlike in the African fraditional society, where anyone wl had undergone the puberty rituals, between 14 to 16 years, was forced to get married. This h mainly been due to prolonged studies, financial constraints and fear for the AIDS pandemic

2. Female Headship: Today, there is an increasing number of female - headed households. Th( are locally called the 'sugar-mummies'. They usually co-habit with young men, whom th( influence for their selfish interests and they actually never intend to rightfiiUy marry them.

3. Family Support: The communal way of supporting the family through pooling of resources by individual family members is hardly noticed today. The increasing selfishness in many families keeps the husbands wishing to run their bank accounts secretly from their wives, whom they always suspect to be doing likewise.

4. Family size: The increasing financial pressure on many families, has caused concem for the family size, one is meant to support especially in urban places. That is why family planning is encouraged. This has left tension between the nuclear family and the extended family mem¬bers who wish to mn to urban families.

5. Intermarriages: Pattems of family life are also changing as a result of different races with different cultural values intermarrying. This then infroduces the family to the problem of determining the culture that the children would adapt

6. Changed Roles: There is a growing change of roles and duties between men and women in the family. This has been common among the educated partners, where the husband would take on-the role of cooking, washing clothes sweeping as well as bathing the children as the wife rests.

7. Family conflicts: Failure to agree among the family members has become the order of the day. These conflicts result from personal incompatibility, drunkenness, unfaithfiilness, witch¬craft, quarrels and fights. These have left many families unstable.

8. Family Separation: Divorce has become characteristic feature of modem families, some¬thing that was rare in the past. It is the increased knowledge of the basic rights of individual -family partners, that separation is sometimes seen as the only way out to get rid of tension. -

9. Employed Mothers: There is a rapid increase of the employment of women away from their homes. Many have indeed surrendered this role to the house - girls who actually leave a lot desired in child-care. '

10. Child - Raising: There is less concem for shaping the moral life of a child in many modem families, which leaves parents with less influence over children. Hardly can neighbours be allowed to discipline a child in the neighbourhood, who had misbehaved in the absence of the parents. In the past children were raised, today they just grow.

11. Informal education: There is the instmction a child is expected to get from the parents and-the elders. Hardly do any children today get the chance of being educated on the moral, cul¬tural and social life. This is because, both of the parents get to be too busy for the task, as they leave very early in the moming for work, and retire very late in the night.

12. Permissiveness: The too much freedom exposed to most children in modem families leaves little attention given to the virtue of discipline. In the name of respecting children's rights, many young people have tumed out to be unmly. They have adapted all sorts of immoral habits, • as their parents choose to "spare the rod." This spoils children.

13. Support the Needy: Unlike in the African fraditional families where the rest of the family members cared for the helpless, today these have been left without a helping hand. FoUowing.

B the AIDS pandemic, many widows, orphans and the elderly have been left in isolation without H their basic needs of life.

14. Widow Inlieritance: Modem families in Africa no longer consider it wise to marry off wife of a deceased relative unlike in traditional Africa, where the brothers of the decease would simply take on the widow as a new wife. Today the practice is discouraged because ( the fear of the AIDS pandemic.

FAMILY LIFE IN THE AFRICAN TRADITIONAL SOCIETY

1. Divine Unit: In traditional African society a family was regarded as a social religious unit, i which most of the cultural religious ceremonies were performed. For example, circumc sion, marriage, offering sacrifices etc, were all observed within the family framework. That why any affairs related with the family had to command loyalty from all the members.

2. Family Headship: The husband stood distinctly as the head of the family and had the positio of authority in the home. He therefore played a significant role in influencing decisions in tS home.

3. Extended Family: The Afiican traditional family was typically an extended one, which COD sisted of many nuclear families, which always lived peacefiilly around the same homestead.

4. Polygamous Family: Afiican families were known for favouring polygamous kind of fam lies. This is where a family maintained more than one wife married to the family head. Thi was intended to seek an easy expansion of the family in terms of numbers.

5. Mother's Role: A mother enjoyed a considerable influence and power in imparting frad tional values to the children. The moral and social life of a child was therefore her concern

6. Child Bearing: Bearing of children was looked at as an essential factor in the family. , family that had babies bom in it was said to be blessed, while barrenness was a bad omen an therefore never tolerated.

7. Child Molding: The up bringing of children was the responsibility of every one in the famil and indeed tjiose in its neighbourhood. Through the teachings of the traditional customs, th helped to shape the morals of the children into responsible people of their society.

8. Categorised Roles: Each child was taught the roles and skills for the individual sex to tak on. The girls were taught the domestic work, while the boys were trained in the work thi required some much more physical effort. The girls were taught by their mothers. The boj on the other hand benefited from their fathers, uncles and grandfathers.

9. Forging Unity: It was a social unit that helped to bind together all the close relatives as on A family was therefore a framework, from which an African felt close to his people. In fli family, all people showed their joys of achievements and the sorrows of disappointments.

10. Harmony: A family as a basic unit of society had always aimed at seeking harmonious livin among the relatives. They did everything to ensure that peace and harmony existed in the midst, though with some differences. This ensured that hatred and gmdges were not give qhance.

11. Identity: A family provided a firm background from which to claim an identity in their soc ety. The members in such a family took every effort to promote and protect the name of the family.

African Traditional Society

2. Community service: Any family in traditional Africa was expected to be physically involved in rendering community service. This included communal harvesting cultural duties etc.

3. Marriage life: Prolonged single life was never tolerated in traditional Africa. Both the bach¬elor (single male) and the spinster (single female) had to prove their fatherhood and mother¬hood respectively, as soon as they had reached the puberty stage.

4. The Living Dead: All the relatives, who had died, continued to command respect among those still living within the family. This implied that he continued to occupy a place in the family. That is why in Buganda, every Muganda has a duty to always infroduce his Ancestral roots to the public. The Africans continue to name their children after their forefathers. No African can therefore forget his Ancestors.

The importance of children in African traditional family life

n any Afiican fraditional family, children were greatly valued. It was because of this, that barren-less was never tolerated. In case a woman was barren, then another would be married. For the ase of an infertile man, his close relative would be asked to go with his wife, all in search of roducing children. The following were the reasons for children's importance:

. Seal of Marriage: Once a marriage had produced children, it was very rar\* to see it broken up, since none of the partners would wish to part with his or her children. So the partners were firmly joined together in a permanent union.

. Blessing : Children were seen as a blessing of the marriage by the Ancestors. It therefore implied that the partners were at good terms with the ancesfral spirits. Failure to have children therefore, was considered as an omen or even a curse.

. Prolong Life: Children were considered to prolong the life of their parents even when they had physically died. It was through children that they were believed to have resurrected and extended their family to the fiiture generations.

. Expansion of Clan: In Afiican family hfe, the number of sons one had, determined the expan¬sion of the clan. This was because most African families were Patrilineal in nature, where inheritance of lineage was through the father.

. Reputation: Children added to the social reputation of the family in society. The more chil¬dren a family had, the more glory and fame it had. This is because, it showed how responsible and able, a given family was, in sustaining her members.

[ Heirs: Africans needed children who would come into their footsteps when they have died. Every Afiican therefore, desired to reach the age of possible death, having produced himself or herself a heir who would inherit his or her status and property.

. Labour Force: Children were a major source of labour in most of the work in the family. This was possible in the work that required physical energy and elementary skills that the children richly possessed.

. Potential Wealth: In most Afiican societies, children were equated to potential wealth to be enjoyed by the parents. The more daughter one had the more money and property the family head was likely to fetch from the bride price for which the daughters would be paid before they get customarily married.

9. Cultural Heritage: Children had remained the key agents in preserving and extending cans cultural heritage in the future generations to come. Indeed, Africa still boasts of richest culture the world has ever had, as reflected in its wide variety of rituals where chil take on active roles.

10. Good health: For one to produce children was a sign which proved to society that the partn were normal and of sound health. Childlessness was regarded as an illness and an abnorma"

11. Supporters: Parents looked at children as great assets and security for old age. This because, when the parents grew old and weak, it was the duty of the children to look after as their supporters.

12. Veneration: This is to hold in deep respect and fear for anything as having some spiri significance. So, when the parents died, it was the duty of the children to bury them honourab in respect and fear. They were to venerate them as the living dead, by passing on their names the grand children and holding annual memorial ceremonies to keep them alive in people memory.

How the African traditionalists educated their children

There were no schools by then, but the family, the neighbourhood, the place of work and pla were 'the school'. Leaming took place on spot and character formation was the main aim. This how it was done:

1. Infancy Education: Early education to the young, was provided by the parents, grandparen brothers and sisters. The customs and mles of the community with regard to food and dress and personal hygiene were taught to the young.

2. Family Members: The mother played an important role in teaching the child all the names the family members and those of the clan. She sang to the child as it played and as it si which committed the information to the child's memory.

3. Father's Role: The father would take his son with him to whatever farm work there was to done. He was taught how to clear the land, herd the domesticated livestock, build a house The boy leamt by watching and doing. Infact, the father had to infroduce his occupation to son.

4. Mother's Role: The girls benefited from the instmctions of their mothers and grandmoth on how to perform their domestic duties. They were taught agricultural skills, cooking diffl ent kinds of dishes and the general hygiene in the home.

5. Respect of Elders: The age differences were sfressed to the children. They had to know their elder was and therefore give him the necessary respect deserved. As a gesture of loy and obedience to an elder, he was called a special pet name. For example, 'Akiiki 'among Banyoro and Batooro or 'Baaba' among the Baganda.

6. Sharing: The young were taught the spirit of sharing with others without any selfishness, young man who was identified as greedy would be chased from the communal meals and o social gatherings, as a way of encouraging generosity.

7. Communal Work: A child was infroduced to collective work right from the start of his acti social Ufe. AU the young people would be encouraged to work together in cultivation, harv ing, fetching water and firewood.

Church History

. Proverbs: These were often used at the beginning or end of a very long lesson, which helped to summarise the main theme talked about. Such brief statements were easy to memorise the truth that had been taught.

Riddles: These were questions and incomplete statements that required clever answering. While riddles were important for entertainment and to pass time, they were used to teach and test individuals' skills, to observe and memorise facts. This strengthened children's mental alertness.

0. Myths: A myth is an imagined story, aimed at explaining the beliefs of a given community. Through these, the young people came to leam of the existence of strange events such as illnesses, accidents, calamities like earthquakes and death.

1. Folk Tales: These were traditional stories, which conveyed messages of moral and social values to the young people. These stories were told late in the evenings, sometimes by the fireplaces. This pushed on the children to keep awake until the food was ready.

2. Talent Recovery: Children leamt to be self-reliant and to take pride in their own creations as they were mnning, wrestling, shooting bows etc. From these they discovered their talents and developed them.

3. Appreciating Environment: The grand parents and other elders helped the young people to leam the names of various grasses, shmbs and trees that grew around them. They leamt the uses of each of these herbs as medicines.

4. Imaginary plays: The young people had imaginary plays that prepared them for adult duties and responsibilities. The boys built tiny house, while the girls molded tiny pots in which they cooked imaginary dishes. Once they reached this stage, then the father took over the boy's education and the mother that of the girls.

FAMILY LIFE IN THE CHURCH HISTORY

'oUowing the Christian teaching in the early history of the church, the family pattems in such ocieties dominated by Christianity had to change in many aspects.

Account for the impact of the Christian teaching on the African family life, in

the church history

. Divinely Set: It came to be understood that God Himself started a family institution. This , changed the wrong attitude of some communities that had treated families as though they were their private entities to handle as they liked. This held family members accountable to God.

I Permanent Unit: Christianity had set new standards of faithfulness between family members that would have a family remain unbroken permanently. Earlier, it was easier to dissolve a marriage and declare a divorce. So, husbands were called to love their wives as Christ loved the church.

I. Harmonious Family: Christianity had called for love and understanding between the family members, so that they continued to live in peace. All the quarrels, fights and harsh treatment by men to their wives and children, were therefore condemned.

4. Slavery: Many families had been broken as a result of slavery. This happened when the ma riage partners would get separated and taken in different places. However, the church had 1 take her stand to honour all the slave marriages and did everything possible to keep thei together.

5. Chastity: Some Christians had wrongly believed that the unmarried life, like the monks an nuns, was the only perfect life that pleased God. Many had abandoned marriage reasoning thi sex was evil. However, Clement of Alexandria disagreed with this teaching because He be lieved in the goodness of all that God had created, including sex.

6. Self-control: The marriage institution had been called upon to stand firm to the test of timi There was a lot of sexual immorality, which would otherwise break the family unit if not avoide( For example, prostitution, adultery and incest.

7. Matrimonial Vows: Some priests had wished to manage the marriage institution under ver strict marriage vows (laws). The right Christian teaching however had to stress that not eve the rigid laws could hold marriage and the family together, other than mutual love and trust.

8. The Rich: Some religious leaders had accepted to favour the rich people, by allowing them t divorce their wives if they wished and yet went on to deny the poor a similar treatment. The had allowed such arrangements under the influence of money, which contradicted the Chris tian teaching.

9. Prayer: In the Catholic Church, devotion to the sacred heart of Jesus, which was instrumenti in helping to cement family life. Many catholic families started to pray together following th teaching of the motherhood of Mary.

10. Fellowship: Among the Protestant, there were the reformers who had wished to put up ne) standards that would strengthen family life. These were the Moravian brothers and the Quak ers who insisted that the father as the family head, had to lead his family members in a Chris tian fellowship in which they prayed, studied scriptures and worshipped. According to thi Moravian brothers and the Quakers, Christian living centred on a home.

11. Morality: The industrial revolution, which occurred at a time when the church history wa taking its course, caused a lot of fear for the level of morals in the family. There was muc concem for the industrial work than the family life. The church had to emphasise that, as matter of duty to the family head had to mle firmly his household and raise the childreo und( strict measures, in order to safe-guard their morals.

12. Monogamy: Some missionaries could not tolerate the polygamous families in tradition) Africa and as a result they demanded the husband to send away all the other wives except on before he could have baptism in his family. The Anglican Bishop of Natal, John Colenso, to< this position as cmel. The rest of the missionaries had agreed that monogamy was the on acceptable marriage in Christianity.

What was the concern of the missionaries on the family life pattern in Africa?

This explains the reaction of the Christian missionaries, on their understanding of the nature t the African families. The reactions varied in relation to the different fraditions or customs pra ticed, as away of making family life complete. |

Church History

[. Respected Unit: The missionaries had to correct the impression Africans had, that the head of the family was its begirmer and therefore entitled to treat it as he wished. The missionaries stressed that a family originated from God, that it was a unit to be feared and respected.

!. Controlled Powers: Although the missionaries had accepted the husband's Leadership in the family, they however criticised the uncontrolled power used to run a family. They reasoned that this had to be done with a lot of sensitivity and love for all the members in the family.

!. Family Permanence: They stressed that a family institution was meant to be a permanent one. No reason whatsoever was justified to cause its end. So, they could not tolerate the fact that, in Africa a family head and some elders could dissolve it in the interest of the clan and the community at large.

\. The-Nwdear FamilyrThe-missionaries had reacted negatively towards the extended type of family, which was typical of every African society. They encouraged the people to take up nuclear type of family, which they believed was easy to manage.

5. The Monogamous family: They also criticised the polygamous kind of marriage in which more than one wife had to live in the same family. They stressed that monogamy was the ideal kind of marriage suitable for Christians.

). Child Birth: The missionaries differed fi-om the African's way of explaining childbirth in the family. While the Africans looked at it as a seal of marriage that made a family complete, the missionaries believed that a marriage was sealed by God and could enjoy God's blessings even when the family was childless.

7. Child Grooming: The missionaries stressed that the primary goal in shaping the morals of i children ought to bring them closer to God their creator. This was in reaction to the Africans over concem to draw their children much closer to traditions than any other thing.

I. Mother's Place: The missionaries were concemed that the role of mothers in the affairs of an African's family, was not given a fair place that mothers would deserye.

L Peaceful Family: The strict way in which some African husbands had treated their family members had resulted into fear and violence, which arose the concem of the missionaries. They emphasised that a family unit was meant to be a centre of living in peace, harmony and joy.

p. Child Baptism: The missionaries had battled with the Afiican's buming interest in subjecting 1 their children to initiation rites that they would be blessed and protected. The missionaries

¦ firm stand instead was that; baptism in Jesus' name was all they needed.

Hi. Abused Dowry: The question of dowry had turned out a big problem for the missionaries to

¦ understand. According to them, it was simply the buying of women by men, which abused their I human rights. Dowry was however, abused in some African societies where it was made very K expensive for some people to afford.

H> Widow Inheritance: Finally, the issue of widow inheritance which was common in Afiica, H reached a worst extreme where a widow would be forced to go with any male relative of the

¦ departed husband without her wish. The missionaries saw this as abusive and demanded tiiat a I widow could first be asked permission or be left to live a single life.

THE BIBLICAL TEACHING ON FAMILY LIFE The Old Testament

1. Nuclear Family: There is recognition of a nuclear family, independent of the families of close relatives. In Gen. 2:24, God had permitted every man to leave his father and mother to go and be united to his wife in a separate household.

2. Child Bearing: The importance of bearing children was highly stressed, and was the buming desire of every woman to be able to do for the husband. Barrenness was considered a curse, whose blame was put on the woman. For example Hannah of 1 sam 1:8.

3. Respecting Parents: There are countless scriptures in the Old Testament that give guidance to a harmonious relationship between the family members. This had to begin from respecting the parents, Ex. 20:12.

4. Learning Base: The Old Testament looks at a family as a centre for teaching and guiding all the family members to intemalise scriptures, Deut. 6:7. Their life style was to be guided by the memorised God's laws among the family members.

5. Religious Rituals: A family was a stepping stone for all her members to come so close to God, in knowing and serving him. In Deut. 16, all Israelites were instmcted to annually cel¬ebrate elaborately, the important religious festivities arranged within the family framework. For example, feast of Tarbanacles, Day of Atonement etc.

6. Righteous Family: A family that respected and lived up to God's righteousness, was believed to easily win God's favour and therefore blessed Proverbs 3:33. This meant that wickedness would invite curses to a family.

7. The Head: The family Head carried the responsibility of portraying a good example of him¬self, for the rest of the members to emulate (learn from), Prov. 15:27. His moral life would directly influence the status of his family.

8. Child Education: There is also recognition of a family as the centre of child education, in which they were taught the social and moral values of their community Prov. 1:8. Their par¬ents and the elders were their main instmctors.

9. Sexual Immorality: The Old Testament never tolerated any sexual relations between close relatives (incest). An entire chapter. Lev. 18, is devoted to ensuring acceptable sexual rela¬tionship in the family.

10. Child Discipline: In the family set-up, there were recommended measures used to discipline children into better community members. In Prov. 13:24, it is said, "spare the rod and spoil the child".

11. Companionship: King David had found a family as a unit that gives companionship and ac¬ceptance to every man, to enjoy the company of his family as he still lives.

12. Hard Work: King Solomon in his proverbs had considered hard work among other things that could keep a harmonious relationship between relatives in a family. In Psalms 19:7, he wamed that a poor man would always be avoided by his relatives.

13. Life Covenant: Finally, the Old Testament considers a family as a life- covenant unit of the community, whose existence is meant to be permanent. In it, love, harmony and sharing are the important factors that push it through this life.

The New Testament

1. Family Permanence: In Mark 10:9, Jesus had emphasised the permanence of the family unit. He stressed that, "what God has joined together, let man not separate". In this. He had condemned divorce and family separation.

2. Family Affection: Stressing the importance of love in the family, Jesus equated God's love for all people to the kind of love that should exist among family members in Matt. 7:9-11.

3. Family Headship: In Colossians 3:18, Paul had elaborately explained the family administra¬tion in the Christian understanding. The father or husband is recognised as the family head as the wives are advised to submit themselves with love and obedience.

4. Child Rearing: In Ephesians 6:4, Paul had put it upon all parents to endeavour and bring up their children in the Christian discipline. The children's morals are said to reflect clearly the kind of Christian values held by their families. Good child rearing models God-fearing chil¬dren. %

5. Parental Respect: Paul had appealed to children in the family to always respect their parents as they obey them. In doing this they would live much longer in joy.

6. Gender Sensitivity: Peter the Apostle, who before then was a married man, had sounded very kind to the female gender and wished they were treated with care, 1 Peter 3:7. According to him, wives were soft that they needed the support of their husbands within the family frame¬work.

7. Family Devotion: As for Cornelius the Roman soldier, guided his family to a god-fearing kind of life. They gave generously to the poor as they prayed regularly, which was an act of devotion to the cause of God, Acts 10:2.

8. Family Sacrifice: Jesus had promised to reward any one who sacrifices the companionship and affection of his family for the sake of the Gospel, Matt. 19:29. According to Jesus, it is joy to be in the company of family members, but it would be more glorious serving God first.

9. Jesus Family: Jesus had clearly put it in light that His true family members are those whose interest is to please God than their human interests, Mark 3:35. Jesus, brothers and sisters are those who seek Good's will.

10. Family Respect: Paul had appealed for respectable relationship within the Christian family in I Tim.5:1,2. The elders in the family were to be respected and honoured for their age and experience in life, while the young appreciated and encouraged in their endeavour to cope with the challenges of adolescence.

11. Respect of Vocation: This refers to a career or occupation an individual undertakes as his call in life. In Mark 3:31-35, Jesus teaches the need for the family to respect every member's vocation. Jesus never allowed his earthly father Joseph, mother Mary and his blood brothers to disrupt his call to serve, while at the temple.

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Sex Differences and the Person

12. Model Family: In 1 Tim. 3:4,5 Paul had put the task of raising an exemplary family for othe to draw lessons from, on the shoulders of every religious leader. He has got to manage 1 family we 11 and see to it that, his children obey him with respect.

13.Support Relatives: InTim. 5:4,8 Paul had stretched the care for the family beyond that oftl nuclear family. He calls it a true religious practice to support the old parents and other rel tives within the family.

Conclusion

A family unit goes along way to influence the kind of lifestyle one eventually lives. It shape raises and inspires every man who has lived in it. Stronger families nurture their members ft greater opportunities in life, while the weak ones set them for desperate and tough times. Ther fore it is right to state that, to build strong family institution, is to strengthen the entire comm nity life of such families.

lie concern here is to observe the development and livelihood of mankind in relation to the )posite sex. The differences that lie between the male and the female gender as they grow are e main concern here.

The adolescence experiences that the male sex encounters

le term adolescence can be defined as a transition period from childhood to young adulthood, le period starts off right at puberty between 13 to 16 years with the boys. The age indeed varies )m person to person. There are six categories of change that adolescents experience, which are iborately given as below:

There is general growth in body size of the adolescent boy. This is seen in his height and weight, which develop at a faster rate.

In most cases the body becomes hairy particularly on both the hands and the legs.

Later in the adolescence period, there is the growth of pubic hair, armpit hair and sometimes chest hair.

At an advanced adolescence age, the boy could develop beards on the chin.

The sweating rate of the boys tends to increase during this period, which later normalises at the end of the adolescence. Such boys could be identified from the bad odour or scent they carry.

There is the deepening of the voice that results into a masculine voice.

During this time the boys chests tend to broaden (enlarge) exceedingly than other parts of the body, prompting an excitement to the girls' feelings.

On rare occasions some boys develop pimples in the face, these happen to be temporary though.

The general physical appearance of the boy's body becomes muscular. The body muscles get shown out, which reflect how energetic he is. At such an occurrence the boy picks an interest in visiting gymnasiums to develop the muscles further as an emphasis of strength.

• The production of sperms in the testis starts in milHons of them. This now depicts that such a boy has become a potential father, at least biologically. Should he have sex with an adolescent girl or a woman, he would cause a pregnancy.

• The nocturnal emissions or wet dreams then follow on as an indicator for the surplus produc¬tion of sperms, leaving the seminal vessels filled to capacity. So wet dreams should not worry the young boys, because under normal circumstances this should happen to any sexually ma¬ture boy or man who has not been sexually active for some time.

• The penis starts to erect regularly, most particularly in the moming hours, the reason is sim¬ply that after a rest of the night, the whole body system is stable leaving the hormones to play an active role for sexual excitement. Therefore, the erection of the penis is not an evil thing, but an indicator for being normal and sexually mature.

• There is development of infatuation to the opposite sex. Infatuation is a deep or strong love one acquires for an individual and in a short while it disappears for no basic reasons. It is so sudden that the boy's appetite and sleep could totally fail.

• Development of fratemity (friendship) with girls becomes common. This in particular may not have to do with sex but instead social interests.

• They pick an interest in holding girl's hands and hips, reflecting their unstoppable admiration and therefore apjpreciation for their beautiful features.

• Jealousy over the girls develops among the boys. This is the reason why many prefer to date or relate with them in privacy with no competitors on the look out.

• The boys' feelings tend to be influenced by their imaginations in the mind. They address their problems by how they think. That's why many men discuss problems by saying "^/t/'/iA:" while women will always say "Ifeel".

• They develop a high reasoning capacity. It is the reason why many boys will ask questions like, why and how in response to what they are told.

• They develop independent thinking. At the adolescent period they would even labour to differ from the views of their parents and other elders.

• The desire for self-discovery is at its height during adolescence. They therefore get mad at the many "do's" and "don'ts" without satisfactory explanations. Mentally they are now aware that self-discovery is the best teachers.

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• They attain mental insights about their world that they would want to live for.

• They tend to become critical in thinking, for every view advanced to them. This is because of their curiosity to utilise their newly matured mind. It is here that those in authority could easily label them as rebellious.

• They single out their peer groups. In any society an adolescent will never entertain loneliness and so he looks out for friends with common interests.

• They seek public recognition, because it is always to their interest to be noticed in society. To achieve this, one could do a unique thing, such as developing a natural talent to be praised as a star or hero.

• During this time many struggle with identity crisis. This concems their need to identify their life goals with particular personalities who have attained them before. This influences their determination, character, hairstyle, dressing, language and discipline in respect to a particular role model or public star one admires. E.g. Tyson, David Beckham, Jusline Juuko, Princess Diana, Ronaldo, Michael Jackson, Serena and Venus Williams.

• Most adolescent boys will find it natural to befriend their counter-parts, the girls. This com¬panionship however, needs to be monitored and guided to avoid going beyond the limits.

• The adolescents come to realise their potentials in serving God to establish his kingdom. That is why many find their way to the non-denominational churches for the Bom again, where they are given room to participate.

• Adolescents get puzzled at the spiritual realities promised in the Bible, and yet both the faith¬ful and the unfaithful ones live together in the world of suffering and misery.

• They regard God as the Author and one to accomplish their lives. Many choose to dedicate their lives to Him to influence their lifestyles.

• The adolescents look at Jesus the adolescent, who remained faithful to God. He who stood all the fiery challenges of adolescence inspires them.

Note: To all the boys in adolescence, remember that this period comes once in lifetime. The changes that come with it have both the excitement and the hardships. How you choose to respond to such changes will determine your future life. The choice is indeed yours.

The adolescence experiences that the female sex encounters

The age at which the girls reach the adolescence period varies from girl to girl. Under non circumstances, it starts between 12 to 14 years. Just like the boys, girls too encounter adoleso changes, which are put in six categories.

• The adolescent girl increases on her body mass and height.

• The girl starts to swell the breasts, and they become bigger. Many young girls struggle accept this abrupt change on their bodies, for it's a visible sign for anyone to notice amaturi girl.

• She develops beautiful body curvatures, which give a reflection of a well-rounded body. Har( can anyone notice the bones and the muscles, particularly the chicks, neck, hands and thigh

• The girl's hips widen to a visible extent. In the biological sense this prepares an adequs passage for a child she could produce.

• The girl starts to grow hair in the armpits and around the pubic regions. The sweat in su( places could cause a bad scent under poor body care. The embarrassment of this hair to 11 girls prompts many to regularly shave it.

• The skin becomes soft and smooth, as opposed to the muscular and hairy skin of the boys, fact the boys easily get attracted to the girls for this fact, as it is pleasant to feel and look a

• Many other girls will on the other hand develop pimples on their fore-face.

• A feminine vgice develops as opposed to a childish one. The voice becomes soft as well! piercing.

• The menstruation cycles start. They occur monthly, although they are subjected to change i accordance to the girl's psychological and emotional condition. Basically, a girl who mei struates predicts the potentiality of being a mother, at least biologically. Menstruation is challenge to an adolescent girl, because of the sudden strains it has. E.g. Abdominal paii dizziness, headache, general body weakness and constant hygienic care. That is why, the Bagan( locally call it 'Buhvadde bwa mwezi'.

• They become inward lookmg to themselves as opposed to the boys. 1 hey view everything i reference to how others think and feel about them.

• They get far concemed with people's reference to them, and as a result they develop an inn< sensitivity towards those around them. That is why criticisms easily upset them.

Naturally they seek approval from others more than anything else. A positive approach will set any girl in high moods as opposed to the negative one that depresses her. Girls will pay every¬thing to win attention from others. This could range from dressing style, adventuring, wagging their waists, hair styling etc.

The girl's reasoning capacity increases at higher rate than that of boys. More girls seek to establish a respectfiil personality at this period, which acts as early signs of mental maturity.

They become independent thinkers, as many of them develop independent choices to the sur¬prise of their parents, whose knowledge is never consulted.

Self-discovery is equally favoured among many girls.

• At a much earlier time than the boys, the girls start setting their personal goals in life. They determine their choices in life and live to stand by them.

The Adolescent girl develops an independent mind and could clash with her own mother or elder sister, for holding a different opinion on an issue.

f At this stage, the girls begin to search for those they share common interests and character. These are usually their peers.

They are often concemed about the view of the public as regards their physical appearance. It is here that the question of physical beauty arises, thus prompting many ladies to often carry portable mirrors in their handbags.

They particularly expect to win attention, sympathy and understanding from the general public. Basically, this is due to the adolescent challenges they live stmggling with and expect sympa¬thy from men.

They seek their independence against those in authority, particularly when their views are chal¬lenged.

They find pleasure and excitement in challenging their superior. That is why young people are easily drawn into rebellions such as strikes, public demonsfrations and mob justices.

Adolescent girls tend to be overwhelmed by moods that characterise their lifestyles as unpre¬dictable. At one time they will be found laughing and at another moment nagging or even worse still crying. It's for this reason that their emotions are said to be most sensitive and unstable, for they are easily irritated than the boys.

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• At this stage the girls develop strong fraternal (friendship) feelings towards the boys, w whom they share common interests. That's is basically because of the non-competitive re tionship they enjoy with the boys, as opposed to their fellow girls.

• Generally, adolescent girls are said to be readily excitable sexually, as opposed to the boys the same age group. That is why many begin dating adult boys than themselves.

• Eventually, a grown up adolescent girl begins to think of a serious relationship with a \o\ one. The sfrong emotions involved, could result into hysteria, where the victim suffers fr( uncontrolled nervousness for missing a dear one e.g. restlessness, mental tiredness and bo fatigue.

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Spintual Experiences ¦ ^ i^^^'

The author expects the reader to correspond the information given on boys about spiritual chang to the girls. Both sexes match perfectly here.

Note: The exciternent that goes with adolescence, tends to overwhelm many girls unconfrollab leaving a good number as victims of circumstances. A word of caution is that, any decision mj at this stage, could permanently affect the girl's life whether for better or for worse. It would wise for an adolescent girl to handle this period very consciously, so as to survive.

How is Sex Education passed on to teenagers today?

Young people tend to become more sexually active when they become teenagers. It is a time wh biological and emotional developments are taking place very fast in their bodies. That is why i important to identify the means through which teenagers could get informed on sex positivelj

1. Parents: These have remained key figures in influencing the information to be passed on their childffen regarding sex. This however, takes such courageous parents who are so ck and friendly to their children.

2. Relatives: Since some Afiican parents are not that close to their children and therefore fi shy to speak facts on sex, they leave this role to the elderly close relatives. The aunts, unci and grand parents have been instrumental in the sex education of most African teenagers.

3. Peer Groups: The youth in their groups of common interests tend to freely exchange a sfrange information they know about sex. In their gossip talk, they discover and leam a lot the suprise of their parents. This is a common habit with peers in boarding schools, late in 1 night and other teenagers who take long hours without their parents, as they pass time.

4. Church Instruction: The church has organised talks covering sex as a divine gift from G( Sex is explained to be a righteous thing, practiced within a marriage arrangement. Jesus' go example as a youth, who effectively coped with the adolescent challenges, is often given.

5. Education in Schools: In their professional role, teachers have helped to build the mo uprightness of the young, as they come to terms with the challenges of sex. Notable amo the educators here include the disciplinary masters, senior ladies, CRE teachers, Chapla and other respectable senior teachers.

Public Lectures: Resource persons from respectable bodies have often given regular talks to teenagers on sex related issues. This is usually arranged within village communities, bar¬racks, places of work, schools and colleges.

Seminars: Relevant bodies have regularly organised workshops that target a category of teen¬agers, with an aim of getting to know them more personally. This method of work helps the youth to open up their minds, so that they get assisted in whatever may be strange to them.

Counselling Sessions: The youth have found professional counsellors very usefiil in extend¬ing to them the strange knowledge about sex. The marmer of simplicity and free environment the counsellors tend to handle this shamefiil topic to parents yields into successfiil results.

Camping: It is a situation where people move away from their usual homes and temporarily settle in a far off and rather quiet envirormient, with an aim of concenfrating arid clearly focus on certain interests. In this case, several organistions have supported the youth to camp and freely share on their adolescent challenges, such as sex. The scouts and Guides, as well as the Christian youth groups, are a case in point here.

0. The Press: News papers have effectively been used to pass on important views and advises to the teenager readers. Notable here, is the sfraight talk pull out in the New Vision of every Wednesday of the second week of the month, as well as the 'Senga' page in Bukedde News paper.

1. Literature: There is a lot of recorded information about sex related issues in books. This has been in form of novels, magazines, simple texts etc, which are obtainable in Bookshops, Pub¬lic Libraries and on streets.

12. Radio Programs: Majority of the FM radio listeners happen to be the teenagers, thereby getting strategically targeted for the sex education programs. For example. Capital radio has in place Capital doctor on Tuesdays at night and CBS is also popular for its 'Senga 'program every Sunday night.

13. Television Programs: Talk shows related with sex education, have been conducted on sev¬eral television stations. Films and plays related with the subject have also been presented on television. For example, the consequences and Bibaawo episodes.

14. Instructive Songs: Through songs, the message about sex has effectively been brought to the attention of the teenagers. The emphasis has always concemed safer sex, abstinence, under¬standing the other partner etc.

15. Drama: Local plays have always had a direct message to teenagers about the challenges of sex. Top on the list is Bakayimbira s popular play 'Ndiwulira', with its elaborate exposure of the facts on sex that the young people battle with in life.

16. Medical Practitioners: The health personnel in their profession have addressed the teenag¬ers on the conduct expected of them for a sound health. The dangers of pre-marital sex are sfrongly high lighted and acceptable altematives given as well.

17. Political Rallies: Top officials in this country, have always found an opportunity in their political speeches, to educate the teenagers on the values of sex. This is driven by their sfrong concem that, the youth are getting desfroyed through sex. The president, the vice president and the members of parliament have effectively done this.

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What problems do parents face in teaching Sex Education? ¦

1. Child Neglect: The tendency of devoting extra time in work at the expense being closeH their children, has become a common problem with African parents. Hardly do they find enoiH time to discuss with them, since most of the daytime they are left alone. I

2. Inadequate Knowledge: Most parents do not have thorough knowledge about sex educati(H since they themselves were not taught. They therefore fail to provide appropriate answersH questions conceming sex. ¦

3. Permissiveness: The too much freedom with which some parents handle their children, el pose them to all sorts of information on sex. The frouble with uncontrolled freedom, it dol not provide the limit and the direction of sex education, which would be appropriate to teenaB ers. I

4. Inferiority Complex: There is a problem with some parents who have children with a bettB education level than themselves, that they feel they have nothing new to teach them aboiB They falsely think that their children are more knowledgeable in the area of sex education. I

5. Formal Relationship: The tendencies of maintaining a distant relationship between pareJ and children in. most Afiican families, pose as a stumbling block for sex education. AlwayJ formal relationship does not favour a fiiendly environment, which would be a big factor fl successfiil sex education. The parents feel shy to freely discuss sex, while the children fear I consult their ever tough Dad and Mum. I

6. Despised culture: Today's teenagers tend to disfavour the indigenous African culture as tcl outdated to offer anything to the present generation, and instead prefer the exciting whitemani culture. Enough study reveals that there are adequate controls in fraditional African sex edJ cation for a better life, as opposed to the too loose and open sex education of the Whitemal that destroys life. I

7. False Independence: Most teenagers eventually develop a false belief that they are now J age and therefore mature not to rely on the counsel of parents. They regard their parents' se education teenagers develop a false belief that they are of age and therefore mature not to i an intended interference with their self-discovery adventure.

8. Peer Pressure: Peer groups have a sfrong influence that threatea the affective role parent would have in teaching the young about sex. This is because, as they share experiences, the gain tmst and confidence in themselves and consider the parents as not the right people t discuss with them.

9. False Assurance: Some parents tend to take it for granted that their children are taught se education at school, and yet teachers also think that parents are responsible for that. Thi; leaves teenagers unattended to. ft should be noted that, parents are largely responsible fo "heart-knowledge" (moral issues), while teachers are largely responsible for "head-knowl edge" (social issues).

10. Impatience: The speed, at which the teenagers prefer to move into the knowledge of sex, has proved very terrific and disasfrous. Sex education is a sensitive and a personal subject, tha effective understanding would definitely take patience. Instead the teenagers look at the re¬sponse of parents as a slow one and therefore get ignored.

11. Materialism: Many young people would easily sacrifice their morals built over years, for luxuries, especially the teenager girls. This challenges the parents' sex education, which would have much to do with self-control.

12. Redundancy: The tendency to be idle after the day's work among the young people, renders them bored. As a result, they chose to venture out, thereby getting exposed to situations that encourage pre-marital sex and get falsely convinced that they now know it all.

13. Pornographic Media: Televisions, Radios, Newspapers and Magazines have sometimes pre¬sented an open and uncontrolled message of Sex Education to teenagers and caused immoral¬ity instead. The sex education programs in a given media are usually contradicted by the com¬mercial adverts and the music played, which largely reflect sexual appeals. After all. Teenag¬ers tend to believe in the message presented by the media than that of Parents.

14. Family Instability: Under a hostile family environment, parents can hardly realise their goals in Sex Education with their children. It is sad to note that, most families are characterised of family risks like quarrels, fights, marital unfaithfulness, separation etc.

15. Religious Sects: The mushrooming religious groups in modem society have failed to come up with an agreed upon approach to Sex Education, which would otherwise be of help to par¬ents. Each sect has its own view and they despise those of other sects, leaving the teenagers confused and uncommitted. Cases of sexual immorality have often been reported by the Po¬lice involving the leaders of the sects. Questionable behaviors like uncontrolled interaction between boys and girls in night prayers are also noticed.

16. Preoccupation: Lastly, traditional churches such as the Roman Catholic, the Anglican and the Orthodox, have been unable to fully assist parents in sex education. They have instead given preference to religious programs, political issues and acquisition of material wealth. To worsen matters, the Roman Catholic Church contradicts the Anglican Church by rejecting the use of condoms and the family planning scientific methods.

SEX DIFFERENCES IN THE PRESENT SITUATION

onsidering the sex differences in modem times, discoveries have revealed the masculine (male) •ciety, dominating the affairs of this world to the disadvantage of the feminine (female) society, their collective effort to Qhange the trend of things, women have set up a women Liberation ovement, aimed at fi-eeing themselves from all forms of oppression as shall be shown ahead.

Examine the aspects in which women in Uganda are oppressed

Role in Church: Women have generally been denied a recognisable role to influence the affairs in their churches. Despite constituting the biggest percentage in church congregation, women have not been included in the top ranks of the church leadership.

Role in Family: Most women have been denied their due respect they would otherwise com¬mand by the virtue of their position in the family. They tend to be suppressed not to influence any decisions in the home, even when it may concem their own children.

Influenced Marriage: Young girls have sometimes been unduly influenced to marry at wrong times, to unfavoured partners. This is particularly tme with the Acholi and the Karimajong cultures.

4. Unpredictable Marriage: Sometimes women are unjustifiably divorced from their marriages under the influence of their intolerable husbands. She then lose the companionship of he children and suffers public humiliation.

5. Abusive Dowry: The status of women has often been reduced to the level of a property b] such fathers, who demand of their daughters' expensive bride price. This could result into officially approving a partner who could afford the price demanded, yet he could be a wron choice for the girl. Besides, expensive dowry leaves the young family impoverished (povert stricken).

6. Female Genital Mutilation: Some cultures have shamelessly abused women's right to en joy sex in marriage, under the cover of loyalty to fraditional customs. Cultures like the Sebe and the Bakonjo demand the deliberate removal of the clitoris from a female's sexual organ as a ritual that proves their marital faithfiilness to their husbands, since their natural sexua urge gets reduced. '

7. Sex Objects: Generally, the modem society which is male dominated has often considerei women as mere beings designed to satisfy men's sexual desires, anywhere and at any tim( This blindfolds men to the tinith that, there are countiess things women can accomplish othe than sex.

8. Polygamy: While men count it as their fraditional right to marry as many women as the could sustain, women have on the other hand considered polygamy as one way of abusing thei marital rights. They argue that if it's a crime for a wife to go out for another man, it shoul equally apply to their husbands.

9. Hard Work: In many homes, a woman is meant to shoulder all the hard work at home, so as t qualify for a wife. She is meant to care for the children, do the washing, cook, clean, the hom( fetch firewood, fetch water, till the land etc. She usually does this at the cost of her healtJ like when she is pregnant, breast-feeding, menstmating etc.

10. Physically Assaulted: To this day, many women silently battle the unfaimess of being regi larly beaten by their husbands or even their male relatives. Society has tended to leave it, as man's right to beat his wife at anytime he feels necessary, as a way of disciplining her. Whi the authorities have watched this go on, many women have continued to die in the hands ( their uncaring husbands.

11. Source of Misfortune: Up to today, some communities have associated misfortunes wi women. They are unjustifiably accused for say, a childless marriage, immoral children, fan ine, AIDS etc. That is why, most men and indeed some women, would not wish to meet woman first, in the moming, if it happens such a woman is never greeted or even the intend( mission could be cancelled altogether.

12. Denied Education: Most mral fathers have preferred to educate first their sons than the daughters. The illiteracy and ignorance that the girls eventually suffer, makes them voicele and usually unable to better their lives.

13. Employment Biases: Women have often been discriminated against in attaining employme opportunities. They are denied the chance to work, get promotions and aspire for better pa ing jobs. They are taken as physically weak and unhealthy during their menstmal cycles a pregnancy.

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4. Political Rights: To a recognisable extent, women have been denied a free chance to contest for leadership opportunities by their husbands. Their right to vote for candidates of their choice tends to be influenced by men.

5. Food Taboos: Some societies identify some foodstuffs they deny women to ever consume, if they are to boast of successful marriages. This leaves such woman malnourished in times of pregnancy and breast feeding, when they would most need foods like meat, chicken, milk, eggs, fish etc, which are instead tabooed.

6. Property Inheritance: Often, when it comes to property disfribution among a woman's male relatives, she always stands to lose. She is denied her right to own land, housing estates, cattle and other assets, arguing that, she would later surrender the family's wealth to the husband.

7. Widow Inheritance: In spite of the AIDS scare, some rural societies have maintained the culture of marrying off widows to the male relatives of the departed. This act abuses the women's right of consent (acceptance), as though they were not human to marry within a love relationship.

What reasons do women give for their liberation struggle?

Vorld over, women have been concemed about their oppression by the male dflminated society, n an effort to correct their hurting situation, they saw it fitting to start up the Women's Liberation Movement. This Liberation stmggle originated from U.S.A. and Europe before it spread to the est of the world. Ugandan women in particular have raised the following reasons for their libera-ion stmggle:

. God's Image: There is a sfrong argument that both men and women were created in the image of God a like. This means that none should despise the other as being above another.

\. International Position: The United Nations declaration on Human rights and the Papal docu¬ments on universal rights of all God's people, do advocate for equality between all people regardless of sex.

1. Marriage Assurance: It was seen relevant to provide protection to such women in marriage, whoiS^eemed to be exposed to the risk of living under men with unchallenged powers. Many had quietly suffered the pain of being battered regularly by their husbands over minor issues, to the point of losing their lives especially when pregnant.

k Conjugal Rights: This refers to a harmonious relationship between wives and husbands that either party has a right to enjoy. The women's concem here was to discourage polygamous marriage and extended kind of family. They deprive the wife her right to enjoy all the love, care and sharing with the husband.

i. Role in Family: The insignificant place women have continued to occupy in the affairs of their families, has been another point of concem. Women need a much louder and effective voice in influencing issues of their interest in the family.

). Health Status: A bold move to protect the health status of women has increasingly become necessary. No more time can be wasted, as more women die to AIDS due to their husbands' unfaithfulness, get malnourished and do strenuous domestic work that seriously endanger their health status.

7. Family Planning: All the effort laid for the liberation of women gets watered down when tl cause of family planning goes unattended to. It is the women who have to produce the nume ous children men simply seek pride in, and yet they shoulder the risk of maternal mortali alone. Besides, child raising is itself so costly emotionally and socially, hence the strugg for family plaiming awareness.

8. Cultural Rigidities: Women have unjustifiably been subjected to abuse of their basic righ under the pretext of being loyal to traditional customs. The women's struggle here is not criticise culture but to isolate inhuman practices like female genital-mutilation, forced m£ riage, mock marriage, food taboos etc.

9. Right to Justice: There has been the need to grant women an equal share of justice with me For long they have been questionably victimised by biased laws that favour men. The Ugan Women Lawyers under FIDA answer this out cry.

10. Property Ownership: The liberation movement aims at empowering women through t awareness of their rights, to inherit and own property just like the men. The law is in place tl protects any woman being intimidated (threatened) by the male relatives, who happen to envious of what is being promised to her. A woman can own land, housing estates, cattle e

11. Acquire Education: Just like the men, women too have the right to knowledge through ed cation. Many rural families have denied advanced education to their daughters in preferen of their sons. The cause to promote the girl-child education is further enhanced by the conti ued excellent academic performance of girls at national level in UNEB examinations.

12. Employment Opportunities: The chances of employing women in better paying jobs ha increasingly become remote, even when they carry the desired qualifications. They are d criminated against for being a weaker sex, simply fit to work under the immediate supervisi^ of men as tea girls, receptionists and secretaries.

13. Working Terms: The conditions of work have deliberately been made harsh to the fem£ gender yet in favour of the males. The cause, to keep up the liberation struggle for womei promotion in rank, salary increment, respect their antenatal clinics while pregnant and mat( nity leaves, is seen as very necessary.

14. Leisure Time: Like any other human beings, women have claimed the right to regularly fi time to rest. They need to enjoy leisure, as a way of breaking away from their monotone routine work in the kitchen. This relaxes and brings them closer to their husbands and ch dren.

15. Dynamic Groups: There is the need for women to form women groups and associatio through which their common interests would be reahsed e.g. UWESO Mothers' Union, YWC etc. Through such groups, they get exposed to the outside world with new ideas and skills.

16. Economic Power: While it is true that developing economies such as Uganda, have worn directly involved in agriculture, yet over 70% of whom live below the minimum standards living. The need to put in place income generating projects for the rural women to \ 'Entandikwa' have made the struggle a necessary one, e.g. FINCAFAULO, FAINE etc.

17. Political Role: The insignificant position a woman occupies in influencing political affairs in her country makes the struggle a necessary one. The women activists would hardly sit back and watch women denied to vote, to contest for leadership and to independently make a choice of their preferred candidate publicly.

18. Government Policies: As long as some policies that discriminate the female gender and favour the males, continue to enjoy the blessings of govemment, the women Liberation move¬ment stmggle will never be relaxed. Their primary' goal is to support such policies that are gender sensitive.

The government's contribution in the women's struggle for equality in Uganda

1. Women's Rights: The existing goverrmient is known to respect the fiindamental basic human rights of all people irrespective of their sex. On the commission for the Uganda Human Rights (UHRC), seats a woman - Mrs. Margaret Ssekagya, as its Chairperson.

2. Women's Representatives: The govemment has put in place as afifrrmative action, in the political role of women to lead this country just as the men do. The term affirmative action here refers to, the measures designed to favour people who happen to be at a disadvan¬tage. Some leadership positions have been reserved for only women candidates to contest for, e.g. L.C. Secretary for women, the former C. A delegates and the M.P Women representa¬tives.

3. Sensitization: The govemment has provided material and the persormel support for the women sensitization programs on their fiindamental human rights. This has been done through semi¬nars, workshops, conferences and the media, to let all women know as well as such men who ignorantly oppress women.

4. Girl-education: At the govemment aided Universities, i.e. Makerere and Mbarara Univer¬sity, female students are awarded 1.5 points, as another affirmative action to education the girl-child. In this way they get empowered with knowledge to competitively survive.

5. Competitive Academics: More mixed schools have been established, which demonstrates respect for equality in the academic stmggle between girls and boys. Besides, mixed schools have exposed a realistic competitive environment that exists in life outside school.

6. Protective Law: The govemment has put in place strict laws that are aimed at protecting women as a weaker sex, who often are taken advantage of, by lustfiil and forcefiil men. The laws against defilement, rape, sexual harassment and domestic violence i.e. wife battering, have been helpfiil here. After all, a woman, Elizabeth Kuteesa, today heads the investigative department in police (CID).

7. Women's Ministry: The govemment had considered it necessary to put in place whole min¬istry, that would effectively deal with the concems of the emancipation (liberation) of women in Uganda. This would help to stiengthen the position of women in mnning the economy, to the level of men.

8. Women's day: The dedication of the 8th of March on the national calendar as women's day by the govemment, demonstrates its resolved determination to support the women's stmggle for equality. The purpose for this annual public holiday is to allow all women of different classes to meet, share, consolidate the achieved goals and lay strategies for the task yet ahead.

9. Presidential Appointments: High profiled appointments have been given in favour of womei by the President, as one way of creating an opening for the women to reach the top leadership. For example, the appointment of Dr. Wandera Kazibwe as Vice President, Mrs. Leticia Kikonyogo as Deputy Chief Justice, Margaret Ssekagya as Chairperson for Uganda Human Rights Commission, Julia Ssebutinde to chair the commission probing the police and several women appointed as ministers and judges.

10. Open Professions: The govemment has kept all professions open to all, regardless of sex. Today women can outstandingly quaUfy in the used to be disciplines for men. For example, doctors, lawyers, engineers, pilots, accountants. Army and Police officers can either be men or women.

11. Employment Policy: The employment and recmitment of workers by the govemment, has not based itself on a sex discriminatory policy. Both men and women equally compete in the interviews for the available job opportunities.

12. Political Awareness: Through the establishment of the electoral commission whose vice chairperson is Mrs. Florence Nkurukenda, women have become aware of their political rights and capacity to cause a positive change in the politics of their country, since they are superior in population size. Using the civic educators, women fi-eely vote candidates of their choice and even contest in elections with men and beat them as well.

13. Women's Association: Women have been assisted to start up indigenous organisations that have been vital in pursuing the cause of women's stmggle. For example, FIDA, ACFODE, UWESO, mothers' union etc. have all had the govemment support.

14. Economic Empowerment: The Goverrmient has assisted the establishment of financial organisations that particularly aim at empowering women economically, to live a self-sustain-; able life. For example, FINCA, FAULO, FAWE etc, provide business managerial skills and soft loans to the rural woman,

15. Health Matte^s: Finally, the govemment's role in alerting ordinary women about health is¬sues can not be ignored. Health cmsades are presented through seminars, workshops, church \ services and the media. They high-light strong issues like AIDS, STDs, immunisation, mater¬nal mortality and food nutrition, that every women today ought to know about.

The achievements of women's liberation movement in Uganda.

The world over, the total emancipation (Liberation) of women is yet to be achieved. However, women in their stmggle have managed to register remarkable achievements worth to make a men¬tion of here.

1. Church Leadership: Women have with courage and determination assumed roles of church leadership, such as Reverends in Anglican church. Pastors in bom-again churches and Nuns in Catholic church. They have influenced the affairs of such churches. As holy women of God, they have worked towards extending the God's unconditional love to all people without any i discrimination.

2. Family Influence: Many women have been made to know the responsibilities of a wife and mother in a home through the women groups. As a result they have assumed an active role in : sustaining their families. They educate their children, provide food for the family and take a key position in family decisions.

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. Girl-Child Education: There is a deliberate effort to promote the girl-child education in this country. The female students do enjoy an affirmative action, so as to qualify for govem¬ment aided universities in which they are awarded 1.5 points ahead of their male counter-parts.

•. High Profiled Professions: Today women have gained the courage to take up such high sound¬ing professions that were otherwise known to be hard and only fit for men. They have stiffly competed with men to become doctors, engineers, architects, surveyors, lawyers, administra¬tors, and accountants. Practicing in their respective careers, women have proved exemplary professionals worthy to emulate.

. Terms of Work: Women have increasingly enjoyed equal measure in the terms and privileges of work just as the men. They are entitled to salary increment, career promotions, accommo¬dation facilities, transport and otiier related privileges.

. Right to Justice: Through the great work of FIDA (Uganda women lawyers association), women have successfully been able to address most of their socio-cultural problems legally. This has drawn the arm of the law close to them for the protection of their human rights.

. Human Health: Today women are playing a key role in advancing better standards of human health in homes. Through the awareness campaigns they have ably devised ways to avoid AIDS, the Six killer diseases like measles. They have also been active in the immuntsation programs and food nutrition standards for better health of their family members.

. Developed Culture: The regained image of the Ugandan women, puts them in a place that improves the image of the indigenous culture as well. Since mothers are the first teachers of traditional customs and generally contribute a lot in most cultural ceremonies, leaves them with a high chance to link traditional customs with modemity.

Charitable Service: Through their collective effort, women have helped to support different groups of people who happen to be disadvantaged in society. The aid extended has been finan¬cial, material and emotional through organs like daughters of charity, UWESO, Girl guides etc.

0. Leisure Industry: The empowerment of women both in knowledge and financially, has made them the key players in the success of the leisure industry in Uganda. They have produced artistic and African handcrafts, which are highly demanded by tourists. Their services in ho¬tels, tour and travel agencies, as well as entertairmaent, cannot be ignored.

1. Economic Empowerment: Gone are the days when women looked to men for a living. Today women are running several income-generating activities for their living. For example, poul¬try, pigery, retail shops, salons and many are importers.

2. Women Representation: In their historic achievement, women have won an affirmative ac¬tion fi-om govemment, in which they are favoured with more seats of representation in parlia¬ment and local councils. This gives them an equal hearing with men, conceming their social and political interests.

3. National Body: Women have successfully formed a recognised umbrella body to co-ordi¬nate all women's associations the National Association of Women's Organisations in Uganda (NA WOU). The body, which was formulated on 29tii January 1992, is intended to mobilise and coordinate all voluntary women's organistions in order to ensure women's fijU participation in national development.

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14.Armeci Organs: Finally, women have a lot to boast of in the successes enjoyed by the Armj^ Police, Prisons and other security organs, in attaining peace and order in the coimtry. They have rendered their selfless service to the said organs as service women and professional officers.

SEX DIFFERENCES IN THE AFRICAN TRADITIONAL SOCIETY

To the Afiicans, sex was a sensitive and valuable subject that it was closely associated with theii livelihood. Every effort to give sex its desirable position in an Afiican's life was therefore nevei ignored. A detailed process was followed, in presenting the subject of sex to the young as a sensi¬tive one.

How was Sex Education passed on to the young in African tradition society?

1. Parents' Role: It was the responsibility of parents to give their children the primary basics regarding sex. They therefore were their source of reference and the keepers against anyone who intended to sexually abuse them.

2. Monitored Growth: Every stage of growth that the young had to go through was closel) monitored, and this helped them to easily determine the level of information on sex, that had to be passed on.'

3. Secret Schools: Private localities were singled out, from where the information conceming sex was passed on. This would either be conducted in a bush away from home, forest, secrei lakeside etc. All the young had to go through the secret schools with their uncles and aunts The secrecy was meant to ensure that the information delivered reached to the singled oul youth only.

4. Initiation Rituals: These were ceremonies performed, as the young were getting linked fron one stage of life to another. During such ceremonies, sex secrets related with life in a giver stage, were then revealed to the young. Such rituals included puberty rituals, circumcisior rituals, pulling rituals, breaking virginity rituals etc.

5. Valued Virginity: The preservation of a girl's virginity was highly stressed. Indeed a virgir girl was the pride of her parents. This is because, she would fetch them a handsome dowry.

6. Parenthood: When the young reach an advanced adolescence age, they get informed of theii readiness to become parents. The aunts and uncles do take a courageous step here and revea the tmth about how children are made. The young boy and girl come to know that they exist as a result of their mother and father having had a sexual engagement.

7. Premarital Sex: The Afiican fraditional society never tolerated any sexual practice befon marriage. That is why the elders were keen at identifying maturing adolescents and influencec them into early marriage, before they could cause an embarrassment to the family with sexua inmaorality.

8. Incest: Any sexual affair with a close relative was unacceptable and totally condemned. An) one, who committed incest therefore, was said to have brought shame and blasphemy to hi: family.

Vulgurness: The degree of valgumess was dehberately avoided and discouraged from being used. The acfrial definitive words for the sexual organs and life related to them were never used, but instead descriptive or pictorial words were used e.g. 'Kasolo' (animal) and 'Kasubi' (grass) for the penis in Buganda.

L Provocations: Any behaviour that was sexually appealing to the public would be suspected as deliberately intended to seduce the victims to temptation. Therefore, young girls were alerted against exposing their breasts, squatting amidst men, unnecessary smiles and indecent dressing.

. Taboos: Every effort and means were employed to scare the young from engaging in premari¬tal sex. For example, it was sfressed in Buganda that, any teenagers who had engaged in sex while still under frieir parents' care, would lead to the parents' death, while the victims in¬volved remained diildless.

:. Separated Beds: The move for parents to separate bedding of boys from girls once they had reached an adolescent age, was meant tb show how special their bodies had tumed into, and therefore deserving protection. In light of this, all the adolescent boys were to quit their father's main house where the girls remained.

i. Fire Places: After a whole day's work late in the evenings, Afiican fraditionaUsts would sit with the young by the five places till late in the night, as they exchanged views^and ideas about sex. Through the entertaining foUt-tables, proverbs and riddles, they used tiiis opportunity to teach a good life-style related with sex.

Examine the position of a traditional African woman, in society then.

snerally, women were regarded as inferior to men in fraditional Afiica and were therefore in a sadvantaged position as compared to men. To abuse and deny a woman her basic rights in the pects surrounding her everyday life was the order of the day as given below:

Fixed Roles: Under their influence, men had tightly fixed the role of a woman to be con¬cemed with only domestic work. This had to confine a woman at home, as men would freely venture out in various tasks. It was a woman's responsibility to cook, cultivate, and take care of the home and the children, nothing higher than that.

Marriage Influence: A woman could not freely determine the time when to marry and to make her independent choice of the marriage partner. It was her male relatives who had to finalise all the formalities of her marriage, sometimes without her knowledge. Something they never did with the boys.

Abusive Dowry: In situations where the parents of the bride had selfishly demanded for an expensive bride price in exchange for their daughter, had simply helped to reduce her human dignity. The greedy parents had equated their daughters to mere property.

Female Genital Mutilation: Women in the Sebei and the Bakonjo cultures, are subjected to a harsh ritual of a deliberate removal of thefr clitoris as a way of approving their marital faith¬fulness. This denies such women their right to enjoy sex in Ufe.

Marital Faithfulness: Husbands had required of their wives a much higher standard of faith¬fulness in marriage, yet they could not live up to it thernselves. A wife would face divorce or even beaten if she was caught in the act of adultery, yet a husbaid who had committed a similar offence would be praised for labouring to expand the clan.

6. Family Decisions: Although in mamage the wife was meant to be the husbands' companioi from whom he would seek counsel, the husband made decisions in the family without 1 companion's advice. He could divorce her, marry another wife, and shift to another la (kibanja) without seeking her approval.

7. Family Size: The mother was left with no room of say in determining the number of childr the family wished to have. This was a duty of the husband, while the wife was simply to pi duce and care for the needed children, even when this requirement would leave her health bad health.

8. Child Birth: Following child birth, the husband's relatives had selfishly showed thefr or interest in the sex of the baby bom, instead of rejoicing with the mother for surviving the ri of labour pains. Much more joy was expressed if it was a boy bom than if it were a gfrl.

9. Dissolution of Marriage: In case a marriage had failed to work out to the expectations of t wife, she was not given chance to initiate a divorce, yet the husband would. This could subje a faithfiil wife to live under intolerable situations in her marriage, through out her life.

10. Servanthood: The situation is African homes had subjected women under a state servanthood. They were freated as men's servants rather than their companions to suppor home. For exaniple, they were to kneel down while addressing men, sit on floor as they shar a conversation with men seated on chafrs, and never allowed challenging men on anything.

11. Blamed for Misfortune: A fraditional Afiican woman had lived under the shadow of t accusing fingers of men for any bad omen (hard luck) they encountered. Women were unji tifiably blamed and forced to accept as being responsible for any kind of misfortune that h be fallen a family. For example, childlessness, famine, immoral children etc.

12. Food Taboos: Some Afiican societies had forbidden thefr women from ever consuming son given foodstuffs, so as to avoid bad omens be falling them. Such foods included meat, chicke fish eggs etc. So the women were left mahiourished even in times of pregnancy.

13. Labourious Work: A woman was taken as a "beast of burden " meant to do every detail( work at home. She was responsible for cooking, cultivation, childcare, general cleaning, fetchir firewood, fetching water etc. Sometimes she did all this at the expense of her health.

14. Unappreciated: Most Afiican husbands hardly valued and recognised the work of women home. Her labour and effort were taken for granted.

15. Physically Assaulted: Society then, had granted man the right to physically punish his wi for a wrong she had committed. He would beat her as a way of disciplining her even before h children. This terribly humiliated her integrity and personahty.

16. Property Inheritance: A woman was denied the right of owning property through inher ance. It is the male relatives who enjoyed property distiibution, since most African famili( were patrilineal in nature, where inheritance of property was through the father's line.

17. Widow Inheritance: Women, who had lost their husbands to death, were later married ofiTi the male relatives of the departed husband as a matter of right. This act had degraded tl respect for women as though they lacked their personal choice and decision.

African Traditional Society

\. Political Role: Finally, it was unheard of for any woman to occupy a public or political posi¬tion in charge of her own village. This was considered as the natural responsibility for only men, which was unfortunate.

SEX DIFFERENCES IN THE CHURCH HISTORY

le principles that governed the church then had deliberately sidelined the role of women in the urch.

Women discrimination in the later part of church history

Church Leadership: Women have not had the opportunity to assume position of leadership in an institution they are known to have been faithfully committed to. Denying women this administrative role was to choose to be blind about their potential leadership skills.

Preaching: There were selfish tendencies to block women from taking part in active preach¬ing in churches. This was wrong because, Jesus Himself was non-discriminative when he commanded every mankind to preach his gospel every where.

Priesthood: The office of priesthood was known to be for only the males, which meant that no woman would ever be appointed as a Priest. Jesus' choice of only male ^disciples in his mission had wrongly been used as an excuse for this regrettable act.

Missionary Work: Men had used the excuse of leaving to women the responsibility of caring for the home, to deny them their wish to serve God in missionary work. This is because, missionary work involved moving away from home for a lengthy period of time, for the ser¬vice of other people in remote places.

General Duties: Men had dominated all the detailed duties within the church, thereby deny¬ing women chance to excise their right to serve God, They took up the tasks of being the deacons, ushers, elders etc.

Church Choir: The Anglican Church strictly observed the fradition of only enrolling males in the church choir. This had taken discrimination too far, where women were even denied an opportunity to serve God through their natural talents of the melodious voices. In fact even today, the Namirembe Cathedral choir consists of only males.

Prayers: Women were given no room to pray for church congregations not even for her fam¬ily. Men had believed that women's prayers bear no God's blessing.

Scripture Study: Men had wrongly given an impression as the appointed readers and inter¬preters of God's word. It is the men who were to hold and read the scriptures and then later interpret the hidden spiritual meaning for the women. This happened both in the church and the family.

Repentance: No open invitation was given to women to come forward to repent evil on behalf of their family; it was men's duty. Before men confessed thefr sins, women had to present their shortcomings to them.

. Spiritual Life: Like men had the soul that fed on spiritual food, so did the women. Men had freated their women unfairly, as though they deserved no spiritual food.

11. Fellowship: The dominance of the earUer fellowships by men was not a mere coincider Women had been encouraged to remain at home, as men were said to represent their en families. This denied the women chance to freely share their experiences in spiritual life v others.

12. Source of Evil: The Christian community of the early church had wrongly blamed womei the cause for men's temptation into sin. They used cases of Eve against Adam, Bathshi against King David, Jezebel against King Ahab etc, to marginaUse women. This denied wor a chance to serve God as their creator too.

13. Married Women: Some men, who had wished to go into frill time ministry with God, ] selfishly abandoned the care of thefr families to their jobless wives. Such unfortunate wor had to bear with this burden for hfe and sometimes got disheartened for being taken for gram

14. Veneration of Saints: Deliberate efforts were taken to identify such Christians, who 1 lived and died in exemplary Christian lives, hence, were declared as saints. The greatest in est was cenfred on men as opposed to women. Many of the early churches had to be nar after the male saints e.g. St. Paul, St. James, St. Peter, St. Francis, St. Augustine etc.

Examine the effect of Christianity on the position of an African Woman in tt

recent church history

The church could not take very long to come to terms with the Christian truth, regarding wome role in serving God within the church. For that matter Christianity had to influence the follow changes:

1. Universal Gospel: The original Gospel of impartiality, which considers men, equal to wor as sirmers, had continued to be preached without bias. It was made clear that, women jus the men, needed the same saving grace of Jesus Christ.

2. The Revival Movement: This was a radical Christian group of the 'Balokole' that emer from the Anglican Church. This East Afiican revival movement as it was originally known,' targeting women much as the men, to live repentant lives.

3. Positions of Influence: The church had to recognise such faithful women who had dis guished themselves as Christians, and were appointed to key positions of influence in church. Many had to take up choir leadership, ushers, church -wardens etc.

4. Married Missionaries: The wives of missionaries had to set exemplary models for an i( Christian wife, for the rest of women to leam from. Their active role in the church had hel the rest of the African women to equally come up.

5. The Adventists: Throughout history, the seventh Day Adventist Church has always ensi the recognition and involvement of women in the work of God. The senior Christian wor are given the responsibility to lead and teach the Christian faith to their congregations.

6. African Sisters: The Roman Catholic Missions got involved in enrolling large number sisters. It was in 1908 when the first African sisters got frained as Nuns. They helped a g deal in the leadership and work of the church in different communities. The number of Afiican sisters had steadily grown throughout the church history.

Church History

7. Hana Kageye: She was a widow of the chief of Tooro in Western Uganda, who had become a Christian in 1896. She was later trained as a catechist for the Anglican Church, in which she taught the Christian doctrine. Kageye even became more instrumental in introducing the handi¬craft skills to the rural women of Tooro and Ankole Kingdoms, for their money generating projects.

8. Yohana Kitagana: He was a catholic catechist whose conviction on women as being equal to men before God, had driven him to work tirelessly in supporting widows in various parts of Western Uganda. Other than providing them with their basics of life, he also encouraged them to actively participate in God's work.

9. Girls' Schools: The church in Africa has throughout history encouraged the education of the girl-child through establishing girls' schools. This was set to prepare women as a potential reserve source for church leadership.

10. Hospitals for All: The missionary doctors, who had worked in the missionary hospitals, never discriminated against their patients on grounds of gender in any way. The medical service was prepared for both women and men as equal without any favour.

THE BIBLICAL TEACHING ON SEX DIFFERENCES

Even in the bible days there existed inequality between men and women. It is in light of this, that the biblical teaching was intended to correct the wrong attitude of suppressing women, which was against the work of God.

The Old Testament

How does the Old Testament teaching reconcile the sex differences between

men and women?

1. God's Image: Male and Female God had created them in his own image in Gen. 1:26-28. This means that no single sex was intended to be superior to the other but to be taken alike.

2. Companionship: God had provided a woman to man simply as a companion and not a slave. God was in fact not happy with man's originally lonely life and therefore wished to end it in Gen. 2:18. This meant that, they were both to acknowledge how important they were to each other.

3. One Flesh: In Gen. 2:24, God had united a man to his wife to become one flesh. Any act such as sex discrimination that influences their separation, works to oppose God.

4. God's Presence: Following man's sin in the Garden of Eden and had lost God's presence, he then began to discriminate and blame his wife for the fall, in Gen. 3. Whenever man tums away from God, that the evil of discrimination takes place.

5. Moses' Liberation: The concem that had bothered God to liberate his enslaved Israelites had actually involved the women as well, Ex. 3:7-10. The Promised Land, Canaan, had been pre¬pared for both women and men alike.

5. The Commandments: In Exodus 20, the Ten Commandments handed over to Moses had re¬quired of all Israelites the same degree of commitment without discrimination. It was the same standard measure used to prove the moral uprightness of both men and women equally.

7. Human Dignity: Israelites were supposed to respect the dignity of every person, whether men or women, Deut. 15:12,13. They had to show this by setting free all the women and men who had worked under them as slaves for six years, with a reward.

8. Fair Trial: Men and women alike, were all safe guarded against false accusations and biased judgement in courts of law, in Ex. 23:1 -3 and Deut. 1:17. Every one was to have free access to a fair trial that honoured God's justice without any discrimination.

9. Reward for Work: The teaching gives an assurance to all workers, whether they are women or men, to receive the frxiit of their labour, in Lev. 19:13. The principle is not on the worker's sex, but the amount of work done, worth to reward.

10. Rest on Sabbath: After the hard work of the week, everyone including the women, were to share in the weekly rest of God's Sabbath. The right to enjoy leisure was to women much as to men.

11. Dressing Attires: Deut. 22:5 was to guide the Israelites on their mode of dressing without causing a conflict between the sexes. A woman was not to wear men's clothing, or a man to wear women's clothing, for they knew it would displease God and was punishable.

12. Provocative Body: The exposure of a woman's naked body to a man is warned to cause a threat to his morality if its not guarded against. In 2 Sam 11:2, Bathsheba's naked and beautifiil body had tempted King David to adultery.

13. Hannah: She was a woman of great faith, who had believed God for a child after suffering the humiliation of a childless marriage with Elkanah, 1 Sam. 1:1-28. She was then blessed with a son, Samuel. This means that, it simply takes faith and not one's sex to move God's hand.

14. The Prostitute: The involvement of a prostitute called Rahab in what was God's work, was intended to show respect for even the humblest of women such as this prostitute, who was a target of harsh judgement. The two spies that Joshua had sent to monitor Jericho had found great help frohi this prostitute. Josh. 2.

15. The Prophetesses: In the work of building and guiding God's nation Israel, faithfiil women like Deborah and Esther had played a fore front role. Their service was as good as that of men, Judges 4:1 and Esther 5, respectively.

The New Testament

Show how the New Testament emphasises equality between men and women

1. Universal Saviour: Jesus the Son of God was sent to save all mankind in the world. Matt, 1:21. This means that Jesus had come to save both men and women alike.

2. God's Love: Jesus had sfressed that he had come to extend God's love to both men and women in John 3:16. God's love is the Agape love, which is available to all mankind without discrimi¬nation.

3. Impartial Ministry: In his work, Jesus was so carefiil to serve all people equally without bias say, sex discrimination. His sermons, miracles and revelations, \vere of spi itual benefit tc both men and women alike.

4. The Way: Jesus identifies himself in John 14:6, as the only way available for anyone to reach the Father in heaven. Jesus never gave a separate way for men from that of women. Before Jesus, men and women are equal as human beings who live in sin, and therefore in need of God's Grace through Christ alone.

5. Personal Relationship: In John 1:12, Jesus had not only established a relationship with men whom he called sons, but this included women as well. In Christ Jesus both men and women are sons and daughters of God.

6. Peace: Jesus' ministry was intended to bring peace to the troubled hearts of both men and women. In John 4, He had brought peace to the heart of the Samaritan woman, while in Mark 10:17 the rich young man could not find peace in his riches until when he met Jesus.

7. Socialising: Jesus was fond of chatting with both men and woman in his leisure time. He had found friendship with both of them. While he shared his social life with the disciples. He had also found time to visit and socialise with other women like Martha and Mary, Luke 10:38.

8. Compassion: When it came to feel for those suffering and in need, Jesus didn't discriminate. In Mark 6:34, Jesus had pitied the large crowd that was following him, becajise they were like sheep without a shepherd. They included men and women.

9. Ministering Jesus: In a fair deal, Jesus had given women an opportunity for women to equally minister to him. In Mark 15:40 it were the women who stayed with Jesus as he was being arrested and then crucified, in the meantime, all the males were hiding in fear These women helped to comfort Jesus at the most difficult time when He needed a companion.

10. Promised Eternity: Jesus had given an assurance of etemity, that would accommodate ev¬eryone, John 14:2. This meant that the glorious heaven was being prepared for both men and women alike.

11. The Crucifixion: In Mark 10:45, Jesus was given up as the sacrificial Lamb on the cross, so as to redeem all mankind. In Jesus' death, both men and women derive the salvation of their souls.

2. The Resurrection: Jesus' resurrection was the hope to men and women to live even when they die, John 11:25. It is for this reason that Jesus granted women the opportunity to see Him first, after the resurrection in Matt. 28:9. Since the ministry was dominated by men, the resur¬rection had to be shared with women too.

13. The Judgement Day: Rev. 22:1 gives a waming to all mankind about the awaited judgement day. Both men and women alike are to keep prepared to give the account of their Christian lives before Jesus Christ when He retums as the Judge, His judgement does not take into consideration one's sex, but moral uprightness.

14. Paul's Appeal: Apostle Paul had observed that unity in the church was its sfrength and God's desfre. Therefore, the sex discrimination between men and women should not be arising among Christians who are one in Christ, Gal. 3:28.

Show the role played by the church in the liberation struggle for women

1. Church Leadership: The church has increasingly given women room to participate in the Church Leadership. The Anglican Church takes a leading role, with women priests as the clergy.

2. Involved Women: Women's involvement in the work of the church equally gives them the opportunity in building God's Kingdom. Women have actively participated in choir singing, church ushering and sitting on church committees.

3. Impartial Gospel: The church has continued to preach the Gospel of impartiality, which regards both men and women as equal.

4. Unity: The church has often stressed unity in Christ, as an important goal all Christians have to pursue. This strengthens women's cause to establish equality in society.

5. Fellowship: The emphasis for all Christians to continue in the habit of regularly meeting together in fellowship, gives mankind the opportunity to share fi-eely as a family. In this spiri of sharing, the differences between men and women get resolved.

6. Tolerance: The.church has always encouraged Christians to take Jesus' challenge of toler ance. Like Jesus has to tolerate man for his weak faith, so should men and women leam tc tolerate each other's weaknesses in this liberation movement.

7. Reconciliatory Gospel: The church has maintained her position of preaching a reconcilia tory Gospel, which stresses the settlement of disputes in a friendly atmosphere.

8. Marriage Support: The church has been instrumental in supporting the marriage institutioi against problems that threaten its existence. The effort is intended to make the marital life of th( partners strong and peacefiil, which is the desire, of every woman due to the protection in it.

9. Dynamic Groups: The church has supported the formation of dynamic groups for women These are wdtaen clubs and groups with the purpose of pursuing and protecting women's inter ests. For example. Mothers Union, Married Clubs, YWCA etc.

10. Women's Health: The campaign in support of women's health remains active in the church Through the church, health programs like family plarming, food nutrition, immunisation ani AIDS programs have been promoted.

11. Leisure Activities: Leisure activities have been organised by the church with the purpose o uniting the married partners in their free time. This gives women the chance to enjoy th company of their husbands, which often is denied of them. Such leisure activities are arrange by Married Clubs, Mothers Union etc.

12. Projects: In an effort to equip women with the means to meet their basic requirements, th church has supported their income generating projects. Such projects include poultry, pigerj heifer project, handcraft etc. In this way, women live independent lives, not easy to dictat upon by selfish men.

13. Mobilising Agency: The church has ably acted as a mobilising agency for women in the stmggle. Through the church, a platform to extend programs to the general public is always i place for the women.

k Exposure: The church has successfully brought intemational exposure to women in their stmggle. In this way, the church links the local women with those form the outside world, with whom they exchange their different views to resolve their problems.

5. Political Roles: The experience that women obtain from the church leadership, opens for them chances to assume political roles in their various communities effectively. Talented women in leadership are then given the task to pursue the political interests of women.

6. Peaceful Settlement: The church often seeks peaceful settlement between the state and the rebels, as opposed to military means in which many women suffer the consequences of war. It is women, who are known to die most under cross fires, get raped, abducted, and widowed, in situations of war.

inclusion

is in God's arrangement to have man and woman live an equal and harmonious relationship on lis earth. It is this that makes social life complete and humanly satisfying. The challenge to men ; to accept women as they are, without stmggling to have them to be what men desire them to be. his makes them better compliments of men. Women on the other hand, have to utilise fiilly all le opportunities availed to them as a way of affirmative action, to support the female gender. It is ideed a lifetime stmggle for humanity to realise this cause, which takes patience, tolerance and etermination.

COURTSHIP AND MARRIAGE

V 1\_

It is in God's design for every man and a woman, at a certain time in their life to relate intimate (so closely), resulting into marriage. In this special relationship, courtship stands so prominent that it is closely related with marriage. i

The term courtship therefore is defined as "An intimate friendship between a man and a womd who are mutually attracted to each other with the intention of marriage". The term marriaj on the other hand means, "A relationship between a man and a woman, who have reached A agreement to establish a permanent union of life for mutual comfort and support"

COURTSHIP AND MARRIAGE IN THE PRESENT SITUATION

The importance of Courtship

The partners involved in courtship are not yet married as such, but are still relating as intimaj fiiends. So in their courtship, they get to benefit in the following ways:

1. Express Affection: Courtship provides the best opportunity for the partners in love to e) press their affection (Love) to each other. This is done through the exchange of gifts an sharing their inside feelings to one another. It cements their friendship.

2. Physical Appreciation: Through courtship, partners get to know the general appearance ( their bodies. In this way, they come to accept and appreciate each other's height, size and ski complexion. It is the admiration of their beautifiil bodies that gives them joy in each other.

3. Religious Beliefs: During courtship, the partners seek to find where their religious diffe ences lie. They then come to an agreement on how to handle the identified differences, i light of theit relationship.

4. Emotions: Courtship is an important time that the partners could use to discover and leai their different levels of feelings. While one partner could easily get excited and happy (sar guine temperament), the other could be known for being tough and strict (choleric tempen ment). So it's important to study each other's emotions and characters.

5. Intellectual Capacity: The partners also use this time to understand each other's educatio acquired. This helps to know the intellectual support they should expect from each other an it reveals how exposed and liberalised one can be.

6. Cultural Harmony: Should the partners happen to come from different cultural background then it becomes important for them to seek an understanding during courtship. The two hav got to agree on their cultural differences say, language, customs, foods eaten, dressing styl etc, so as to manage their inter-cultural marriage.

7. The Relatives: During courtship, the partners find time to introduce their close relatives 1 each other This leaves the partners with no option, but to reveal to each other their respecti\ clans. It helps to rule out any possibilities of committing incest, which is unacceptable.

Home Background: Courtship provides adequate time for the partners to answer the follow¬ing questions regarding their home backgrounds. Is the home a broken one or stable? Are the parents still together or separated? Is the home a friendly one or hostile? The answers to such questions help to tell the moral strength of a given partner.

Health Conditions: It's an important period when the partners get to know each other's health status. Should one partner be a victim of any physical deformity or a chronic disease, it is then decided upon earlier in time, as to whether such health conditions be acceptable without af¬fecting the marriage arrangements.

). Personal Habits: Partners take time to study each other's habits which help them to assess if they can stand them as they live together in marriage. Such serious habits to observe could include; orderliness or shabbiness, quietness or noisy, private or sociable, listens or talkative etc.

[. Individual Hobbies: Courtship helps the partners to identify and respect each other's hob¬bies. This is vital in determining as to whether the partners would in fiiture share their time in enjoying their favourite leisure activities.

I. Future Career: It is the time when partners come to know each other's careers of their dreams. This is important to know, because it could determine the partners ^evel of income and the available time for one another.

{.Marriage Preparations: It is in courtship that the partners reach to a decision to plan for their marriage. In their preparations, they could set time aside, so as to introduce themselves to their respective parents for dowry ceremonies.

i. Nature of Family: Courtship provides the opportunity for the partners to openly discuss and reach an agreement on the nature of family they would be comfortably with. In case they desire to live a more private life, then it would be a nuclear kind of family. If they have to accommodate their relatives as well, then the family would be an extended one.

5. Number of Births: As a matter of plan, the partners could be more responsible to discuss freely on the number of births they would wish to have in their life time. This enables them to plan when to produce and how to space their children for a happy marriage life.

The Abuse of Courtship

iven the closeness and the special friendship that the young people share in their courtship, the lances to abuse (misuse) the relationship tends to be high. Premarital sex is undoubtedly the lost common abuse of courtship. It leaves many partners courting, tempted into fomication as a

JSUlt.

What are the possible causes of fornication (premarital sex)?

, Worldly Standards: Young partners tend to neglect and abandon God's guidance in thefr court¬ship. They consider God's ways as resfrictive and therefore choose the worldly standards, which are more free yet risky.

, Permissiveness: The large measure of freedom with which some parents handle their chil¬dren, does expose them to a type of courtship that lacks limits and direction. This in tum exposes the partners to relate under loose morals, which is normally tempting.

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3. False Independence: Young partners tend to develop a false belief that they have becomi age and therefore mature enough not to rely on their parents' advise. Instead they regard 1 parents' help as a disturbing interference. This leaves the partners exposed to the risb immorality.

4. Western Influence: There is a general tendency o young people today to favour the wl man's culture and despise the indigenous African culture as outdated. The favoured West culture is said to be very free, open and modem, which exposes the young generation to ris They criticise the African culture as strict, laid back and primitive.

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5. Peer Pressure: Through sharing of experiences to their fellow peers, the partners devek a wrong attitude that, "Everybody is doing it". In, this way they chose to do what others a doing, so as to get acceptable among their peers.

6. Pornography: Young partners have tendency of sharing pomographic literature during th courtship. It all begins with the good intention of searching for more information on their n affair. Given the sexual appeal that goes with pomography, the partners get overwhelmed a choose to practically get involved in what they had read or seen in the pictures. i

7. Suggestive Fashions: The female partners who happen to be in courtship, always dress "kill", whenever they have an appointment to meet their male partners. They favour 'wa skirts with slits, short tops and body tights, which expose their thighs, naked waists and tW sexual appealing figures respectively. Such fashions leave a lasting impression on the mi partners, wishing to exploit the beautifiil bodies exposed, through sex.

8. Romantic Music: While in courtship, some partners prefer to relate in the background romantic music, which is said to be soft and slow. This creates a suggestive atmosphe which arouses their sexual feelings, making it hard for them to avoid the temptation of pr marital sex.

9. Obscenity :\*The practice of talking about sex, which seems to be the most favoured topic \ the courting partners whenever they meet, negatively influences the good intentions of couj ship. Eventually, their attitude towards the relationship gets bent on sex, and hence the desil to play sex.

10. Prolonged Courtship: There is always the danger of risking into sex, as a result of elongjfi ing the period of courtship. Partners who begin this relationship at their tender age and y^ feel not ready to commit themselves for marriage, cause the prolonged courtship.

11. Sexual Urges: There is a wrong belief that the arousal of the sexual feelings have got to \ satisfied for one to live a normal life. They maintain that, unless one goes for sex, somethin abnon-nal could occur to such an individual who suppresses sexual urges instead.

12. Sexual Curiosity: There is a natural drive in both girls and boys about sex. Under situatioB like courtship, the drive tends to be even higher, causing the partners to be curious to discovi how pleasant sex would be like, if explored.

13. Proving Manhood: The male partners are sometimes under the pressure of their friends t take a step of having sex, so as to prove their manhood. Sometimes they falsely think that the female partners would not take them for mature men, if they failed to propose for sex.

14. Fear of Rejection: The shortage of serious men who would indicate to settle for a permanent relationship compared to the available women, has put young ladies in panic. They therefore fear to be rejected by their boy friends if they said no to premarital sex.

15. Sexual Objects: Some female partners feel inferior to their male counter parts and they think they are there to satisfy their sexual desires. They wrongly think that they are sexual instru¬ments to be used by men or their pleasure.

16. False Practice: The general belief among the young partners that, "Practice makes per¬fect", atfracts many young people early into sex. The truth is that, there is no complex skill in sex to practice for, before marriage.

17. Contraceptives: The available scientific means to reduce the risks of acquiring unwanted pregnancies, AIDS and STDs, gives a free room for the partners courting to adventure in sex without much fear The common confra-captives used include condoms, pills, coils etc.

18. Testing Fertility: The male partners are usually under the pressure of relatives, to prove first the girl's fertility he is about to marry. They do not want to risk the burden of a barren woman in their clan. That is why some girls are married pregnant on their wedding day.

The dangers of premarital sex in courtship ,

There are numerous problems involving sex outside marriage between partners in courtship. This is also called fomication. The dangers include the following:

1. Sin: The Bible condemns fomication as sin in ICor. 6:9,10. This is because it abuses God's gift, sex. The fomicators are therefore judged as sinners.

2. False Love: The proof of love, that most male partners demand sex for, is always not a genu¬ine one. It is normally a sexual experience intended to satisfy the boys' bodily desires and not love for the girl. Otherwise, the boy would wait and not insist on sex.

3. False Manhood: The bitter tmth to the male partner, who seeks to prove his manhood through sex, is that he gains nothing to make him a better person than before. The sfrong character that builds one's personality is not achieved through sex.

4. Loss of Virginity: Both partners stand to lose their irmocence on sex with their bodies. The effort of preserving their bodies as virgins is terribly lost in premarital sex. Moreover on confrary, most men attach great value to virgin ladies in marriage.

5. Public Humiliation: The partners could face the harsh judgement of the general public as having loose morals. This would leave them ashamed and never taken seriously as responsible people.

6. Unwanted Pregnancies: The partners could find themselves responsible for untimely preg¬nancies, which they would live to regret. In most cases, the young girls are forced to drop their academic pursuits as school dropouts, while the male partners could lose their jobs as they go on a mn escaping the long arm of the law.

7. The STD's: Unprotected sex with persons, who are not medically examined to prove their health status first, could expose such partners to the danger of acquiring STD's (sexually transmitted diseases). They could cause body itching, sight impairment, permanent barren¬ness and even death. These include; Gonorrhea, syphilis and AIDS.

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8. Family Conflicts: Disagreements tend to occur in such families with sons and daughter premarital sex. This is usually when the partners start to live together privately without approval of their parents. As a resuh, the parents could chose to disown the disobedient gu boy.

9. \bortion: The partners come to realise their responsibility for the unwanted pregnancy get ihe temptation to get rid of it through abortion. The results of abortion have never b desirable. They include; endless bleeding, permanent barrenness, loss of life to the mol and the unbom child.

10. Child Abuse: In situations where premarital sex results into the birth of children, they raised under a hostile environment that abuses them. Sometimes they get dumped to tl grandparents in mral areas, without the necessary supportive assistance.

11. Contraceptive Abuse: There are high chances for the young partners to misuse the con ceptive methods employed in preventing pregnancy, which expose them to several dang This is because of their inexperience and wishing to use them privately. The dangers co include endless bleeding, permanent barrenness and even death.

12. Disrespect Sex: Premarital sex could result into a habit that holds sex in a low esteem. A result, the young partners could carry on this habit in their marriage leading to adultery. ' concemed persons would hardly consider sex as a special affair for the married.

13. Marriage Loss: The female partner eventually loses her chance for marriage. This is cause, most male partners regard the girls they have had sex with as loose and therefore e for another man. They are as a result avoided as second hands.

14. Socially Unfocused: The partners involved in a sexual relationship while in courtship, f li focus clearly on the pressing demands of society. They look at all aspects in life, in lij'h their sexual relationship. Those still in school usually fail to concentrate and therefore p form below the expected standard.

15. Imprisonment: Premarital sex with an under age "minor or under 18years" could leac the risk of being charged with defilement, that leads to long imprisonment.

Factors to consider in choosing a marriage partner

It is befitting for every person who plans to marry, to get a partner bearing a picture with preferred qualities. Such qualities differ from person to person. What impresses one ould b disgust to another. However, below are the basic factors to consider for a good partre.'-:

1. Affection: First and fore most, the best choice for a marriage partner should b : )• tme Ic for the opposite partner. The partners ought to be great friends, that they can't imagine a 1 without the other. Under this love, they can tolerate each other's weaknesses and build their strong points.

2. Religion: It is important to take into consideration the partners religious faith because of influence on the person's beliefs and interests. That it is why it is better for partners to be the same religious belief On the other hand, partners could choose to agree on their religio differences and go on to have a successfiil marriage life.

3. Physical Appearance: How an individual physically appeals to another, is also a key factor in choosing a marriage partner. It refers to the person's beauty. This varies from person to person, as the saying goes, "Beauty lies in the eyes of the beholder " Physical attraction takes one's height, size, body shape and skin complexion.

4. Character: A strong personality is identified from the character a concemed person is iden¬tified with. For a happy marriage, a partner ought to have a character bearing kindness, tender¬ness, politeness, patience and tolerance.

5. Moral Virtues: A good marriage partner ought to recognise his or her obligations to the community around. This is indicated in the moral virtues a partner possesses. For example, honesty, fransparency, humility, tmstworthy, generosity and appreciative.

6. Sociable: A good partner should be pro-people. This is a person who understands people around him or her in their different situations. This kind of partner is known to be a good listener, considerate, helpfiil, cheerfiil and a conversationalist.

7. Realistic: This is a partner who looks at issues in the world in their tme perspective. In other words, the partner faces challenges with flexibility. This means that the partner would give room to accommodate surprises and disappointments without losing heart. ^

8. Health Status: The good and sound health condition of an individual is very vital to consider for a marriage partner. This is because some diseases can be transmitted from a partner, thus suffocating the enjoyment of a peacefiil marriage, say AIDS. Any partner with sickle cells, asthma, epilepsy, madness, etc. could transmit it to the children.

9. Family Background: The partner's family background remains a strong factor in determin¬ing the kind of husband or wife one would make. This is because, a partner from a stable family is believed to have undergone a better bring up and more exposed to rich opportunities.

10. Education: The level of education a person has attained, plays a big role in determining the choice of a marriage partner. This is because, education influences greatly one's conduct, beliefs, understanding, friends and interests. An educated girl would easily find a happy mar¬riage with an educated man. Some educated men have lived happily in marriage with less edu¬cated women though.

11. Personal Habits: It is said, "Old habits die hard". That is why it is necessary for partners intending to marry, to consider first the old habits, which would destroy a marriage. For ex¬ample lust, excessive drinking, smoking, visiting nightclubs, peer- group meetings etc.

12. Personal Hobbies: Partners, who have similar leisure activities, increase their chances to share their social lives as they rest and relax. This allows them to fiirther understand each other, since people tend to open up as they freely interact in a relaxed environment. Such hobbies would include music listening, dancing, watching games, evening walk, visiting etc.

13. Cultural harmony: Partners have got to reach an understanding, in light of their existing cultural differences. In case they are from different tribes, intermarriage could be successful after settling their loyalty to the customs, family language, relatives' attachment, dressing code etc.

14. Supportive Income: A satisfying marriage partner, is one who commands or promises a appropriate stable income to support his future family to live a desirable moderate life. Enoug study reveals that poverty ruins marriages. However, some partners have had stable and happ marriages inspite of their unpredictable incomes, yet some rich partners failed in their mai riage.

TYPES OF MARRIAGE

In modem Africa, three types of marriage are given recognition. These are:

•Religious Marriage • Customary Marriage • Civil Marriage

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ReUgious Marriage '

This is a kind of mamage that is blessed and recognised by tormal institutions associated wit religion. Such institutions could include the church and the mosque for Uganda's case. Howeve to the interest of this textbook, the main focus shall be bent on Church Marriage.

.Major Characteristics of the Church Marriage

• The church marriage is officially instituted by the Church Institution itself. This ceremon could either take place within the church buildings or even away from it.

• The church marriage ceremony is presided over by the Priest of the partners' faith. He doe this on God's behalf as his servant.

• The marriage ceremony has got to be witnessed by the congregation of Christians. They b( come the Witnesses of the marriage.

• The marriagg is believed to be guided and blessed by the Holy Spirit through faith.

• The church requires from the partners intending to marry, to fulfill first the Traditional Rt quirements of their culture before they are declared married in church. Such requiremem include dowry payment and an official letter from the girl's parents permitting their marriag

• The church investigates if the partners had been Married Before to yet other partners, causin their marriage questionable. Unless the separation was due to the death of the former partne the church then protests the marriage.

• The partners then proceed to exchange their Matrimonial Vows publicly in church. The promise to remain faithful and loyal to the vows made.

• There is then the exchange of the Wedding Rings by the partners, which act as the physici symbol for their loyalty to one another in the marriage life.

• The church marriage is meant to be a Monogamous one. In other words, it is meant to be or man for one wife.

• Church marriage is meant to be a Permanent Arrangement, as long as both partners are alive. No reason whatsoever is tolerated to cause the two to separate other than death.

• The church does not go ahead to bless a marriage that is found involved with Unacceptable Relationship. For example, marriage between close relatives (incest) marriage between males (homosexuality) and marriage between females themselves (Lesbianism).

• The church fmally issues a Marriage Certificate to the partners declared husband and wife. The certificate is signed by both partners and the church officials, as an agreement for the married partners to be loyal to the institution of marriage.

Why some people reject Church Marriage

• The church marriage tends to be Very Expensive for the ordinary people to afford.

• Some African Christians have considered the church marriage as a reflection of the European Culture rather than the Christian faith itself So they reject it as another Whiteman's influ¬ence on the Africans.

• Church marriage offers no Automatic Guarantee for a happy marriage to the partners in¬volved. It is an effort taken by the partners themselves to achieve a successfiil marriage on a day by day basis.

• As people attain higher education and more wealth, they stop considering Religious Beliefs as bearing answers to their life challenges. In light of this, they will equally have little regard for church marriage as anything special to other types of marriage.

» Some people do not want to get committed to a Permanent Relationship with someone, whose level of fertility they have not proved. They fear to risk with a partner who may not produce them a child or just a few of them.

? Some African couples would wish to honour their African Culture by marrying customarily. In this way, they get a sense of pride to identify themselves to the indigenous culture.

? Most Africans take marriage as a Life- long Process. To them, marriage does not just happen on the wedding day to justify an agreement for its permanence and monogamy as such.

? Sometimes the partners from Different Religious Beliefs might fail to reach an agreement, as to whose religious belief the marriage was to be blessed. For that matter, they could choose to avoid church marriage and go for a neufral type of marriage.

? Some men fear to commit themselves to church marriage, which Ues or Binds them to a I Monogamous type of marriage. They wish to satisfy their interest of marrying more than one

wife, without anyone limiting them.

How would Christians be encouraged to go for Church Marriage?

' It should be stressed that church marriage respects the institution as a Divine One and there¬fore holy. It was God who began the first marriage of Adam and Eve, which explains the need to commit every marriage to the church.

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• Church marriage Demonstrates the Faith that partners have in God, to make their marriag< successful. This kind-of faith is pleasant to God and certainly rewards the marriage.

• Through church marriage. Christians show their Loyalty to the Church. It proves that the) respect and recognise the authority of the church institution.

• Christians who are married within the church arrangement enj oy high chances of sharing th( Church's Blessings. The priests are said to regularly pay them home visits.

• The church would give them Good Counsel. This concems guidance, advice and counseling oi their marital challenges.

• Such Christians would freely enjoy the sharing of Holy Sacraments without any limitations For example. Holy Communion, anointment, special prayers and baptism, could all be ex¬tended to the couple.

• Under the church, the couples could be assisted to formulate Dynamic Groups such as moth' ers' union, fathers' union and the married clubs. Through these groups the married exchange experiences, skills in work, exposure and acquire one voice to advocate for their interests. ,

• Children produced under church marriage, stand high chances of being raised within the Chri& tian Discipline. Such children would fear God and respect the Christian virtues, which ii pleasant to God.

• There are great chances for couples married in the church to enjoy the Support of the Church Institution in social aspects. They could be assisted in educational services, acquiring em¬ployment, securing good loans etc.

• Church marriage could act as a stepping stone for the couples to j oin full time Church Minis' try. This couid qualify the couple for church leadership as a result.

• The partners who take up church marriage are believed to command the Respect of their Pai^ ents as grown up and responsible. They become a pride to their people in the community.

• Church leaders have got to encourage Christians to appreciate and Respect Simple Wedding^ This would encourage many Christians to go for church marriage as a resuh.

• Church leaders have got to point out the necessary factors needed for a church marriage, sfi that the unnecessary Western (European) Luxurious Weddings are avoided. Such luxuriej are purposely for show off yet they scare away young couples, because of the expenses ini volved.

® The Church Dues that are charged for the marriage could be Reduced or Eliminated, becauS they add to the expenses couples fear. In case a couple cannot afford the dues demanded, thej could be waved off and given free services. These dues involve registration fees. Choir fees postponement fees etc.

Customary Marriage

This is a kind of marriage that is based on traditional customs of a given culture. In this aspect, special emphasis is focused on the African traditional marriage.

The Characteristics of Customary Marriage

• Two families initiate this, one of the male partner and the other of the female partner, reaching an Agreement for their children to be married. The initial negotiations may not necessarily involve the two partners concemed.

• Customary marriage is highly regarded as a Divine Institution, whose success depended strongly on the blessings of Ancestral Spirits. That is why the marriage had to accompany sacrifices and the performance of rituals that would appease the spirits.

• The detailed customary marriage ceremony takes place at the Ancestral Home of the female partner's parents.

» The marriage plays a significant role of Linking Families of the male partner with that of the female partner into a permanent relationship. The two families become close relatives refer¬ring to each other as 'Bako'and 'Balamu'.

» The partners had no considerable freedom to make Choice of their preferred marriage part¬ners in the past. Either their parents would choose for them or even approve the choice they had made. Today however they make their choices.

? There was serious search for a female partner who was Virgin. In case she was found, she would be greatly valued.

? Loyalty to the Traditional Requirements for marriage is honoured first, before any relation¬ship is recognised for customary marriage. Most important of such requirements, is the pay¬ment of dowry or bride price.

? Customary marriage was a necessary step in every man's lifetime, to prove his Manhood and responsibility. That is why any man who fiilfiUed the customary marriage requirements, easily won the admiration and respect of the general community.

• The partners had to undergo Pre-marital Counseling before they entered the commitment of marriage. While the aunts were instmmental in instmcting the girls on the challenges of a wife in marriage, the uncles on the other hand helped the boys on how to be a responsible husband.

» Customary marriage does not tolerate any marriage involving Incest. That is why the elders had to know the clan and lineage of the girl that their son was to marry.

• Their relatives always demand thorough investigations on the Health Status of either partner respectively. The customary marriage would therefore be stopped if one of them had a back¬ground of epilepsy, madness, albinism etc. This is because, such diseases had to be avoided for they are believed to be passed on to the children genetically.

Customary marriage is known for being intolerant to any Social Vices and Disgraceful HaU its that could bring shame to the other partner and his or her relatives. For example witchcraft murder, theft, rape, laziness etc.

Customary marriage was purposely intended to produce Children, ft would never tolerate anj childlessness, otherwise the marriage would be interpreted as a bad omen.

Customary marriage would accommodate the possibility of a. Polygamous Marriage, as lonj as one was able to pay the dowry for all his wives.

• Customary marriage was meant to be a Permanent One. In other words, it had no room fo divorce, although to the extreme cases divorce would be allowed.

• Lastly, at the end of the marriage ceremony, the partners are then forwarded with the Officia Letter fi-om the elders of the girl declaring them married. It was this letter that granted per mission to the male partner, to take their daughter as his wife from their family.

This kind of marriage is officiated by the govemment authorities to become a legalised one, then after the partners become husband and wife.

The Characteristics of a Civil Marriage

Civil marriage takes place before Government Officials from the govemment offices. It i there that the partners make their vows to each other before the R.D.C (Resident distrii commissioner) or D.C (District Commissioner) who registers them thereafter

The two partners have got to have reached an Agreement without any undue influence, fc them to marry.

The officials have got to prove that both partners are of Sound Mind and not insane or drunk t have taken up the cormnitment of civil marriage. The two should be right thinking members ( society.

Both partners are supposed to be above the minor age of 17 years. In other words, they ar supposed to be at ihe Age of Consent, so as not to question their decision to take up marriag<

The partners are expected to carry a Letter of Permission from their parents and the civi leaders like LCI Chairman. This helps to mle out possibilities of marrying off young boys an girls without the approval of their parents or guardians.

There must be a Notice to Public, pinned on the notice board of the district adminisfratio offices, indicating the awaited marriage. The notice lasts for three weeks before the actuj marriage. This gives the public to prove the validity of the marriage.

Civil marriage is meant to establish a legalised Monogamous Marriage. This is where thei is a husband for one wife.

• The govemment officials take an effort to search, if the partners had been legally Married Before, which would make the civil marriage disputable. This marriage is possible with part¬ners who are still single, legally divorced or lost a partner to death.

• This kind of marriage does not mind for partners belonging to Different Religious Beliefs to enter a marriage.

• The govemment officials are always conscious not to marry any partners relating on Incest. In otherwords, civil marriage does not accommodate the marriage of close relatives.

• This type of marriage can be arranged on Contracts in relation to the time preferred for the relationship to last. The time declared to the officials has to be reasonable enough to warrant a recognisable marriage, say from three years.

• Civil marriage provides enough room to accommodate the possibilities of arranging a Di¬vorce. This however, has to be accompanied by convincing reasons, indicating why the origi¬nal terms of the agreement should be violated.

» Customary marriage remains the most Convenient type of marriage in temis of time and ex¬penses involved. It can be easily get re-fixed at any convenient time and besides, it is finan¬cially manageable by any person.

» There has got to be Witnesses whose physical presence makes the customary marriage legally binding. The acceptable number of witnesses range from two and beyond, who later do en¬dorse their signatures on the marriage certificate.

» On meeting the basic requirements for the customary marriage, then concemed govemment official issues out a Marriage Certificate to the married partners.

TODAY'S UNDERSTANDING OF MARRIAGE

I. Free Choice: The marriage partners enjoy a large measure of freedom to make their pre¬ferred choice of their partners. The influence of parents on this level is limited.

I. Mutual Love: Marriage is understood as the expression of love between the partners in mar¬riage. It is an institution expected of non self-seeking love. In otherwords, they see in each other a friend they can't afford to live without.

). Agreement: Marriage is today understood as a relationship between partners who have reached an agreement to harmoniously live together. They agree to meet the terms of their marriage.

\. Parents' Blessing: Marriage is said to be recognised after the acceptance and blessings of the parents of the partners. This is usually after meeting the dowry requirements.

>. Permanence: Marriage as an institution, is a permanent union between partners who are in love. Although it's tme that it faces challenges of life, no room of divorce is however sug¬gested as a possible altemative.

i. Faithfulness: In marriage, the partners are expected to remain faithful to one another. In this case, they are supposed to be loyal to the vows each one made to the other as a way of respect¬ing their marital status.

7. Sexual Pleasure: It is important for the partners to be able to derive sexual enj oyment in their marriage. It is this that makes the whole meaning of marriage complete, because sex is a divine gift to the married.

8. Bearing Children: A marriage that has produced children is said to be blessed, for children are taken as a physical sign for the seal of a marriage. For that matter, a marriage, which was childless was regarded as incomplete.

9. Companionship: To marry is to find a partner with whom to celebrate the joys, successes and strength, also to encourage one another in times of sorrows, losses and weaknesses. Such a partner is a reliable companion.

10. Public Reputation: Marriage is seen as one way through which the partners eam the respect of the general public. This is because, it portrays them as having become of age, loyal to the call of their elders and therefore responsible. Their parents too enjoy this reputation in their own community for giving them pride.

11. Public Witness: Under normal circumstances, marriage is taken as a public event. It is always misunderstood, if it is taken in the light of being private and personal. This is because, the members of the public as the witnesses, have got to attend the ceremony to prove it free and transparent.

12. Public Celebration: A grand party always accompanies the marriage ceremony to the guests. This matches the right mood of jubilating with the brides for starting a new independent life designed by God Himself.

13. Link Relations: Marriage does not only acquire man a wife, but also gets him a new family of relatives to relate with. Much as he loves his wife, the male partner, as a matter of principle gets compelled to love, care and support the relatives of his wife.

14. Health Status: Today, marriage means to consider seriously the health status of the partner to be married. \*rhis is because, a number of risky diseases are passed on through sexual con¬tact and genetically. For instance AIDS, Sickle cells, madness, epilepsy, albinism etc.

15. Supportive Income: Today, people take up the marriage commitment after proving if their level of income would be supportive to the new family. They always wish to be sure of living a certain level of life, otherwise, they would postpone the date of their marriage.

16. Monogamy: People understand marriage as a meaningfiil one if it is a monogamous one. This is a marriage of a man to only one wife. It is mainly based on the prevailing financial con¬straints and health risks involving a polygamous marriage.

MONOGAMY

This is a form of marriage where there is one man for one wife. In the present situation, mo¬nogamy has become the most preferred kind of marriage in many societies.

The importance of a monogamous marriage

• It demonstrates man's positive response to accept a God-Intended kind of marriage. In Gen. | 2:24, God had instmcted that a man shall be united to his wife, and not wives.

• It fulfills the intention of marriage, where both partners freely live as companions without any third party to disrupt their Mutual Love.

• Monogamy promotes a Stable Marriage, since the partners find it easy to reach an agreement on any possible dispute. So there will hardly be quarrels and fights.

• It helps to Forge Unity among the family members based on the good understanding the mar¬ried partners have. This unity could even spread out to the entire community.

• A monogamous marriage is said to set a Good Example to both the children in the family, as well as the members in the general community.

• It provides a conducive environment for the children to enjoy Parental Love. In situations where there is no room for a second wife, the parents will have all the time to love and give care to their children.

• A monogamous marriage provides a friendly environment to raise children who are Morally Upright. There is always a good atmosphere to mould children who are disciplined.

• The Security of Children is said to be well guaranteed under a monogamous marriage arrange¬ment. The children's rights are most secure under the care of their actual parents. A few monogamous parents will abuse their own children.

• For purposes of Good Health, it is important for marriage partners to consider settling for a monogamous marriage. This is because the marriage of more than one wife increases the risks of acquiring sexually transmitted diseases such as AIDS, Syphilis, Gonorrhea etc.

• It is a good Family Planning Strategy as one way of controlling the number of children to have. A big family would most likely be unmanageable both socially and financially.

• In this era of the emancipation of women, there is the awareness of Marital Rights. Many women today are getting enknowledged that they would not stand to share a husband in a po¬lygamous arrangement. Monogamy therefore, provides women the enjoyment of their rights.

• It becomes easy to meet the Basic Needs of the family under monogamy. This is because, most monogamous families tend to be small and therefore easily provided for.

• The maintenance of a monogamous marriage is known to be Less Costly. Anyone therefore can afford the moderate standards of the family.

• Decision-making is easily reached at within a monogamous marriage. This is because of the few members in the family and the free atmosphere around the partners.

Problems Associated with a Monogamous Marriage

• The monogamous marriage is seen as a deliberate effort to Demote the Indigenous Culture, which valued the number of children produced, and the number of women married. It is these numbers that helped to handle the elaborate African cultural customs.

• Monogamy Denies many women the chance to get Married. This is because women cor tute the majority in most African Societies and all of them have to be married.

• Monogamous marriage Narrows down the chances of extending fiirther the Bonds ofKin, within a community. Just a few relatives and fiiends can emerge out of monogamy, which negligible effort in forging unity in a community.

• Monogamy porfrays the Dominance of Western (European) Culture, which is so individi istic. The partners tend to be concemed with their personal interests than those of the clai general. This therefore promotes selfishness.

• Monogamy does not provide for Security against Barrenness by sticking to one wife. T could as a result render the couple childless.

• The partners could stand high chances of facing the Irreplaceable Loss of their Children death. This is most tme in situations where parents who have stopped giving birth, lose th children to AIDS, cholera, accidents, and wars.

• Monogamy could subject the partners to an Unhappy Life in marriage, in case the partn( eventually discover that they can hardly stand their old hidden habits. For example, quarr some, laziness, witchcraft, untidiness, mmour-mongering etc.

• Under monogamy, most men encounter the problem of bearing Unsatisfied Sexual Urg This is when the female partner is having her menstmal cycles or just giving birth.

• Some men have criticised the monogamous marriage for being (Absolute Controlling). Th argue that it robs them of that power to dictate their direction. There is other option li divorce, thus deny them the needed respect, care and love. This causes their women to be Li Concerned with Discipline, since they know that their husbands can't forsake them for 3 another m^friage.

• Monogamy Commits a man to a single woman, who could with time become Physically Um tractive due to a disease, old age, disability etc. Under polygamy such a man would hav( sfrong ground to remarry a more atfractive and healthy young girl.

• Monogamy imposes all the domestic work in the home to the single wife, which gets 1 Over-Worked and wom-out. As a result, she gets rendered unable to please her husband sej ally, emotionally and physically for being tired.

• Lastly, monogamy provides a Limited number of would-be Labourers to work in the fam fields such as gardens. This would otherwise prompt the use of commercial labourers on sim] family work, which the many wives together with their children would otherwise work on.

DIVORCE IN THE PRESENT SITUATION

The term divorce simply means the dissolution of a marriage between the husband and his wife. For a number of reasons, divorce has become common today than it was actually in the past.

Why some marriages choose to divorce today

This is explains the causes of marriage breakage in modem times.

1. Inadequate Courtship: In situations where little time is spared for courtship, it sets a shaky ground for any marriage to survive a divorce. This is because, partners enter prematurely in marriage before going into the depth of understanding each other.

2. Unfaithfulness: Any failure to honour the matrimonial vows by either partner could resuh into a divorce. In otherwords, this is when the partners choose to cheat on each other, by having sex outside the wed lock.

3. Pride and Arrogance: This is brought about by lack of humility on both the male and the female partners as they relate. The selfish wish to show that one is more important in the relationship than the other, could only help in spoiling the marriage into a divorce.

4. Lost Love: Divorce occurs when the partners have lost their first love they used to enjoy while in courtship. This is brought about by devoting less time for each other.

5. Religious Differences: In case the partners had failed to reach an understanding regarding their differing faiths, it could with time cause them a separation. For instance, a Muslim husband could choose to divorce his Christian wife who maintains on eating pork in his house.

6. Cultural differences: In case the partner had not reached an agreement on their traditional customs in which they differ, the marriage could be set for a divorce. For example, a disagree¬ment on the language their children are to use and loyalty to each one's cultural customs.

7. Health Problems: Should a married partner leam with time that his counter-part was in a possible danger of suffering ill health, a divorce could be the next altemative. This could include AIDS, Sickle cells. Asthma, madness, epilepsy, leprosy etc.

8. Abortion: In case the wife had carried out an abortion without the knowledge of the husband, it could rise suspicion, in case it was meant to get ride of the unwanted pregnancy resulting from cheating. Besides, abortion is closely associated with murder.

9. Uncontrolled Habits: In case one of the partners had developed unbearable habits, the two could then divorce. The reason is because, some habits negatively influence the marriage. For example, dmnkermess, gossiping, laziness, quarrelsome etc.

10. Poverty: The luck of means to meet the basic needs of life, could cost the survival of a marriage. This is especially tme, when the wife lacks her necessities of life, and yet some¬body outside the marriage is ready to offer them in case she divorced.

11. Geographical Separation: Men, who work from distant places from their homes, stand the serious risk of losing their marriages. This is because, they expose their wives to other men as they take long to once again meet them.

12. Childlessness: Many married couples would find it hard to settle for a childless marriage.; The reason is because, they tend to regard children as a blessing and the final result of a mar¬riage. In the event of searching for a child, the original partners could seek a divorce for other possible fertile partners. 1

Vh .Ros^\e Home\*. ¥av\\xte to ?mA peace awd ^o^ \tv a Vvome tesuWmg, itom pemslewt quatteVs and fights, could leave the married partners settling for a divorce. This is because, a harsh environment denies the partners and their children the deserved happiness in marriage.

14. Witchcraft: Partners would hardly stand practices of witchcraft suspected of either partner, without suggesting a divorce. This has mainly been a shortcoming with women who wish to influence their marriage relationship to go in their favour

15. Relatives: The uncontrolled interference of relatives from either side of the partners, has left many marriages at the risk of divorce. Such relatives disgustingly seek endless financial and material support from the small eamings of the young couple.

16. Jealous: The success of a marriage does not always win the favour of everybody. There are those who wish it to fail out of jealous, just as Cain of the Bible was to Abel. This happens when partners gets to believe the unfounded romours from the so called friends, who actually intend their marriage out of malice. Many divorces are bent on romours.

17. Perfectionist Attitude: Partners who demand of their counterparts the exactness in main¬taining a given standard of work, only pile uncalled-for tension in the marriage. For example, being so particular in home cleaning, arrangement of things, punctuality etc, could cause di¬vorce.

18. Education gap: A situation could arise where partners find it no longer free to relate openly because of the education gap between them. This is when one partner is highly educated and the other is elementary educated or semi-illiterate. This is because, education greatly influ¬ences peoples' character, attitudes, interests and choices.

19. Sexual Dissatisfaction: There is no single marriage that can stand the starvation of sexual enjoyment. It is sex that makes marriage complete. Failure to have regular sexual pleasure and satisfaction, could lead to an end of a marriage.

20. Women's Liberation: The women liberation movement campaigns have caused a lot of ex¬citement to the married women, causing some to demand inmiediate restoration of equal rights in their homes. This tendency has been unpopular with some men though, who regard the new developments as abusive to the marriage and threaten its existence.

Note: The solutions to divorce can be derived from both the Christian's view of a successful marriage and the Christian's view of divorce. These are elaborately presented at the end of this \* sub theme.

COURTSHIP AND MARRIAGE IN AFRICAN TRADITIONAL SOCIETY

The African life was considered complete after marriage. That is why the boys and girls, who had; become of age, were expected to prepare for marriage. In other words, no person would ever \ choose to stay single in life, for this was unacceptable. It all began with courtship, to the payment; of bride wealth, and finally the marriage itselfi

Courtship in African Traditional Society

• It all began by Developing Friendship between boys and girls as they interacted during their communal work. In case the friendship had gone deep, then the relatives would get concemed, demanding for an open clarification.

• The choice for a marriage partner was limited to the Parents 'Approval. While a young man could appreciate the qualities of a gfrl, it is the parents who gave the last decision on the choice made.

• In some cases, it were the Parents to Identify the possible partner to marry their son or daugh¬ter This meant that, the negotiations had to involve only the partners' parents without even consulting them first.

• Sometimes courtship was begun by a go-between, who played the role of a Mediator. They were to make inquiries about the girl and her family, also linking the two families of the part¬ners.

• Under normal circumstances, the choice of a marriage partner involved several members of the Community. These were essential in approving or disapproving a Carriage with a partner, known for fortunes or misfortunes in the community respectively.

• The parents were then told of the intending marriage, in which case the Betrothal Gifts (en¬gagement offerings) were taken to the girl's parents. In case the marriage was approved, then the offered gifts were retained, indicating a final deal in arranging for the marriage, simply awaiting the payment of dowry.

• The parents of the two partners intending to marry take a step in search of a Formal Agree¬ment for their children to settle in a marriage. The agreement is then made public to prove that the concemed partners are engaged.

• The elderly relatives of the partners were then put to task to Assess the Character of the partners in making a better wife and husband. It was required of a wife to be jolly and humble, while a husband was to be intelligent and courageous.

• The elders were also instmmental in Ruling Out any possibilities of Incest. This was because, any sexual affair with a relative was unacceptable and totally condemned in fraditional Africa.

• The Preservation of Virginity was highly valued on the girl's part. A virgin girl was a pride to her parents, because she would command a handsome dowry. That is why thefr relatives stayed close to the partners, to deny them any misuse of privacy.

• The partners had to undergo Pre-marital Counseling before they entered the commitment of marriage. The aunts instmcted the girls on the challenges of a wife, as the uncles were to the boys.

• During courtship, Premarital Sex was never tolerated. Any sexual relationship had to be done in marriage.

• The partners got introduced to the sensitive subj ect of Parenthood as the primary goal of th( marriage. This makes it known to them, that the expectations of the general public were produce and raise children.

BRIDE WEALTH

This is the wealth, which is brought by the family of the bride to be, to the family of the brid groom to be in the fulfillment of the traditional requirements for an acceptable marriag

The wealth is usually provided in form of money cattle, foodstuffs, local beer etc. Some schola have also referred it to as dowry or bride price.

The Importance of Dowry

1. Links families: The dowry ceremony is instrumental in establishing a new relationship b tween the relatives of the bride and those of the bridegroom. This helps to enhance peace ai harmony in the community where they both live as villagemates.

2. Appreciation: Dowry is indeed a token of appreciation to the parents of the bride, for raisii their daughter whom they have offered as a wife to the bridegroom. It therefore symbolis gratitude beyond words.

3. Compensation: Dowry acts as an offer of compensation to the bride's family for missing h physical presence in the home. This consoles the family for the good services of domest work she would nolonger offer.

4. Express Love: It offers an opportunity for the bridegroom to publicly demonstrate his affe tion for his bride who is to be his wife. It is said, ''Actions speak louder than words."

5. Express Respect: The payment of dowry to the parents of the girl, is enough demonstratic

of the man's honour he attaches to both his bride and her family. That is why, he labours ha

to meet the expenses for the bride wealth demanded of him. <k

6. Strengthens Relationship: The relationship between the couple, gets strongly grounded th they can hardly imagine a divorce. This is because, they fear to humiliate and embarrass the parents before the public, who had witnessed the dowry ceremony.

7. Shows Responsibility: Dowry as wealth itself, proves to the girl's family that the man has tl means to look after their daughter satisfactorily. This gives him the opportunity to prove h worth, so that he is not despised.

8. Shows Commitment: The payment of dowry proves publicly the degree of seriousness th the man has for the bride. This proves how interested he is in the girl that he is ready to pay fi anything to take her for his wife.

9. Future Prospects: The payment of an attractive bride wealth would easily spell out to tl family of the bride, as well as the general public, a successfiil bright fiiture for the youn couple. His ability to pay bride wealth shows that he is capable of giving his wife a comfor able life as well as meeting the family needs.

10. Family Headship: Bride wealth payment gives the bridegroom the legitimate authority (7< gal powers) over his wife. He becomes responsible for her well being as well as those in h house.

11. Unity: The dowry ceremony happens to be one of the rare events in many families that brings together all relatives long lost in distant places. They then enjoy the unity forged in the cer¬emony, which allows them an opportunity to make their bond stronger.

[2. Prevents Immorality: Since virgin girls were known for fetching very attractive bride wealth, the parents would therefore do every possible thing to prevent her from premarital sex. Dowry therefore, saved the community of prostitution, concubainage, unwanted pregnancies etc.

13. Hard Work: The requirement for dowry payment before any marriage is made legitimate, encourages young men to work hard, so as to eam bride wealth. This encourages develop¬ment.

[4. Prevents Poverty: The payment of bride wealth to the girl's family, goes a long way to help cover the gap of poverty the family might have suffered. The wealth is used to meet several necessities of the family.

[5. Reputation: It helps to win the bride and the bridegroom, public respect. The act of dowry payment puts them in the light of mature and respectable people, which gives them public reputation.

16. Sealed Relationship: Dowry payment, finally proves to the general public that the bride is somebody's wife. This then empowers the man to go ahead and produce children with the identified girl. Any sfrange affairs with this girl becomes exfra marital and unacceptable.

17. Marriage Certificate: Dowry can serve as a marriage certificate to the concemed partners. The payment of dowry therefore, symbolises for a marriage contract between the partners. The public present act as the witnesses to the occasion.

The Abuses of Dowry

rhe shortcomings associated with dowry are due to the misinterpretations attached to the subject. \s a result, it gets misused and porfrayed negatively as follows:

1. Greed: Some parents tend to consider their daughters as a source of wealth. For that mat¬ter, they greedily demand an expensive dowry, which portrays the girl as being sold off.

I. Unaffordable: Such dowries demanded in form of money and cattle have been unaffordable to the young men who intend to marry. This as a result encourages illegal cohabitation, concu¬binage and prostitution.

5. Property: The payment of an expensive dowry in form of money, could on one hand imply that the married wife was simply paid for as another property for the man. In this way, she could be mistreated by over working her to compensate for the expensive dowry paid.

\. Disrespect: The married young girl could be denied her due respect before her in-laws, in re¬venge for the expensive bride price their son or brother was made to pay. She would eventually be denied happiness in her marriage, since she has no freedom of speech, as she was paid for.

5. Early Marriage: There is always a likely temptation for the poor parents to unnecessarily prepare their young daughters into marriage. The sole purpose would be, to fetch early in time the dowries on which to survive before they let the earth for the next world.

6. Wrong Choice: The demand for an expensive dowry, normally leads to a wrong choice marriage partner A young boy who fails to pay a dowry for a girl of his choice, could be foi to marry another of an affordable dowry, though not of a preferred choice.

7. Parent-child Conflicts: When the parents of the girl take a rigid stand by objecting to si dowry offered by the male partner, it could certainly invite friction between children and 1 parents. This is when the unmarried girl for example, chooses never to forgive the rigid si of her parents.

8. Hatred: The unrealistic dowry demanded could create hatred between the girl's family that of the boy. This is mainly when there is a continuous demand to clear the unpaid do\ which can be disgusting and causing hatred.

9. Abandon Culture: Some young men could choose to abandon marrying from their own tures, which prove to be rigid and expensive, in preference for foreign ones as long as t stand on dowry is flexible and affordable. This as a result, renders the girls in the abando culture unmarried and promotes foreign cultures.

10. Exaggerated Ceremony: The tendency of accompanying the dowry ceremony with wes standards, simply scare the ordinary young men from the idea of marrying altogether. This often involved a fleet of expensive cars, video cameras, crates of beers and sodas etc.

11. Violate Vows: Some Christians who have means to pay the needed big dowries tend to tempted to marry more than one wife since it is culturally acceptable. However, in light of Christian faith, such an action is deemed as extra marital and is evil.

12. Impoverished: Heavy and expensive dowry tends to drain the little savings of the young i intending to marry, thereby getting impoverished (madepoor). This would therefore leave young family suffering and terribly lacking the essentials of life.

13. Cheated Wealth: Expensive dowry could force the young man to use illegal means to acqi the demarkded wealth. This could involve him in robbery, diverting govemment funds, sm gling and cormption. The end result could even have him jailed.

14. Marriage Failure: Given the shortcomings of dowry, many young marriages end up in vorce. While dowry is culturally celebrated as the beginning of a marriage, it unfortunai can be the starting point or an end of a marriage.

The understanding of marriage in African traditional society

It is a kind of marriage arranged under the traditional customs of a given African culture. It \ understood within the given characteristics as below:

1. Agreement: The two families had to reach an agreement of acceptance for the marriag( take place. These were the girl's parents and that of the boy.

2. Divine Institution: Marriage was understood as a spiritually guided institution, which nee( the blessings of the spirits, so as to be successfiil. That is why every marriage was accom nied by sacrifices for the spirits.

3. Linking Families: Marriage had to bring together the family of the male partner with tha the female into a permanent relationship. The two families would become close relatives

4. Limited Choice: The freedom to choose the marriage partners was only limited to the par¬ents. Even when an opportunity to make the choices existed, the senior relatives had the last approval o the choices.

5. Virgin Marriage: A marriage that involved a vfrgin girl was highly freasured. This meant that she was meeting a man for the first time sexually. So the aunts would ensure that there was bloodshed after the first sexual encounter to prove that the marriage was a virgin one.

6. Dowry Payments: The African traditional marriage fiiUy requires the fiilfillment of dowry payment to become acceptable and recognised. What constitutes the dowry however, varies from culture to culture.

7. Pre-marital Counseling: It was a necessity for any one who planned to marry, to first un¬dergo pre-marital instruction. The aunts explained on the challenges of a wife in a home, while the uncles helped the boys on being a responsible husband.

8. Expansion of Clan: Through marriage, every African was sure of having his clan expanded. This was through the increase of numbers in the children produced.

9. Communal Affair: The marriage commitment was not regarded as a private affair but was understood as a concem for all relatives and the community at large. The stability and welfare of the marriage had to involve the concem of the outsiders as well.

10. Widow Inheritance: Women who had lost their husbands were later married off to the male relatives of the departed husband. This was because in African Society, a wife was married to a family and not to an individual as such. This was aimed at denying room to the aspect of widowhood, in the African life.

11. Family Head: In African marriage, the man was its head. He therefore influenced largely the decisions that would affect the marriage. A woman's role was simply meant to obey, produce children and feed them.

12. Incest: The African traditional marriage had to be free of incest. In other words, no close relatives would be tolerated to proceed in a marriage. If this happened, the concemed partners would then be expelled from their respective clans.

13. Maturity Stage: Every African who had become of age, it was then expected of him to under¬take marriage. Any man therefore, who had reached puberty and chose to remain single would raise the concem of the elders.

14. Health Status: A marriage was given a go ahead if the partners were known to be of sound health status. In case any of them had a background of epilepsy, madness, albinism (albino) etc, the marriage would be stopped.

15. Social Values: In marriage, it was expected to have the values of life promoted and protected. Any behaviour that devalued life to the point of ending it, would cause to question the moral uprightness of any partner involved in say, witchcraft, murder, rape, mahce etc.

16. Producing Children: The primary purpose of marriage was to produce children. A childless marriage was never tolerated for that matter. A man would find another wife, while a woman would go with the husband's brother, for the sake of producing children.

17. Permanent: Marriage was meant to last the partners' lifetime. Limited room was there given for the possibility of divorce. It was just in extreme cases, where a traditional Afri would consider the justification of a divorce as given ahead.

18. Polygamy: The marriage of more than one wife, was most preferred in African traditio society. This gave them social prestige and would ensure that they get as many children as tl would wish.

POLYGAMY

This is a marriage situation where a man has more than one wife. It was the most common type marriage one would find in African traditional society.

Why was polygamy preferred in African traditional society?

1. Prestige: Through polygamy, men earned themselves prestige, as they were regarded to be a high social status. A man with more wives was for that matter respected for his ability to fe and manage them in his home.

2. Number of Children: Polygamy provided more chances of producing a big number of ch dren in a home. It should be remembered that in many aspects, children were highly valued fraditional Africa.

3. Different Sexes: In patrilineal societies such as traditional Africa, it was preferred at least produce a male sex as the heir of the family head. Any African man was therefore forced marry many women until he produced a boy, in case the rest happened to be girls.

4. Expansion of Clan: The high rate at which children were produced under the polygamo marriage, indicates better chances of expanding the family's clan. This was particularly ti with the production of boys than girls.

5. Bonds of Kinship: Polygamy was encouraged in traditional Africa, so as to extend bonds kinship. This meant that by marrying many wives, a man would get attached to more in-1^ relationships with different families.

6. Rebirth of Dead: The relatives who had died were believed to be resurrected or rebom, whg ever a child related to the dead was bom. So, men would marry many women in order produce them more children, in whom many of their relatives were resurrected.

7. Parents' Influence: In situations where the parents of the male partner insisted that their so had to marry a wife of their preference, he would then marry another of their choice. Thei would even contribute towards the bride wealth of another wife of their choice.

8. Economic Means: In situations where a man's economic stand had increased, he would the freely choose to marry another wife, for reasons personally known to him. After all, he ha the means to pay the required bride wealth.

9. Marriage Opportunity: Polygamy availed a better chance for all mature girls in the conrnw nity to get married. This gave them the marital status they deserved, since they were meant tj be married. Any girl or woman, who remained unmarried in a village, was condenmed ani caused an embarrassment to the parents.

10. Widow Inheritance: In traditional Africa, no woman was expected to live a single life. So polygamy gave chance to any woman who had lost a husband, to be taken over by his brother or another male relative, even if he was already married.

11. Prevented Divorce: The available room of polygamy, provided a wide range of altema¬tive women to marry from, without necessarily divorcing the unfavoured woman. One would not need to divorce his wife for being barren, for he would simply marry another wife. Divorce was for other extreme cases as mentioned before.

12. Acquire Wealth: A polygamous marriage had more chances for the family to have more daugh¬ters, from whom bride wealth could be eamed. This would give assurance of potential wealth to the family.

13. Sexual Satisfaction: Through polygamy, men would have their sexual desires fiiUy satisfied. If one wife was sick, then he would go to another who was sexually ready for him. This helped to prevent the evil of adultery and concubinage, which were never tolerated in traditional Af¬rica.

14. Manpower: Polygamy helped to provide one's family with more labourers for the domestic work. The many wives and their numerous children, were instmmental in spearheading fradi¬tional ceremonies and work in the fields (shambas).

15. Age: In case the first wife became old and therefore unatfractive, the husband was compelled to marry another one who was young and pretty. The old wife however, remained married to him as well, as the senior wife to guide the young wives.

What are the likely dangers of a polygamous marriage?

This explains the shortcomings or disadvantages that are associated with polygamy.

1. Wives Conflict: Polygamy creates an atmosphere of tension amongst the rival wives. The home could as a result become a place of jealousy, quarrels and fights amongst the wives.

2. Children Conflict: Right from childhood, children of the same family could grow up with jealousy, quarrels and strife amongst themselves. Hardly would the spirit of brotherhood and sisterhood influence their relationship. This is because of the tense atmosphere in the home.

3. Disunity: A polygamous family tends to be divided along lines of the different mothers. The children of one mother, may never interact closely with the children of another mother The family is for that matter left totally divided with hafred.

4. Practices of Witchcraft: Given the unpredictable livelihood of a polygamous family, the members easily get tempted to rely on the extemal forces of witchcraft. This leaves the rest of the members in fear, panic and at risk for getting bewitched.

5. Loss of Life: The ever-tense atmosphere in the family could act as a fertile ground to end an individual's life in a given dispute. The rival wives could easily threaten each other's lives or even the unfavoured wife choosing to end the husband's life.

6. Inadequate Love: Hardly, can any man ever adequately give equal love to all his wives. As a resuh, some wives could feel unloved, which tempts them to seek better love from outside the marriage.

7. Abused Rights: Polygamy tends to disregard the basic rights of women. The husband hold them in the light of mere servants, meant to do the domestic work, satisfy his sexual desire and produce him children.

8. Parental Love: The children normally lack a balanced parental love between that of the mothe and of the father. This is brought about by a big number of children in the family, all seekin] the father's love.

9. Undisciplined Children: A polygamous family finds it difficult to mould children into mor ally upright people. The examples set by thek quarrelsome mothers, would hardly be exem plary enough for the children to leam from constmctively.

10. Lack of Secrecy: The possibility of handling family affairs with confidentiality, is usuallj doubtable under polygamy. Whatever the family goes through, would easily reach the ears o the romour mongers and makes the family laughable. This is due to the less love and little commitment the members themselves attach to the family unit.

11. Sexual Dissatisfaction: Hardly would a man with sexually appealing wives be able to satis^ them sexually. This would instead tempt them into adultery and prostitution, in search o adequate sexual satisfaction jfrom outside the polygamous marriage.

12. Financial Problem: It becomes absolutely hard for the family head to satisfactorily meet all the basic needs of a polygamous family. This is because, the size of a polygamous family ii always a big one, yet money remains scarce in light of the needs awaiting it. ]

13. Wastage of Resources: Polygamy is said to be wasteful, in this era of saving every available! resource. As long as the family head has to build each wife a house, feed her children, clothei them etc, he may never realise wealth and development since he is wastefijl. This leaves thei family terribly impoverished (Poverty Stricken). '

14. Property Neglect: Finally, a polygamous marriage would cause destmction to the family; property already acquired. This is because of the general neglect and lack of individual re¬sponsibility on the part of wives, who never consider the family property as of benefit to them personally.

Note: The mentioned dangers in polygamy, were not as common in African traditional society, because of the strong bonds (ties) in African communities then. Today these dangers are highly pronounced as given above. This is because of the diminishing bonds (ties) between individuals and communities today.

DIVORCE IN AFRICAN TRADITIONAL SOCIETY

Divorce was hardly heard of in African fraditional society, simply because it was never entertained in any marriage. Only separation was allowed, because it was temporary as opposed to divorce, which was permanent. This allowed the partners to reconcile at a ftiture date and get rejoined in marriage.

Why was divorce not common in African traditional society.

1. Divine Institution: Marriage was highly regarded as a divine (godly) institution, whose exist¬ence was meant to fulfil God's desires. For that matter, anyone who worked to end it was working to displease God Himself

2. Family Union: Marriage was known to have brought two famihes closely together, that of the female and the male partners. The act of divorce was therefore considered as a shameful and embarrassing occurrence that would equally cause a breakage of the union of the families of the elders.

3. Bonds of Kinship: The re' itionship established between the relatives of the marriage part¬ners, helped a lot in ustaining the marriag . The friendly and respectable interaction among the 'Bako' (In-lawf would give no room \* yr a possibility of a divorce.

4. Parent's Choice: Parents had always ensured that a suitable marriage partner was chosen for their son. This helped to avoid such ill-mannered girls and women who would otherwise prompt a possibility of a divorce.

5. Prove Adulthood: Marriage had always been regarded as a necessary step for any one who had become of age (matured). The concemed individual had to prove his manhood or woman¬hood, by holding to their marriage commitment as opposed to divorce.

6. Permanence: In traditional Afi-ica, marriage was understood as a life long union. No indi¬vidual would therefore be congratulated for ending a marriage in divorce for whatever reason. One was simply pitied as unfortunate if he divorced a wife.

7. Marital life: It was a responsibility of every aduh person to keep in the life of marriage. Any one who had chosen to remain single as a result of a divorce, was for that matter denounced and taken to task to explain why he could be considered irresponsible.

8. Procreation: Marriage was important for the production of children in a family. As long as marriage had survived threats of divorce, the African traditionalists were happy. This is be¬cause, it assured them the opportunity to keep producing children, the carriers of the African heritage to the future generations.

9. Child Raising: Divorce was terribly considered as destmctive to marriage, a needed institu¬tion in raising children. All African children would need the institution of marriage in order to benefit from the love and care of both parents, which is essential in moulding children.

10. Communal Institution: Since marriage was not a private affair between the partners alone, but involved all the relatives of the husband and the wife, it made it possible for the disagree¬ment prompting divorce to be resolved by the community before hand.

11. Treasure Dowry: The respect for a marriage that took a handsome dowry, helped to discour¬age any attempts to seek a divorce. After all, even the heavily paid for dowries were never refunded in case of a divorce. So, in order to avoid a double loss of a wife and dowry, one had to maintain his marriage.

12. Denied Rights: Women had played an insignificant role in influencing the affairs of the mar¬riage. Their silence about the abused rights of a woman in a home, could never provide a fertile background to demand for a divorce.' fshe stood firm to defend her rights, she would be condemned for insulting the husband.

13. Lack of Property: Finally, women themselves had never wished to experience a divorce, for they owned no property with which they would carry along in case of a divorce. She would otherwise go empty handed. The land and all property in the house belonged to the husband.

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Under what circumstance was divorce allowed in African traditional sociei

Divorce was not freely acceptable in traditional Africa, but there were limits within which it^\*^ considered as necessary. These had to be intolerable extreme cases:

1. Incestuous marriage: When it came to the notice of the elders that a given marriage invol^ partners of the same clan or closely related people, a divorce was acceptable to end the m| riage. This is because, incest was never tolerated in traditional Africa.

2. Adultery: In case a woman was caught in the act of adultery, she would be divorced there a then. Adultery is a sexual affair outside marriage.

3. Witchcraft: In case a wife was caught bewitching or bearing some obj ects of witchcraft, then divorced. No African community ever compromised with the evil of witchcraft. ^

4. Social Vices: In case any of the partners had irresponsibly got involved in activities that i| dermine marriage, the community at large could get involved in support of a divorce. Su« vices would include, excessive drinking, murder, theft, rape, night- dancing etc.

5. Chronic Disease: If any of the partners had severely suffered a poor health, then the othj partner could be allowed to seek a divorce. This was mainly the case of madness, which cfl tainly threatens the security and well-being of the family, to have a mad partner under the san roof.

6. Laziness: Any woman who had evidently showed disgusting laziness in her home, was tiM served with a divorce. This was because, in fraditional Africa a woman was expected to wq hard for the well being of the family.

7. Lack of virginity: In some African societies, a newly married bride would be divorced ii mediately it was established that she was not a virgin as indicated earlier. Among t| Karamajongs for example, the first sexual encounter between the bride and the bridegrod was expected to break the girl's virginity with blood which had to be witnessed by the eld^

8. Childless Marriage: In case the original wife was proved barren and yet she refused to tole ate the marriage of another wife, she would then be divorced. This is because, nothing w sacrificed for producing children in traditional Africa.

9. Intermarriage: If an intermarriage was proved unworkable, then the clan elders would that a divorce be arranged. This was particularly when the fraditional customs of the wife seriously confradicting those of the husband. Matters were even made worse, if she had fail! to drop her customs in favour of those of the husbands.

THE BIBLICAL TEACHING ON MARRIAGE

The Old Testament

1. Divine Institution: God Himself begins Marriage, when He commanded in Gen. 2:24 thi "A man shall leave his father and mother and be united to his wife^\ This means thi marriage partners don't own the marriage, but remain accountable to God in their marriage,

2. Monogamy: Originally, God had intended marriage to be a monogamous one. This is b cause in Gen. 1:27, God had simply provided Adam with only one wife. Eve.

3. Defended marriage: In the Ten Commandments God had showed a deliberate effort to pro¬tect the marriage institution from those who may intend to desfroy it. In Ex. 20:17, the tenth commandment had prohibited any man from coveting (wishing to possess) another man's wife.

4. Courtship: The Old Testament recognises the position of courtship that every man has to under go before a finitfiil marriage. In Gen. 29:20, Jacob and Rachel had a lovely courtship that lasted seven years before their marriage.

5. Companionship: In Gen. 2:18, God had noted that it was not good for man to be alone. For this reason, he was made a wife who would be his companion to make a successful marriage. According to God, marriage is about companionship.

6. Bearing Children: Marriage was blessed by God to be fruitful and produce children in Gen. 1:28. This implied that children are God's gift to the married, which symbolised a seal of marriage. That is why Hannah in 1 Sam. 1:8, could not rest until God had granted her a gift of a child in her marriage with Elkanah.

7. God's Place: In a successful marriage of Adam and Eve, God had occupied a respectable place in their relationship. However, it is noticed in Gen. 3:12 that Adam and Eve began to accuse and blame each other for wrong doing as a sign of marriage failure. This was because, they had failed to honour God's place in their lives. •

8. Valued Virginity: A marriage that involved a virgin girl was highly valued even among the Jews. Such a girl brought respect to the husband for having kept herself for him and she was a pride of her parents, Deut. 22:15.

9. Happiness: God promises special happiness that married partners could derive from mar¬riage. That is why in Deut. 24:5, the law had given the opportunity to any soldier who had newly married not to go to war, but instead to keep at home enjoying the special happiness with his bride.

10. Noble Character: Special attention was always focused on the moral uprightness of the fe¬male partner before any marriage was accepted. Prov. 31: lOff, highlights the important as¬pects for a girl of good character i.e. fearing God, humble, helpful, fearless, wise and digni¬fied. Ruth is one example given as a woman of a noble character in Ruth 3:11.

11. Dowry Payment: There is the approval of the dowry payment ceremony to the bride's parents before a marriage could be recognised. In Gen. 24:53,67, Isaac had to pay the bride wealth for Rebekah before he married her

12. Hosea's Marriage: Prophet Hosea's marriage with Gomer the prostitute that was intended to symbolise for faithfulness in the relationship between God and His people, equally attaches great importance to faithfulness in the success of a marriage.

13. Intermarriage: Israelites had been instructed to marry among the twelve tribes of Israel only. No Israelite therefore, would be tolerated for an intermarriage with any other foreign tribe, Ezra 10:10. This prevented the importance of idols into Israel by such women.

14. Incestuous Marriage: Any marriage that involved close relatives was strictly forbidden in Lev. 18. A marriage that tolerated incest was for that matter condemned, forced to separate and the partners isolated for bringing shame to Israel.

15. Widow Inheritance: In the laws that Moses had given in Deut. 25:5, a brother to an Israel who had died, had the authority to take over the wife of the deceased, so that she keeps 1: marriage in the original family.

16. Discouraged Divorce: Although Moses had given the ways through which one could divoi a wife, the procedure to acquire the divorce certificate in Deut. 24:1 was quite hectic am long one that the partners would eventually come to reconcile before the divorce. The fi asked for divorcing a wife was even higher, intending to discourage uncalled for divorces.

The New Testament

1. Godly Initiated: Matthew 19:4-6, reveals how God Himself takes the initiative to unite mi riage partners into a union of marriage. This confirms the fact that marriage begins with G(

2. Honoured Wedding: Jesus' physical presence at a marriage ceremony at Cana, had demc strated his respect and recognition of the marriage institution in John 2:1-11. In support the occasion. He saved the couple from the shame of failing to provide enough wine to thi guests, as it had been exhausted. The mfracle of tuming water into wine, had not only helped save the occasion, but also intended to honour the marriage institution.

3. Monogamy: Jesus had sfressed his desire for all marriages to be monogamous in natu Mark 10:8. He had emphasised that each man shall be joined with his wife and the two sh become one.

4. Permanency: Jesus had further pointed out the need to regard the marriage institution a; permanent one. In Mark 10:9, He had pointed out that, "What God hadjoined together, man should separate ".

5. Marriage Head: The husband is given as the marriage head, upon whom the responsibility the marriage lies, Eph. 5:23. The husband as the head of the wife, is to inspire Godliness, IOA free sharing and closeness to his wife.

6. Lovely Marriage: Paul in his epistle to the Ephesians, had presented a sfrong message < marriage, in which he sfressed love as the key factor that determines the rhythm of any mi riage. He reasoned in Ephes. 5:28 that, "He who loves his wife loves himself.

7. Sexual Pleasure: In marriage, the partners don't just live together for the sake of it, but tb are meant to explore the beauty and sweetness in each other's bodies, for sexual satisfactii from each other In I Cor. 7:3-5, none of the partners is to deny the other his or her body i enjoyment.

8. Righteousness: According to Paul in I Cor. 7:8, marriage is one way in which a Christi; could safeguard his righteousness against the evil of sexual immorality. That is why, he a vised those who are sexually sensitive, to marry so as to avoid being tempted.

9. Divine Commitment: Paul relates the marriage commitment to the divine commitment Chri has for the church in Ephes. 5:24,25. He points out that the wife should be committed to ti husband as her head, just like Christ is to the church.

10. Jesus Place: In John 4, Jesus had shown the key place He is meant to occupy in any maril relationship, as He discussed at length with the Samaritan woman. He then revealed to herti marital problems she had and offered to her a way out to gain her peace. This proves Jesusi a cenfral factor in any successful marriage life.

11. Condemned Adultery: Jesus had condemned adultery in the strongest terms Matt. 5:28, a move which demonstrated His interest to protect the marriage institution against evil. His wish is to keep marriage unchallenged by any evil, such as adultery.

12. Marriage Law: Paul had explained the marriage relationship as bound by the law of marriage. In Rom. 7:2-3, a woman is said to be boimd to her husband by law as long as he lives, but when he dies she is then released from this law. If she marries another man while her husband is still alive, she is called an adulteress until when he dies.

13. Reconciliation: In John 8:1-11, Jesus had recognised the challenges that married partners are bound to go through, but according to Him it is how a reconciliation is finally reached at, that any marriage would be able to survive. That is why when the teachers of the law had brought him an adulteress. He forgave her and challenged any one around who had not commit¬ted the same evil to throw the first stone.

14. Condemned Divorce: In Mark 10:1, Jesus condemned the act of divorce, which separates what God had united. He went further and explained the outcomes of divorce, as resulting into the sin of adultery. So according to Jesus, divorce is a double evil.

15. Completed Marriage: Finally, the New Testament equally considers a marriage with chil¬dren as completed. In Luke 1:14 and 25, Zachariah and Elizabeth who had had a childless marriage for a long time, were blessed by the Angel's message that they were to have a child who would bring joy to their marriage. Elizabeth thanked God for this favour and for taking away the disgrace she had suffered for quite long.

The Christian view of marriage

The Christian faith would approve a marriage that represents the following basic aspects:

• It is understood as a Godly Institution that was began by God Himself and is sustained by Him alone.

• It is an Agreement between man and woman who have promised to remain loyal to the vows or terms of their marriage.

• Christianity gives a free opportunity to the prospective partners, to make thefr Free Choice of the marriage partners, without biased influence of the parents.

• Christianity recognises such a marriage that has been Officiated by the Church during the wedding ceremony. This occurs after certifying that the marriage would not confravene the Biblical teaching.

• It respects the audience of the general public. Such an audience could stand as the Eyewit¬nesses for the ceremony, as well as blessing the new marriage.

• The chief purpose of a marriage in view of Christianity is basically Companionship. The partners are meant to find fiiendship with each through sharing as companions.

• Christianity considers Jesus as a key player in any successfiil marriage. Jesus therefore has to occupy a Central place in marriage.

• The partners already in marriage are said to be bound to each other by the Law of Marriag As long as they both live, they are known to be married.

• The Christian marriage is known to be a Permanent institution, which can never be dissolve to an end anyhow. This means that it does not entertain divorce whatsoever

• Monogamy remains the acceptable form of marriage in the Christian understanding. Polygan is therefore not accommodated here in any way.

• According to Christianity, all marriage partners play an Equal Role for the success of the marriage. No partner should therefore be held as inferior to the other. i

• In Christianity, the husband is said to be the Head of the Marriage institution. He is therefo responsible for its successes and failures.

• Marriage is understood as the expression of Mutual Love between the marriage partners. It the kind of love, which is not self-seeking and wishes the other partner the best.

• The partners are expected to observe the aspect of Faithfulness to their marital status. The do this through trust and respect of the other partners.

• Christianity expects the marriage partners to derive all the Sexual Enjoyment they ever imaj ine, from their marriage. Both partners are to surrender their bodies to each other in pursu of this goal.

The Christian view of divorce

Based on the biblical teaching, Christianity does not in anyway support divorce as a readily aval able altemative for one to take in resolving a marriage problem. This is because of the foUowii reasons:

• It denies marriage the religious freatment it would deserve. Dissolving an institution that wi began by God Himself, would be regarding God as a Failure.

• Jesus had taught in Mark 10:11 that divorce Results into Sin and He condemned it. Thj happens when the divorced wife marries another man, which is adultery. i

• Divorce frustrates God's intention to keep marriage as a permanent institution. Instead mai riage is rendered as a Temporary Institution.

• Divorce leaves the partners'Parents Embarrassed to witness the end of a marriage they hai blessed to succeed. It could actually portray the parents as the cause of the failure of thi marriage, in view of thefr failed guidance. >

• Divorce threatens to break the Family Union buiU between the relatives of the married part ners, yet Christianity works at uniting people of different back grounds into one family.

• The purpose of obeying God's command to procreate or produce children can only be achieve through a stable marriage. Divorce therefore stands to Frustrate Procreation. I

• Children from a divorced marriage tend to lack Parental Love, yet Christianity expects of every parent the responsibility to love and care for his children.

• Divorce could create a situation that facilitates Disunity and Conflict among the children. They get divided along the lines of their different mothers - the divorced one and the newly acqufred bride.

• Such children, who might have lost their mother through a divorce, stand higher chances of having their basic Human Rights Abused. This is because their immediate defender, who would be the mother, is divorced. They live under a hostile and unchristian environment.

• A Christian marriage is expected to be free and stable, yet divorce creates Instability and Suspicion in the home. This is because, even the newly married wife lives in doubt, if she would not equally face a divorce.

• The act of divorce sets a Bad Example to the children who grew up with both parents, and somewhere in between, they witness a divorce of their parents. Such children could attach little value to the respect of marriage.

• Divorce Discourages those who intend to Marry. The young people could choose to live single lives in fear of being subjected to the terrible experience of divorce. As a result, they get exposed to the dangers of premarital sex.

• Divorce Disgraces the once married partners, before the public. A long lasting feeling of guilt could hang on them, due to the continued unfair judgment of the public, even when the partners would wish to reconcile and start afresh.

Conclusion

Marriage remains a divine institution, manageable by God alone who began it. No man, who has lived in flesh and walked on earth, can ever claim a perfect experience of an exemplary marriage. Therefore, all the married and tiiose intending to marry can simply pray, "God bless our mar¬riages, " for it is a complex institution, whose key secret points lie with God alone.

MAN'S QUEST FOR GOD

The term quest refers to the search for something. In this respect therefore, the quest for Go( meant to explain man's search for God. The degree of response of every man in seeking G differs from person to person, depending on his religious and cultural commitment.

Factors that prompt Man to search for God

Throughout the life history of man, the search to know and be close to God has continued to ex This search is itself Religion. Given the factors known about God, man will always be compel to seek Him. These include the following:

1. Divine Authority: God has power over the heavens and the earth, to create, to bless and aU circumstances to happen in life, as He wills. In this way, man seeks God to realise his spirit and physical needs through His divine authority.

2. Omnipotent: This refers to God as being All-powerful. For this reason, man seeks Go protection against calamities like Tsunami, thunder, diseases, death, enemies etc. That is w God is also referred to as the almighty.

3. Omniscient: This refers to God as being All-wise. It is believed that God is wiser than all wise men in the world. The wise men could know many things, but God knows all. It because of this that people search for God to give them His wisdom.

4. Omni Present: This refers to God who is Present Everywhere at the same time. That mea God knows all places and He takes frill control in such places. People therefore, seek Go< guide them while in sfrange places.

5. Transcendent: This refers to God who is Extremely Great going beyond the limits of hun

knowledge and experience. So, God is a above all things and He is the Almighty. It is becai

of His greatness (Awesomeness), that people seek Him in worship. »

6. Eminent: This refers to God who is Very Close. God is believed to be very near His peof especially in times of frouble. People are always conscious of God's presence among th( all the time. That is why, they seek His involvement in their human affairs.

7. Holy: God is associated with Righteousness. He tolerates no sin whatsoever For that mat people seek Him to know His righteous ways and to win His forgiveness where they mi have erred.

8. Love: God's love is said to be Unconditional His love is called Agape Love. For this reas people get atfracted to this limitless love and knows no biasness.

9. Impartial: God is known to be non-discriminative before all people. He does not take peo by their grounds of race, sex status or rank. To Him both Jews and Gentiles, men and won noble and ordinary, elderly and children etc, are all sinners in need of His salvation. That is w all people from different background find an answer to their problems in seeking Him.

10. Eternal: God is Immortal. This means He lives forever more without end. Human beii animals, and plants, all live for a time and then die, but God lives beyond the life span of i man, animal and plant. For this reason, people seek God to find a way to an everlasting This is life after death, the etemal life with God.

11. All-seeing: Since God is considered to have Sightfor All Things at the same time, explains His knowledge about all things existing anywhere. This further strengthens the cause for people always seek God's guidance, who sees in all hiding places.

12. All-hearing: God hears and understands even the lowest of the voices, including the Unsaid words. That is why, people from all sorts of cultures find God accessible to them when they seek Him. He hears all languages, all thoughts and hearts.

13. All- perfect: God is believed to be perfectly good, perfectly loving, perfectly beautiful and perfectly just. For that reason, people chose to seek God to have Him put right their various aspects of Imperfections.

MAN'S QUEST FOR GOD IN THE PRESENT SITUATION

In modem times, man continues his search to know God more deeply, be close to Him and live to please Him. Through the observance of religious practices, man seeks to gain God's blessings. His wisdom, strength, success, guidance and protection.

How have Ugandan Christians searched for God today?

1. God's Salvation: Jesus as God's lamb provided for the salvation of Man, is expected to be believed by every Christian who seeks God. This is because, Jesus is said to be the only way to the Father ('Goi/;.

2. Repentance: A Christian who seeks God should therefore abandon the evil ways and adopt the righteous ways. This is because, God who is holy is pleased by righteousness. This has been common among the bom-again Christians (Balokole).

3. Baptism: Ugandan Christians believe in baptism as one of the major ways they could suc¬cessfully seek God. Baptism acts as a physical symbol for one's commitment to live a new Christian life.

4. New Covenant: The Commitment towards the covenant relationship established between Man and God, draws a Christian to the knowledge of a personal relationship with God. Today, Christians find the importance of this covenant relationship with Christ, in as far as getting easy access to God as their Father, is concemed.

5. Gospel outreach: Christians have the responsibility of conveying the Good News of Jesus Christ to all the people wherever they might be. It was Jesus' command to preach the Gospel, Mark 16:15. That is why Ugandan Christians preach the Gospel from the church, market places, streets and taxis, all for the purpose of seeking His will by obeying His command.

6. Bible Study: Regular reading and understanding the scriptures, certainly draws one close to God. This is because, the scriptures reveal what God's will is and make Him better known. Christians who undertake regular bible studies get well-grounded in God's will.

7. Holy Spirit: Some Ugandan Christians have sought God's presence through obedience to the power of the Holy Spirit. They have given recognition of the Holy spirit in their lives, which plays a big part in seeking God's ways. A good example here is the Bom-again Christians {Balokole).

8. Praise and Worship: The almighty God and the lifted Christ in glory, are regularly praise and worshipped in songs, hymns and choruses. This demonstrates the Christians' loyalty t God's divine authority.

9. Prayerfulness: Christians in Uganda seek God through regular prayers. Through this, the talk to God conceming their pressing needs. These have been done individually or as a churc and sometimes as a nation. A case in point was on 31 st December 1999, when the presiden was joined by a huge tum up of Bom again Christians in Nambole Stadium for over -nigl prayers, awaiting the new millennium.

10. Fasting: Some Christians have often denied themselves food for sometime, in order to see God. This transforms a Christian's sensitivity towards Godly issues. The Anglican and catho lie Christians fast in a period of lent, while the Bom- again Christians do fast according t< their spiritual convictions.

11. Eucharist: This refers to the sacrament of the Holy Communion. Ugandan Christians sen ously consider the sacrament of Eucharist as a symbol of getting in touch with God. The brea( shared represents Jesus' sacrificed body and the wine taken represents the poured blood t( save mankind.

12. Fellowship: The regular gathering of Christians as God's family, brings Him happiness. Matt 18:20. So, through attending fellowships. Christians seek to find God's blessings as thej please Him.

13. Tithing: Ugandan Christians have maintained the good habit of paying a tenth of their wealt| to the house of God. This is obedience to God's command to regularly tithe, Malachi 3: lOJ This practice wins God's heart and favour l

14. Thanksgiving: God demands of every Christian the responsibility of never forgetting td demonstrate appreciation of God's blessings to him. Several Christians have regularly done this through giving offerings to the church and thanksgiving prayers.

15. Charitable works: Through helping the needy. Christians seek to find God's blessings. This could be the emotional support to the lonely, material and financial help to the poor The act is meant to win God the glory.

16. Forgiveness: Christians seek God's blessings, by forgiving others who might have wronged them. This is because, even God had to forgive sinfiil man in order to win him back.

17. The truth: Some Christians have taken the price of standing for God's tmth no matter the cir-cumstances, m order to seek His will. This has sometimes cost such Christians their lives, fami lies and property. For example, the Uganda Martyrs, the late Arch. Bishop Janan Luwum etc.

18. Humility: Some Christians have chosen to live humble lives in their service. This has drawr them close to God. For example, such priests who humbly take up their postings to serve ii poor and remote parishes with all faithfiilness, and yet their commitment is never publicisec in Newspapers. God gives honour to the humble, Prov. 29:23

19. Pilgrimages: Some Ugandan Christians have been keen at paying spiritual visitations to holj sites, as one way of seeking God's presence. This has mainly been associated with the Catho lies who attach spiritual importance to the holy sites in Rome and Israel as well as the famoui Namugongo shrine.

20. Selfless Service: Some Ugandan Christians have employed Jesus' example of "service above self in their various responsibilities, as one way of seeking God's blessings. They deny them¬selves the pleasures of this world and choose to work under harsh circumstances to serve others instead. For example, Sister Rachele Fassera the Headmistress of St. Mary's College Aboke, who pursued Kony's rebels up to Sudan and rescued 109, abducted girls. The other examples include Dr Lucille Corti and Dr Matthew Lukwiya both of Lacor Missionary Hos¬pital, who contracted HIV and Ebola viruses from their patients respectively, and had to lose their dear lives for the sake of others.

21. Holy Matrimony: Christians do honour the vows of their marriages with faithfiilness, in order t keep holy and acceptable to God. A Christian who seeks God, would have his marriage ceremony blessed and officiated by the priest.

22. Church Work: Through taking an active involvement in the work of the church, many Ugan¬dan Christians labour to seek God. For example, contributing in church construction, donat¬ing church pews (seats), church pulpit, church piano, choir singing etc.

MAN'S QUEST FOR GOD IN AFRICAN TRADITIONAL SOCIETY

There were no individuals in African traditional society who never believed in God. In fact, for any one to understand deeply the Afiican traditional way of life, must as well uftderstand the Afii¬can religious aspect. All Africans are religious in all their ways of life.

Examine the livelihood of a traditional African as being

"Notoriously religious"

One can hardly isolate religion from the African traditional life. The two are inseparable. That is why an African man is referred to as, notoriously religious. He is sturbbonly stuck to his religion in all his ways of life as follows:

1. Belief in God: The African people believed in God as the creator and sustainer of their lives. No one doubted the existence of God. They attributed their entire being to Him.

2. Ever Present: Afiicans would communicate to their God whenever and wherever a need arose. They never waited for a fixed day to talk to God in a given geographical place. They knew that God was ever present for them, anywhere at anytime.

3. Sacred Places: There were places that were regarded as the homestead of the spirits and therefore were held in respect and fear Only religious activities like sacrifices and spiritual reflections were conducted there. No one would be allowed to build homes or cultivate there. Such places included mountains, forests, riverbanks, rocks etc.

4. Sacred Objects: These were objects attached with spiritual importance that were in posses¬sion of individuals and families for their religious reasons. They were carried on one's body, bag or kept at the enfrance of the house. They were meant to bring good health, wealth, protec¬tion, success etc. The objects included herbs, bones, roots, stones, sticks, drums etc.

5. Visitations: The spirits of the departed were believed to pay visits to their close relatives still living, to bring them blessings or punish them where they have gone wrong. The visits would occur in form of dreams, visions, thoughts and being possessed.

6. Sustainers: The continuity of Ufe in the universe is attributed to God's sustaining hand, ifl Africans beUeved that, God's love and care for aU that He has created, makes more peopfl bom while others die. In other words, God is seen as the key holder of all that have life. I

7. Provider: African traditionalists looked up to God for the provision of all their needs. Gen was the source of the rain for the crops and postures. He sustained them through the vaUeys M life such as diseases. God was the chief provider of their wealth. fl

8. Blessings: For any activity that the African people were set to do, had to be followed will religious rituals. These included sacrifices and reciting prayers, which were meant to evom the ancestral spirits to bring God's blessings. I

9. Worshipping: Through regular worship, an African man maintained his religious life, whi(» was his livelihood. Worship would successfully put him in a spiritual atmosphere to undea stand that he is a spiritual being. I

10. Prayers: In all African communities, prayer was the most conunon way of approaching Go<9 It punctuated every bit of an African's life, before and after every life activity one had to prajl In fact, just directing a thought towards God qualified as silent prayer I

11. Sacrifices: The habit of offering sacrifices to God and the Ancestral spirits had characterised an African's way of life as totally religious. The sacrifices had to accompany any occasioM whether social, cultural or purely religious, intended to call for a divine (God's) interventiofflj in a situation beyond man's ability. I

12. Shrines: These were places where most vital religious rituals were to be conducted by thi religious specialists. It was common to find a shrine in every homestead of a grand familjl which was the mother family of the relatives. I

13. Religious Leaders: Individual Afiicans did not go about the religious life alone, but wouM enjoy the guidance of those with expert religious knowledge. They had outstanding abilities m demonsfrating their spiritual powers and authority, which won them loyalty. These includeJ medicine - men, diviners, rain-makers etc. I

14. The Living- dead: To the Afiicans, the dead were not dead as such, but they continued to liv J in a spiritual world. They looked at it in a religious context, by regarding the dead to be ii close relationship with the living, as long as they maintained strict observance of the religioui rituals, perfomed in honour of the living dead. The rituals could be prayers, sacrifices, venera¬tion, libations, offerings etc.

15. Moral influence: Religious belief played a big role in determining the moral standard of the Afiican people within their communities. This is because all the traditional customs were meant to bring blessings to those morally upright. Any immorality therefore, was believed to face severe punishment by the spirits.

16. Honoured demands: Given their religious knowledge about the strictness of the spirits, to have their demands honoured (met), no single Afiican would dare to ignore fulfilling them. In case the demands proved impossible, then other religious ways were sought of keeping the spirit of the dead silent, through the religious specialists like the diviners.

17. Thanksgiving: Finally, it was out of their religious conviction that the traditional Africans were always thankful to God, for the successes they had achieved. They thanked God for a good harvest, hunt, victorious war, marriage, child birth, timely rains etc. Never would they hurry to count the successes to their own abilities. The thanksgiving would involve sacrifices, libations, prayers, worship, praises and reflections in thoughts.

How then did the African traditionalists search for God?

While it is true that African traditionalists were never pagans, they all the same continued to seek God's closeness in the following ways:

1. God's Creation: The wonder at God's creative work, helped to draw the African's keen inter¬est in searching to know more about the creative God. So they focused their thoughts on the God of beauty, as they worshipped beside a big lake, a giant tree, a steep mountain etc.

2. The Minor Spirits: The Africans had held the view that God had apportioned some of His powers to the spirits (gods) to accomplish His work. So, such spirits were appeased in a way of seeking God's favour. This was done through sacrifices, worship, veneration etc.

3. Religious Leaders: Most African communities had personalities with special spiritual pow¬ers that ably made them perform the duties of a traditional Priest. They helped whoever ap¬proached them for guidance in seeking God.

4. Shrines: These were holy structures erected in most homesteads, from which religious ritu¬als were conducted. A successful search on spiritual things was known to be conducted in shrines.

5. Private Retreat: The seekers of God would withdraw in sacred places regarded to be the residence of the spirits. Such places would include mountains, forests, rocks, riverbanks etc. There they would go in deep reflections, to intemalise on spiritual virtues.

6. Spiritual objects: The traditionalists had associated some spiritual powers with objects that they would carry in their bags, on their bodies, or even kept in their houses etc, in an effort to guide them and give them spiritual insight to know God's tme ways. These were herbs, sticks, stones, bones, dmms, skins etc.

7. Worshipping: They regularly conducted worship from shrines, homes and then sacred places. Through worship they were able to renew their relationship with God and the spirits.

8. Prayers: There were the ways through which traditionalists maintained theu- communication with God their creator In prayers, they made their needs and heart secrets, anywhere and at anytime.

9. Sacrifices: Through the presentation of animals and birds as the sacrifices to God, Africans were known to appease and seek God.

10. Rainmakers: The fact that African fraditionaUsts were basically cultivators and herdsmen, they would seek God for the rains through the rairmiakers. These were gifted personalities with the spiritual powers, able to evoke the spirits to bring the rains for the crops and pastures when needed.

11. Medicine Men: For a better and sound health, they would seek God's protection through the medicine men. These were specialised herbalists and diviners, who would assess the nature of

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the disease and how to treat it.

12. Veneration: They had great respect and fear for the spirits of the departed as being sacred they were believed t be close to God. Special attachment to the living-dead was assured 1 cause of their spiritual status. For example, naming their children after the departed relatio and even honouring the graveyards as sacred, are a point to prove this.

13. Traditional Beliefs: Loyalty to the set of beliefs that guided the African customary law, v another way of seeking God. One had to respond positively to the myths, legends, taboos a customs, a given community held without questioning their reality.

14. Thanksgiving: Afi-ican traditionalists regularly presented their offerings of thanksgiving God their provider All successes were attributed to God, and this strengthened their spiriti connection to Him. Everyday, Kaija's grandfather would say, "Children are like cows, ne\ count them, God does!"

MAN'S QUEST FOR GOD IN THE CHURCH HISTORY

There has been the continuity of searching for God even in the time of the church history. T trend never stopped. This is because, once one became a Christian, his quest for God had i ended but just begun.

The major ways through which Christians continued to seek God in

church History

1. Evangelism: They obeyed Jesus' command to preach the Gospel to all mankind. This is because, to seek God is to obey His commands, such as preaching.

2. Baptism: Any one who had become a Christian had to undergo baptism as the first step joining God's family. It demonstrated one's commitment to seek and know God deeply.

3. Repentance: Christians were never to ignore the practice of regularly repenting of their s; and abandon all the evil ways. This prepared them in their joumey to God and embrace I righteousness.

4. Fellowship: They never neglected the habit of meeting regularly in the temple. Fromsu fellowships, they shared experiences that strengthened their faith in seeking God to know H deeply.

5. Holy Spirit: They had to believe and rely on the empowerment of the Holy Spirit. This w to inspire and guide them in seeking God.

6. Prayers: This was the most favoured means in seeking God. Through prayers, Christis would make their heart's desires made known to God. These were either individual prayers group prayers of Christians seeking God.

7. Fasting: Sometimes Christians would take a voluntary step to abstain from eating or drir ing anything for the purpose of focusing all their devotion to seek God in a fast. It is sa "fasting starves the body and feeds the soul".

8. Praising: As Christians gathered, they acknowledged God's greatness in praises. Throu singing hymns, chomses and giving testimonies, God's glorious presence would be reveal

to those that would seek Him in praises.

9. Worship: Through worshipping God for his Goodness, the early Christians would seek God. As they gathered, they worshipped to seek His Holy presence in their midst.

10. Sharing: They had to share every thing equally as a family, with no regard to individual own¬ership of any property in their quest to experience God's impartial love. In their effort to eliminate selfishness, the rich had to sell off their property and shared the retums with the rest, as a God's family.

11. Unity: God's oneness shown in the trinity, had to be quested (sought) in the maintenance of unity among God's children who seek Him. They had known that a united family of Christian seekers, pleases God just as Christ's body is one.

12. Eucharist: In the holy communion. Christians had found the opportunity to seek God for a deeper spiritual meaning of Jesus' cmcified body and poured blood. The quest in the Eucha¬rist brought a fi-esh commitment of believers in God.

13. Bible Study: Since God's will is revealed in His word, so the Christians would seek God through the scriptures. Regular Bible studies had left them well-grounded in God.

14. Charitable Works: They would seek God through providing support to the helpless, since they were God's people as well. They regularly spared time to extend a hand of help.

15. Loving Peace: Through giving peace a chance among the rivalling parties, was another way of seeking God who is Peace. That is why they encouraged peaceful settlement of any misunder¬standings that had occurred amongst Christians. This kept them in the presence of God.

16. Building Churches: It was God's desire to have churches built wherever the Gospel spread. For that matter. Christians would therefore seek God's favour and blessings by building church stmctures, from where the new Christian converts would in tum seek God.

17. Sacrificed life: Christians in the early church had stopped at nothing to seek God. They gave in all, even when this meant sacrificing their families, good health, property, friends and their own lives. Jesus Himself had said, "Those who save their own lives will lose it and those who spend it will gain it".

18. Endurance: Finally, all Christians who were committed to seeking God had to stand long suffering. This is because, to genuinely seek God meant to experience persecution, arrests and even getting killed.

Observe the Quest for God by some key personalities in the early

period of the church

The church history has many important personalities, who distinguished themselves in thefr quest for God. These included the Aposties, the Missionaries, the Uganda Martyrs etc. However, let's narrow down to two interesting figures. These are clement of Alexandria and St. Augustine of Hippo.

Clement was bom in AD 150 in the Greek City called Athens. His quest for God was indeed ver outstanding.

• Although Clement's parents were pagans and therefore brought up under a pagan backgroun( He still remained committed to seek God in the Christian faith.

• Clement had to undertake studies in philosophy in the University of Athens, in his effort t search for the tmth about God.

• Clement then was involved in the search for the best Christian teaching that would answer hi puzzling questions about God.

• Clement was never contented with little facts, so he was ever on the move in search for deepe tmth about God. This had to take Him to Italy, Syria and Egypt in his quest.

• He was concemed to find a well-researched professional teacher with rich knowledge abou Christianity in each of the places that he visited.

• Clement had appreciated and honoured what he leamt from his search. This helped him t( respond positively to the Christian faith.

• At Alexandria, Clement had met the man whose teaching impressed him most. The man wa Pantaenus. So he decided to settle at Alexandria seeking more tmth he knew about God.

• In his search at Alexandria he had to come up with many writings. This helped him to properl] compare his findings.

• Eventually, clement had to succeed his teacher, Pantaenus, as the chief Christian teacher ii Alexandria. So he became another source of tmth, from whom others came to seek the trntli about God.

St. Augustine was bom in AD. 354 in Numidia, North Africa. He was equally outstanding in his quest for God.

• Augustine began to search for God's tmth as a young man. This was possible because he was raised by his mother Monica, a committed Christian.

• He compared the knowledge from the pagan literature he used to read with the Christian litera¬ture, so as to re-affirm the tmth he knew about God.

• Augustine had come to understand life much better when he related it to God, after taking along search for the tme meaning of life and failed to come up with a concrete answer This took him to Milan in North Italy, where he got impressed by Bishop Ambrose's words of wisdom and fine knowledge about God.

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• St. Augustine had to take to serious Bible studies. From his studies he resolved to put into practice his findings in his life.

• In his search for the truth, St. Augustine had encountered temptations of doubt. In some occa¬sions he would tend to see some sense in the Egyptian wisdom than that of God.

• St. Augustine had reached a point where he was left with no option but to repent of his evil ways of the past and embraced God's righteous ways he had come to know.

• Augustine had to take up baptism as a commitment to the truth about God that he had come to know. This introduced him to the faith of Christianity.

• St. Augustine had not selfishly kept his finds to himself, but he went out to teach others the truth conceming God. He desired everyone to know the tmth about God, that sometimes he lost his patience with those who could not understand it the way he did.

THE BIBLICAL TEACHING ON MAN'S QUEST FOR GOD

The Old Testament is a record of man's search for God, and God revealing Himself to Israelites in different events. The New Testament on the other hand gives the story of God revealing Himself to the people through the person of Jesus, who later gives them the Holy Spirit that guides them in their quest for the tmth.

The Old Testament

How did the people of the Old Testament search for God?

1. Abraham's Quest: Abraham's relationship with God in Genesis 12 reveals his quest for God involving faithfulness and obedience to God. He was then favoured and made to be the Grand¬father of all believers.

2. Moses' Quest: In an unusual experience, Moses had encountered God in the buming bush in Exodus 3. This happened after Moses' determined effort to seek God for a divine intervention in the affairs of Israelites.

3. Circumcision: The Israelites were to achieve their desired goals in their search for God by getting circumcised first as commanded in Gen. 17:12. Circumcision was a physical sign marked on the Israelites as God's covenant people.

4. The Passover: During the annual Passover celebrations, the Israelites were to spare time to seek God. As they remembered their deliverance from Egypt, they sought God's presence and His renewed blessings upon them, Ex. 12.

5. The Decalogue: The Ten Commandments that Moses had handed over to the Israelite com¬munity, was another way in seeking God. The Decalogue had to be studied, intemalised and memorised so as to keep God's presence felt in their day to day lives.

6. Monotheism: Deut. 8, urged for all Israelites to seek only one tme God and not any other. God would never stand polytheism, where some Israelites were involved in seeking foreign gods.

7. The Priests: These were key personalities in guiding Israelites through their religious cer¬emonies of seeking God. Moses, Eli, Samuel etc, are some of the examples of the Priests whose contributions were of great significance in seeking God.

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8. The Sabbath Day: The seventh day of the week was the day God set aside as a holy one, which Israel was to regularly seek Him. Therefore, all the routine work was to be put aside devote all their concem to God, Ex. 31: 12.

9. Sacrifices: It was the duty of every Israelite to present a living sacrifice on the altar for G( as they searched for Him. The acceptable sacrifices in seeking God had to be male anima without any defects such as blindness, lameness, or sickly.

10. The prophets: As God's servants, who mediated between God and His people, their contrib tion in guiding Israelites in seeking God was instmmental. They regularly reminded Israel ( the right ways in seeking God.

11. Paying Pilgrimages: Committing spiritual visitations to sacred (holy) places was anoth way through which God was searched by the Israelites. The Jemsalem temple, which was tl seat of the Ark of the Covenant, was the most visited holy site, where thousands of Israelis gathered annually to seek God.

12. Atonement Day: Every tenth day of the seventh month was a sacred day for atonement, i which all Israelites gathered to repent of their sins. They would seek God to favour them wit His blessings there after.

13. Feast of Trumpet: On the first day of the seventh month, all Israelites would gather in the families to offer a gift of praise to God in form of tmmpet blasts. In this way, they would see God's favour and blessings. Numb. 29:1 -6.

The New Testament

What factors does Jesus' teaching emphasise as necessary,

for a successful Quest for God?

1. God's Grace: Through God's grace alone, which was given in Jesus Christ, would Man easil seek and find ^od's desired tmth. Jesus had condemned the way in which the Jews wished t seek God out of their skill in memorising and reciting the Law of Moses.

2. Jesus the Way: Jesus is identified as the only way for every man to reach God, John 14:6. H is not another way to God among many other ways. Jesus is the only way.

3. Universal: Jesus had stressed that, all people were made in God's image and therefore wit! equal opportunity to seek God. He is a universal God, to whom Jews and Gentiles, men an women, the rich and the poor, elderly and children, all are sinners in need of seeking God'i mercy.

4. Jesus' Words: The obedience to the teachings of Jesus as the tmth is one way of seeking Godl John 5:24. This is because to Jesus, pod has revealed all the secrets conceming the spiritual blessings. |

5. Baptism: Just like Jesus, the seekers of God have got to take up baptism as the initial step ifl| seeking God's will, Mark 1:9. j

6. Repentance: Since God is holy, even those who seek him have got to be holy. This means thd, for one to seek God has got to repent of his sins and tum away from the evil ways. ^

7. Born -Again: In John 3:3, Jesus had stressed that, "No one would see the kingdom of God unless he is born again Therefore, for any one to successfully seek God has got to experi¬ence a spiritual rebirth in Jesus Christ.

8. Faith: Jesus had stressed that to seek the truth conceming God, would require faith. Matt. 17:20. That is why He always challenged anyone who searched for a miracle-from Him to develop the spiritual understanding of things, which is actually faith.

9. Love: Jesus had revealed that love remains the greatest commandment to abide by while seeking God. In Mark 12:30,31, the seeker of God was to love God and fellow man.

10. Compassion: Jesus had demanded of seekers of God to develop a heart of pity and care for the hungry, thirsty, naked, sick and imprisoned, in Matt. 25:34-46.

11. Servanthood: Jesus had proved in John 13:14, that the seeker of God is not there to be served but to serve others. In other words, anyone who seeks God has got to take up the price of humility like Christ washed His Disciples' feet.

12. Crucifixion: It is in Jesus' death on the cross that everj' man who seeks God would be sure to meet Him. In John 6:54, Jesus had revealed the tmth about God, which is found in Jesus' broken body and poured blood on the cross. «

13. Resurrection: There is an assurance of life beyond death found in Jesus' resurrection to those who seek God, John 11:25. Even though they die, they have hope in meeting their God through Jesus' resurrection.

14. Materialism: Jesus had finally observed that, the lust for the worldly riches could be a bar¬rier to ones quest for God, as He discussed at length with the rich young man on seeking God in Mark 10:17-23.

In what ways does God manifest His divine presence in the Bible?

God would reveal His presence in the affairs of Man in many different forms, to different people, at different circumstances.

1. Ram: In Genesis, God's presence was revealed to Abraham in form of a Ram (Adult male sheep), miraculously presented to him for sacrifice. This was in response to Abraham's faith¬fiilness and obedience in seeking God.

2. Dreams: He would reveal Himselfto people through dreams. For example. He had appeared to Jacob and Samuel in a dream.

3. Cloud: God would reveal Himself to Israel in form of a cloud. As they travelled in the wildemess. His presence was in their midst in form of a cloud.

4. Fire: Many times God had revealed Himself to His people in form of fire. He had appeared to Moses in a bush fire, while the disciples had received the gift of the Holy Spirit through the tongues of fire, in Exodus and Acts respectively.

5. Redeemer: God had revealed Himself to the people of Israel as their liberator from the Egyptian slavery in Exodus. He is again presented as a Redeemer of Job who had suffered under the evil hand of Satan in the book of Job.

6. Voice: God had revealed Himself through a voice to Prophet Samuel and to John the Bapt while introducing Jesus as His beloved son.

7. Wind: To Prophet Elijah, God had showed His divine presence to Him in form of wind. T happened after he had sought God and served Him, but had lost hope and courage foUowi King Ahab's evil heart with his wife Jezebel. When the wind blew on him, he feh renewed a sensed God's presence surrounding him.

Shepherd: In the book of Psalms, God portrayed Himself as the chief shepherd who knoi and cares for His sheep. Like He cared for King David, so is He concemed as a Shepherd, f those who seek Him genuinely.

Wisdom: God had revealed Himself to King Solomon as the giver of wisdom. FoUowii Solomon's search for God in prayer, he finally had to acknowledge God's presence in tl miraculous wisdom God gave him.

10. Suffering Servant: In Isaiah, God reveals Himself as a humble servant who has given alll redeem His people. He bears the price of suffering to win back His own.

11. Agape Love: God had practically shown to Israel the kind of love He has for Man, through ti intimate relationship that Prophet Hosea had with Gomah the prostitute, as instmcted by Go This explained God's unconditional Love for His own people, even when they go astray to lo^ the evil ways.

12. Man: In the New Testament, Jesus the Man is introduced as a perfect equivalent of God o earth. Jesus was indeed God in form of man. He was God- incamate.

13. The Word: God has revealed Himself in His own word. The word reveals His will to thoi who seek Him.

14. Miracle Worker: In the Gospel of Mark, God had revealed Himself as a miracle work< through His son. In His divine power. He miraculously made the lame to walk, the deaf to hea the blind to see and the dumb to talk.

15. The Light: God reveals Himself as the light that spells away the darkness. In the book of Act He was the light that was shone to Saul on his way to persecute the Christians in Damasci before he became Paul.

16. Trinity: God does reveal Himself in the trinity, to the audience that had gone to seek Go through the baptism of John the Baptist. He was the Father, acknowledging the Son, an anointed Him in the sign of a dove for the Holy Spirit, which descended on Him.

17. Glorious King: In the book of revelations, the last book in the bible, God reveals His being a seated on the glorious throne of authority. He is to be revealed to those who seek Him as tlM reigning King of Kings.

How does God continue to reveal Himself to Man in modern times?

God continues to show his grace and favour to those who genuinely seek Him. He meets each individual at his point of need, which makes God's presence recognised in the following ways:

1. Through the Gospel of the good news of Jesus Christ, God has been revealed in preaching to the people.

2. Good and stable Church Leadership guides Christians in understanding the spiritual virtues about God.

3. The increased Church Membership of any given church reveals the existence of God's hand upon the church.

4. When Christians repent of their sins and take up the responsibility of being Born Again, it gives God the opportunity to get revealed among His own.

5. The obedience to the guidance of the Holy Spirit by a given church, leading into the manifes¬tation of the Spiritual Gifts among the Christians, clearly reveals God's presence.

6. God proves His presence, as Christians devote themselves in long Prayers and Fasting in search of His face and blessings. •

7. God reveals Himself in a Stable Marriage of partners who fear and believe in Him. Under such a marriage, one notices love, trust, faithfulness and respect between the partners.

8. Today God continues to be manifested in Morally Upright Children in their families. Such children reflect God's glory in their respect and love for God, the church and parents.

9. The Child- Care effort, so as to protect children from the injustices of child abuse, have helped to make God's grace known. Rev. Kefa Ssempangi with his African Foundation, has practically made God's grace understood to children, who were once abandoned by parents and harshly freated.

10. People are said to have touched God's favor and blessings when they enjoy a Sound Health status. This is especially true in the current situation of AIDS, Ebola, and resistant malaria.

11. Following the successful completion of the Academic Pursuits in colourfiil grades leads the victorious candidates together with their parents, with no option but to acknowledge God's favour for them.

12. The involvement of Church Influence in Culture reveals God's active participation in the affairs affecting His people. For example, the enthronement of Buganda's king by religious leaders, blessing the funeral rites etc.

13. The offering of Charitable Services to the needy by some church organisations, helps to make God's closeness to His own realised. The poor, disabled, orphans, elderly, refugees, prisoners etc, have all benefited in the education, clothing, food, shelter, medical care etc. Charitable organisations like Compassion Intemational, YWCA, YMCA, World Vision etc. have made God's hand of help revealed.

14. The acquisition of an Employment Opportunity in a country hit by joblessness, would cle stand as directly God given. It convinces that one had won God's favour, especially whenj job is well paying.

15. When people render Selfless Service in their simple or ordinary work to serve ot ordinary people, it does stand as exemplary enough to show God at work in those people, example, Dr Lukwiya's courage to serve the Ebola victims in Lacor Missionary Hospital i left him dead, revealed God's Grace through Lukwiya to serve Ugandans.

16. The rule of law in the country that brings perfect Justice proves God's presence. This justi serves all people equally, without discriminating them in any way.

17. Good Political Leadership that results into democratic governance is the inspiration of ( Himself as a blessing to the coimtry. This is because it results into freedom of the wor assurance of peace, protection of life and property of citizens.

18. Lastly, God continues to reveal His presence among His people today, as the church i mediator role to Reconcile conflicting parties to reach a peacefiil settlement. For examp^ the Catholic Church has always appealed to govemment to abandon the military approach i talk peace.

Conclusion

God continues to reveal Himself to Man through men. He creates situations that enable Manj open his spiritual eyes and ears to clearly see and hear the spiritual blessings he has set: everyone. Many are trials and temptations that come in men's way, but they are not aimed! failing Him. Th^ are not enemies offaith, but paths that prove God's ever faithfulness] reveal Him to those who genuinely seek His blessings. Someone has said, "The seeds ofble ings germinate in the ashes of defeat". This means that man's failure leads him to his God.

MAN'S EVASION OF GOD

M

The term evasion refers to a deliberate effort to avoid doing something that is legally or morally required to do. In this context of Man's evasion of God therefore, refers to Man's tendei\cy to deny his loyalty to God. Man occasionally disregards God's ways and instead puts his trust in his own abilities to survive in life. However, he later learns that his human ways were false before God.

MAN'S EVASION OF GOD IN THE PRESENT SITUATION

In the present time, Man has tumed away from God in various aspects of life. He has indeed limited God's involvement in the affairs of his day-to-day life through a number of aspects.

The ways in which Man's Evasion of God is identified among

Ugandan Christians today

1. Unrepentant Christians: The practice of compromising with sin with some Christians as they serve in the church, reveals their evasion of God's accepted way of\* repentance for all believers. They are honestly meant to repent their sins and tum away from them.

2. Prayerlessness: Christians in modem times have apportioned very limited time for prayer, which demonstrates their evasion to totally depend on God through prayers.

3. Selfishness: The good habit of sharing in every thing as commanded by God, has lost value in the modem times. The tendency of selfishly caring for their personal interests is common in the modem church.

4. Poor Example: Some Christians have not cared to mn their families in godliness. They have set bad examples with parents not bothered to take a deliberate effort to raise their children in the fear of God as commanded in Ephes. 6:4.

5. Hypocrisy: A lot of hypocrisy has been characterised of the modem church, with some Chris¬tians pretending to be what they are not. They have told lies, maHced and envied others, thereby proving their evasion of God's tmthfiilness.

\ 6. Pre-occupation: The too much worldly activities that have busily involved most Christians, have left them evading the spiritual virtues that are necessary for one's spiritual growth.

7. Religious Rituals: It tends to be so tempting to be loyal to the religious practices, than to obey God Himself, with some Christians. They chose to evade God's holiness and instead prefer the traditional practices of the church, which usually lose meaning.

8. Sexual Immorality: The involvement of some Christians in sexual vices, clearly reveals their evasion of God the Holy one. Adultery, fomication, homosexuality and lesbianism have all been associated with some Christians.

9 Discrimination: Some Christians have evaded God's way of being universal and impartial in their way of conduct. They have favoured a class of some people and discriminated against others as they serve.

10. Personal Differences: Some church leaders have used their positions to fight their persffl grudges within the Church, due to their differences. This evades from God's intended purp< to create peace and reconciliation among Christians.

11. Child Abuse: Some Christians tend to subject their children to all sorts of child abuses agaii their rights. This evades God's will to love and protect the voiceless child.

12. Women's Suppression: Christian Men who have not been gender sensitive enough, find it tempting to suppress women's rights. This practice evades God's purpose to regard both m and women as equal, made in God's image.

13. Church Funds: Evasion of God happens when the church frinds get misappropriated for p< sonal ends by some religious leaders and officials.

14. Materialism: Some Christians have been involved in commercial deals that have not be exemplary to their faith. The greed for material wealth has shown their evasion of God, as tiw get involved in smuggling.

15. Abortion: Today, as some Christian women chose to stop their unwanted pregnancies throi^ abortion, they evade from God's purpose to respect everybody's life.

16. Corruption: The evasion of God is also shown in the misuse of public offices, assets ai money for selfish interests. This is because, corruption explains the lack of commitment ai the selfish interests that such Christians pursue.

17. Power Greed: Such Christian leaders who intend to use the institution to claim power, infl ence and reputation. This usually leaves the Church divided and misguided, without the spi tual goals set to achieve.

18. Civil Strife: Finally, the evasion of the God becomes clear in this country as citizens g involved in armed rebellions associated with killings, rape, property destruction etc. Ch violence has jiever been Godly.

Reasons why some people choose to Evade Christianity

While some Christians give in every effort to explain the cause of Christianity to the non-belie' ers, some people deliberate tum a deaf-ear They therefore choose to evade Christianity for 11 following reasons:

1. Unexamplary: Some Christians together with their leaders have failed to show a good e: ample of themselves. They have not practiced what they actually preach. Instead they associa with hafred, envy, malice, selfishness and gmmbling, which scare away believers.

2. Absent Miracles: The lack of evident miracles that would make the lives of Christians sj glorious, causes man to wonder on the tmthfiilness of Christianity. Man questions why th lame, the blind and the sick continue to leave the church unhealed confrary to the teaching ( Christianity.

3. Church Wrangles: The gmmbling for power and positions of influence within the churc| has left a divided and weakened church, of the modem times. As a result, many believers a^ never impressed and so they get scared away.

4. Discrimination: There is a tendency of favouring a certain class of people and disfavouring others within the church, in light of their financial stand, educational level, influence and cul¬ture. Such a church gets criticised and avoided for being discriminative.

5. Misused Pulpit: Christianity has been evaded by some people because some church leaders tend to tum church pulpits into platforms to voice their personal gmdges and insult one an¬other The church pulpit is meant for the good news of salvation and reconciliation.

6. Worldly Activities: Some Christians get to evade the Christian faith for being involved with the tasks of this world in order to survive. They get too busy in worldly affairs to commit any free time for God.

7. Selfishness: The good habit of sharing as taught by Christianity can hardly be noticed in the lifestyle of believers. The bad spirit of individualism that overshadows compassion and shar¬ing indeed scares away people.

8. Springboard: There are those who look at Christianity as a means to achieve certain things in life, having nothing to do with their souls. So, after acquiring them, they tum away altogether For example, quick and easy money, influence, moving abroad etc.

9. Academic Knowledge: Some people who have acquired higher academif education tend to find it so tempting to question and criticise the Christian teaching. In most cases they have found it unconvincing, using their human wisdom to believe godly things.

10. Marital Unfaithfulness: The violation of the marriage vows by some partners married in the church, has also been a factor of evasion. While such partners get involved in polygamy, adultery, rape etc, it proves their lack of commitment to the faith and this discourages others.

11. Family Example: The way in which some Christians raised their families, have also caused some people to consider evading Christianity. This is particularly tme with the church leaders in whose family, love and fear for God is not noticed. The children are known to be hooligans, whose parents fail to make good examples of themselves. ,:|

12. Immorality: In case of reliable information that some Christians are involved in sexual im¬morality, then some people may consider to evade Christianity. Cases accused have often been. Christian youth in camps, in night prayers. Priests involved in homosexuality e.g. the Anglican Bishop Dr Christopher Senyonjo of West Buganda Diocese.

13. Abortion: Some Christian girls choose to evade the Christian principles as they take to abor¬tion, so as to get rid of the acquired unwanted pregnancies. The non-believes would eventually despise Christianity for accommodating immoral people who kill life.

14. Revenge: Although Christianity teaches that revenge is evil, many Christians still find it hand to genuinely forgive those who hurt them in the past through, rape, kidnap, torture, killing relatives, looting property etc. As away of putting to rest their injured feelings, some Chris¬tians choose to evade the Christian principle of total forgiveness, and take up vengeance.

15. Tragedies: The sad occurrences that some people are made to go through inspite of their strong faith in Christianity, does discourage them to remain in the Christian faith. They won¬der why them, if for sure God is in charge to protect His people. Such tragedies include, rape, kidnap, death, property loss etc.

16. Strange Belief: The Christian teaching differs a lot from the familiar Afiican fraditional b lief Since most Africans tend to be rigid with their culture, they hardly drop it therefoi instead they consider to drop Christianity if found seriously conflicting with their culture.

17. Old Habits: There is a saying that "Old habits die hard " For that matter, one could easi choose to evade Christianity that teaches against such habits. These include smoking, drinl ing, gambling, gossiping, hanging out etc.

18. Corruption: The involvement of some Christians in the misuse of public offices, fiinds an assets for selfish gains, could result in discouraging the non-believers from joining Christiai ity.

19. Church Funds: The misuse of church funds by some church leaders for personal interest has been the basis for evading Christianity. This is because it reveals hypocrisy on such lea( ers, to start spending on the collections gathered out of hard eamed money of some commi ted Christians.

20. Foreign Religion: Some Africans tend to regard the Christian faith as a foreign religioi with very little regard for the well-being of Africans in this world. Some have called it religion for the colonialists that every African proud of his identity has to evade.

MAN'S EVASION OF GOD IN AFRICAN TRADITION SOCIETY

There is no single Afiican who never believed in God. However, since Afiicans are human beinj too, they could be as murderous as the Germans who are also known to be generous. They cou be as greedy as the Americans, who are also known to be as kind. They could be as honest as tii English, who are at the same time hypocritical. So, Afiicans could make mistakes of evading Go(

Account for the ways in which God was evaded in African traditional society

1. Dishonouring God: In case God was denied His supreme position of the Creator, Provid« and Sustainer of life. He would be evaded. God could be dishonoured either in words or deec or ignoring to do what was expected to be done.

2. Abandon Spirits: The living dead who later become spirits, were to be given their due recoj nition in society. A misfortune could occur if they were abandoned and neglected, whic indeed was an evasion. For instance, if they were not granted a respectfiil burial ceremony ( their graveyards were neglected.

3. Sacred Places: Some places had been identified as the homestead of the spirits and avoidd in recognition of such spirits. Any human activity that was conducted there such as building hunting, cultivating, grazing, collecting fire wood etc, was regarded as familiarity and disobe dience to the gods which was evasion.

4. Neglected Worship: The act of worship was to renew an Afiican's life with God. The neglec of worship therefore, as a result of getting pre-occupied in worldly activities, was an evasion for it made man lost and starved spiritually.

5. Neglected Prayer: Prayer had to mark every bit of an African's life before and after ever life activity. It was the commonest way to approach God. The neglect of prayer therefore, wa to directly evade God, the provider and sustainer of life.

6. Religious Leaders:,Any disloyalty to the spiritual leaders was itself an evasion of God. This was because they represented God's authority on earth. They had to be listened to and obeyed.

7. Dishonour Shrine: A shrine was a constructed hut, meant to be used to worship God. It was therefore a sacred place. Only the priests, divines and medicine men were to freely enter in a shrine. Any other ordinary person who entered a shrine for the sake of it, was said to have evaded God.

8. Violation of Oath: Afi"icans would often swear under oath, so as to establish the truth and commitment one had. Oaths were believed to be religiously binding, that any one, who took them falsely, was said to be evading God's truth leading to death.

9. Violation of Taboos: A taboo was a religious custom, forbidding people fi-om acting in a given way. Any violation to a taboo was therefore evasion of God, punishable by death. For instance, marrying a close relative, insulting an elder, use of vulgar language etc had to be avoided.

10. Breaking Blood Pact: Individuals, who had undertaken the blood pact, were rehgiously bound together. Anyone therefore, who took an effort to befa-ay this cause, was evading God's in¬tended plan to have man live as one family.

11. Denied Appreciation: Following God's blessings upon the people, it was then expected of them to be thankful to God. A denial of thanksgiving to the Almighty was interpreted as eva¬sion. Through prayers, sacrifices, libations, veneration, worship and praise, God was appreci¬ated for His divine blessings.

12. Disrespect to Elders: Senior relatives like fathers, mothers, uncles and aunts would always command fear, respect and loyalty of the rest in the community. Should any person fail to show the deserved respect to the senior relatives, he was said to have evaded God's way and would be cursed.

13. Dishonoured Demands: It was also regarded as an evasion, in case the demands of the living dead were ignored. For example those who were buried in strange lands could demand a ritual transfer to their traditional burial grounds.

14. Immorality: The evil deeds of the people would lead to man's evasion of God. Such immoral acts would include incest, rape, murder, night dancing etc.

15. Witchcraft: Some people in the corrmiunity were held responsible for working maliciously, against their relatives and neighbours through the use of magic and witchcraft. This was eva¬sion of God because it would bring eimiity, suffering, fear and even death.

16. Social Injustices: Lastly, social order and peace were recognised by the African people as essential to life and sacred (godly). This rendered all the injustices therefore, as the evasion of God. Such injustices would include, murder, robbery, rape, violation of vows, lies, wife beating, public wrangles etc.

MAN'S EVASION OF GOD IN CHURCH fllSTORY

the history of church, the search for God had seemed a difficult one, as man faced many short-mings to the standard of God. It is such shortcomings that explain man's evasion of God in the urch history as given below:

Examine the incidences of Man's evasion of God in the early church histoi

1. Harsh God: The presentation of God as a cruel judge and merciless to His own, was ind wrong. This is because God was presented as lacking love, thereby creating fear and ] among the believers.

2. Spiritual Rivalry: Some Christians in the church at Corinth had boasted of the spiritual j that they had got, over Christians that had got any gifts. They would argue that they were i spiritual than the rest, which resulted into a spiritual rivalry.

3. Disunity: In the history of the early church, some Christians had disagreed on a number | issues leaving the church divided. This shortcoming had to weaken the church institutio causing the incident of evasion.

4. Church Rituals: It became so easy to obey the religious rituals than to love God and fel man. Much emphasis was stressed on church attendance, reading the rosary, saying the cr tithing, making the cross sign etc. Besides, little interest was shown in knowing the sij cance of such rituals.

5. Church Hymns: These are the church songs for worshipping God. It is said, Ambros Christian in the early church had composed very popular songs, some of which are still su today in the modem church. They had beautifiil melodies that people would pay more at tion to the songs than the message they actually carried.

6. Immorality: In the history of the church, there arouse the problem of moral indiscipline' church of Corinth for example, had some members who freely practiced incest, fomicatic adultery and prostitution, which was wrong.

7. Indulgence: This was the payment for ones confessed sins in order to seek forgiveness, indulgences were in form of money, gifts, long prayers, fasting and charitable works, practice wrongly presented God's forgiveness in the image of simply being bought by the who can afford.

8. Women's Position: The place occupied by women in the early church was very insignifica as they played little role in the affairs of the church. This had wrongly porfrayed God as bia against women.

9. Children's Position: As long as children were kept away from the church and denied opportunity to serve God, it confradicted God's purpose to have all children drawn closer 1 Him.

10. Culturally Rigid: It was almost impossible for Afiicans who had converted to Christianity t part away with their much desired fraditional beliefs, even if these had conflicted with tb Christian faith they would instead choose to quit Christianity than their native culture. Fo example, they could not tolerate abandoning polygamy, ancestral spirits, initiation rites etc.

11. Building Projects: Christians got concemed with building church stmctures, than mindin about their own souls. They instead admired and adored the beautifiiUy buih and decoratei churches.

12. Education: Later on some Christians who had attained higher education, had to attach reU-gion to a belief of the less educated who could not use their brains to solve their day-to-day problems. So as more Christians got educated, more of them began to consider quitting Chris¬tianity a religion of the weak minded.

[ 3. Tlie Slaves: Some Christians had maintained the possession of slaves to do their manual work. This was not a good example of Christianity, to deny some people their right to live with their families and freedom to choose.

[4. Colonial Association: There was a close association that some Christians in the history of the church enjoyed with colonialists. This brought a wrong image to Christianity as a religion that brings suffering and sadness to those colonised. They therefore had to evade Christianity.

15. Material Greed: Some where along the way. Christians in the early church got carried away with greed to acquire material riches. As a result, they had to spare little time for spiritual issues. They therefore evaded God in favour of the worldly riches.

BIBLICAL TEACHING ON MAN'S EVASION OF GOD

Fhe Bible presents several cases in which men and women would evade God, even though they had 3hysically seen His glory and lived together with Jesus. •

The Old Testament

Observe the tendencies of evasion of God in the Old Testament

1. Man's Disobedience: The first incidence of man's evasion of God is noticed in Gen. 3. Adam and Eve had chosen to defy God's command, "Never to eat of the tree of life."

2. Cain's Jealousy: In Gen. 4:11,12 Cain's act of Jealousy against his blood brother Abel, for presenting an acceptable sacrifice to God, was an evasion of God. Cain had ended his brother's life as a result, and this was murder.

3. Joseph's Kidnap: Eleven of Jacob's sons had maliciously plotted to sell off their young brother Joseph to the Egyptians as a slave boy. He was favoured and greatly used by God. They later lied to their father that he was dead. This was an attempt to finistrate God's work in Joseph for Israel, Gen. 37: 36.

4. Tower of Babel: In Gen. 11, the Israelites had wrongly used a structure they built in form of a tower, to seek God through it. This annoyed God. They had evaded the right ways of seeking God.

5. Israelites' Slavery: God's concem to send Moses for the Israelites' liberation in Exodus 3, had proved that slavery is evil before God. That is why God had to mtervene through Moses, to reverse a terrible situation that had encouraged man's evasion of God.

6. Idolatry: Later, Israelites had forgotten very quickly all that God had favoured with them, as they tumed to the worship of Idols in Ex.32. They had sealed a covenant with God, to remain loyal to Him alone, (monotheism).

7. Poor Sacrifices: It was out of familiarity and taking God's grace for granted, that the Israel¬ites started to present inadequate sacrifices on their altars for God. This was evading God's right way. God would expect a genuine sacrifice from each family.

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8. Religious Rituals: A number of Israelites had got involved in concentrating on the religioii practices, than the love and care for their own brothers. They gave all the attention to fasting offering sacrifices, reciting the law, saying long prayers etc. Prophet Isaiah in Is. 58:1-1^ wamed that this was an evasion of God, which had to stop. ]

9. Demand for Kingship: The Israelites had rejected God's govemance of their country throug

the prophets and wished to be govemed like their neighbouring nations. They wished a politil

cal king to take charge of their nation's affairs, other than God's prophet, Samuel. This wd

evasion of God. • ,

10. Saul's Disobedience: King Saul's stubbom heart to disobey God's instmctions that He gave through prophet Samuel, regarding the war with the Amalekites, was very unfortunate for a King to openly evade God's way, 1 Sam 15. Against God's wish. King Saul had to spare alive the king of Amalekites, Agag and his wealth.

11. Exploitation: Many Employers in Israel had gone into the tendency of denying payment for the work done by their employees. According to Lev. 19:13, this was evil and an evasion of God. Every Israelite who did his work was justified to receive payment for the work done.

12. Commercial Injustices: The traders in Israel had got involved in cheating the common man with the false measuring scales, poor quality goods and over priced items. God had to express His annoyance about an evil thing done to His own, through prophet Amos, in Amos 8:5.

13. Abused Rights: The manner in which some leaders, influential figures and the rich had decided to take the law into their own hands, to oppress the rights of the weak and the voice¬less, was an evasion of God. In Dent 17:18-20, no one was to be above the law to oppress others.

14. David's Sin: King David's evil act of adultery with Bathsheba and later the murder of Uriah in 2 Samuel IJ, was an evasion of God. The act was condemned through Prophet Nathan.

15. Forced Labour: King Solomon had also been involved in evasion of God, when he sub¬jected the Israelites to forced labour, in order to accomplish his building programs in time. The labourers involved in the work were never paid for their labour, 1 Kings 9:15.

16. Naboth's Vineyard: The evil conduct of King Ahab together with his foreign wife, Jezebel, to maliciously plot to murder Naboth and later grabs his fertile land, was clearly evasion of God, Ikings21.

17. Intermarriages: Just like King Ahab who had married a Phoenician woman that introduced Idol worship in Israel, other Israelites as well, got involved in marrying foreign partners, which was an evasion of God's plan for Israel.

Why was the construction of the tower of Babel regarded as an

Evasion of God?

The story in Gen. 11 concemed the building of a tall tower from which the Israelites hopped t( climb physically in an effort to seek God up in the skies. The move had displeased God that H( had to stop the constmction by putting the builders into confiision. It was an evasion of God foi the following reasons:

» They had used a Wrong Method to seek God. It simply needs a broken and repentant heart to genuinely seek god.

» The move had reflected that Israelites had Lost Trust in God's care, protection and providence for them. This was wrong, for it showed an unappreciative spirit.

• It had proved how Impatient they were with their God. They ought to have realised that God's timing is not that of man.

» The time devoted in the construction of the tower, proved how they had decided to Neglect Prayer the recommended way of seeking God.

• It is by Faith that God relates with man and is revealed to Him. Any other way would be an evasion of God.

» The move showed their Disrespect for God who should be approached in fear. They had taken His presence for granted and in familiarity.

» They had proved how they had trusted more in their Physical Might to address spiritual mat¬ters, which was indeed wrong. •

» This had also showed man's trust in his Human Wisdom to understand the godly things. Man was wrong to imagine that he would understand the divine things with the human mind.

• The construction of the tower had also showed how man had failed to understand that God is Omnipresent. He is not limited to a single place in the skies, but He is every where.

• It was wrong for them to imagine that they would be able to meet God Physically. God is a spirit and those who seek Him ought to do so through the Holy Spirit.

» They were guided by Pride to imagine that they could influence their way to God by any means.

• The Israelites had just adopted this method of building towers from thefr Foreign Neighbours who worshipped idols. It was therefore a bad introduction to God's children.

• The Israelites had risked the danger of resorting to worship the tower as an idol. It was most certain for man to get fixed to an object he thinks has God's spiritual powers.

The New Testament

Observe the tendencies of Man's evasion of God in the New Testament

Numerous acts of uruighteousness that did not match with God's deserved glory are also noticed n the New Testament, as man's evasion of God.

1. Chief Demon: Jesus had been referred to as the Beelzebub (prince of demons) by the teach¬ers of the law, for commanding demons to go and they obeyed Him, in Mark 3:22. This was evasion of God to equate Jesus to a status of Satan who is the Price of demons.

I. Denied Honour: In mark 6:4, Jesus was concemed for rendering Him as a Prophet without

honour among His own people. They knew Him as a mere carpenter and challenged His wisdoi

3. Despised: Jesus had been belittled by the residents of Bethany as unworthy to receive tl expensive perfiime in Mark 14:4. They had regarded it as a waste of the perfiime for a pers( of Jesus' low status. This was an evasion.

4. Adultery: The immoral behaviour of adultery that had remained a threat to the institution i marriage, became so common, prompting Jesus to give tough measures against this evil Matt 5:27.

5. Divorce: Many marriage institutions had faced the risk of separation, which was against tl will of God. What God had joined together no one was to separate, Mark 10:9, Jesus wam( in the toughest terms.

6. Revenge: The bad spirit of wishing to pay evil for evil, which had become common with tl Jews, also troubled Jesus. This practice became a major hindrance to a life of forgiving oti ers, which was an evasion of God.

7. Hypocritical Prayers: Many religious leaders had got involved in show off prayers done ( streets and on top of buildings, so that they could be seen and praised for their religious dec cation. In Luke 11:2, Jesus had condemned this as hypocritical and wrong.

8. Judging: In Matt.7: 1, Jesus had condemned the practice of judging others as evil. Intl same measure that man judges others. So shall he be judged, Jesus wamed. Judgement w meant to be for God alone. To judge others was to evade God's ways.

9. Children: The denial of children an opportunity to draw close to Jesus, was an abuse of th( right regarding their souls. That is why Jesus was against this restriction and encouragi children to come to Him instead. Matt. 19:4.

10. Falsely Accused: The chief Priests and the elders had failed to find any evidence again Jesus, so they chose to testify falsely against Him even when their statements could not agre It was a deli!)erate move to evade Jesus who was God.

11. Betrayed: In Mark 14:44 Jesus was betrayed by His disciple, Judas Escariot. According Jesus, this act had proved the highest degree of evasion of God. The disciples had actually 1 now, what Jesus was, for Judas to have caused this suffering to Him who was indeed God.

12. Harshly Treated: Jesus was subjected to a harsh treatment of a criminal. He was mocke insulted, beaten spat at and hanged on the cross to die as a criminal, which left Him evaded I every one. This left Jesus terribly despised and therefore evaded by everyone, including H own disciples.

13. Lied to Spirit: It was an evasion of God for any believer to lie to the Holy Spirit. In Acts 5: 10, Ananias together with his wife Sapphira, had to fall dead for hiding part of the money th< were meant to present to Peter the Apostie. Peter stressed that they had lied to the Ho Spirit, which was an evasion of God.

14. Division: The early church in Corinth, had faced the problem of disunity, in which the belie ers divided up along the leaders they favoured, I Cor 3. Given such disunity, the Corinth chun was then rendered weak to effectively seek and serve God.

15. Incest: In the Corinth church, one believer had continued to have a sexual affair with a rel

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tive, an act that Paul condemned as an evasion of God and proposed that the believer be kept away from the church, 1 Cor 5.

16. Holy Communion: Christians in the corinth church had simply used the Holy communion to eat bread and satisfy their hunger, and took wine to get drunk, I Cor 11:21. Paul wamed there¬fore that the act had humiliated God's house and sinned against Christ's body as well as His shed blood. It was an evasion of God.

17. Spiritual Rivalry: Some Christians in the Corinth church had got involved in unnecessary conflict, in which they boasted of their spiritual gifts over the other Christians, who had not acquired the concemed gifts. Those who could speak in tongues would therefore boast for being more spiritual than others, which was wrong and evading God's way. I Cor 12.

18. The Law: In Galatians 3, Paul was concemed the way the Christians in Galatia had contin¬ued to tmst in the Mosaic Law other than the grace of God given in Jesus Christ. He rea¬soned that the law had brought curse to man and only God's grace redeemed Man. So going back to the law was an evasion of God.

Why was Jesus rejected (evaded) by His own people, the Jews?

Today, Jesus may have the largest religious following ever in the world, this however was not the case during His life time on earth. Many people by then had refused totally to follow Him especially His own tribe's men, the Jews. They choose to evade Him for a number of factors.

1. Baptised: They had wondered why Jesus the saviour would choose to take up the baptism of sinners.

2. Tempted: Jesus' divine nature had to be questioned when He was approached by Satan to tempt Him. This had equalled Him to an ordinary man. The Jews could never accept this.

3. Called Himself God: The Jews could never associate with anybody who called himself God. They had believed that God could never be human. So when Jesus said he was God, He had to be opposed.

4. Chief Demon: The religious leaders who had to guide the ordinary Jews, on who the Messiah was, had instead regarded Jesus as the Prince of Demons. This as a result had to frustrate every effort of the Jews in understanding Jesus' Messiahship.

5. Humble Background: The Jesus had considered Jesus from the village of Nazareth as unable to fit in the position of a Messiah. His villagemates had always known Him as the uneducated carpenter, who could not easily win their respect and recognition.

6. Tender Age: During Jesus' public life He was a young man. By that time no young person would be allowed to occupy a highly placed position of pubUc influence. So, when Jesus at the age of 30 years claimed to be the Messiah, He had to be rejected.

7. Unmarried: It was expected of every public personality to be married in order to easily conmiand the loyalty of the public. For that matter, Jesus who was unmarried would easily be rejected or evaded.

8. Materially Poor: The Jews had believed that riches were a blessing from God, while poverty was a curse from God. For that reason, Jesus who lived a materially poor Ufe had to be evaded

as the cursed one. Matt. 8:20 gives Jesus as even lacking accommodation and a pillow to lay His head on.

9. Question of Tax: Jesus had disappointed the Jews when He encouraged the payment of tax which had become unpopular. They had expected a messiah to fight for their interests, but He instead encouraged the support of the unpopular Roman Govemment, through tax payment.

10. Friend of Sinners: A Messiah was believed to be a respectable and a holy personality, who would have nothing to associate with sinners. On the country, Jesus' entire ministry had con centrated on the sinners. He ate and lived with thieves, prostitutes and murderers.

11. Universal Messiah: The Jews as a race had believed that god's salvation was to come for the Jews only. So, when Jesus declared that His salvation mission was meant for all races in the universe, it caused the Jews envy to reject Him.

12. Avoided Politics: Jesus had tactfully avoided taking the political direction favoured by the Jews, who had expected a political liberator to save them fi-om the Roman harsh mle. In other words, they expected Jesus to come with a strong Army that would defeat the Romans with the sword. Instead, Jesus had made His liberation a spiritual one, which disappointed them.

13. Arrested: The Jews could never imagine for a Messiah to get arrested by mere men. They had always known that an Army of Angels would easily come to defend the Messiah in times of trouble.

14. Mistreated: Jesus had been terribly tortured during His arrest. He was spat at, beaten and whipped. No Jew therefore, would easily accept Jesus' Messiaship after witnessing the mis¬treatment He had to bear as a criminal.

15. Disowned: The Jews had to evade Jesus on hearing that Peter the chief disciple had also disassociated himself from Jesus whom he disowned three times. Matters had even worsened when Jesus cried out that His Father God had forsaken Him. No Messiah would ever cry for God's presence, according to the Jews.

16. Crucified: Finally, the Jews had to evade Jesus, a Messiah who had to die by hanging on the cross, which was a nasty death befitting a criminal. Besides, according to Jews, a Messiah was believed never ever to face death.

How did Jesus respond to those who had evaded God?

1. Mosaic Law: The religious teachers had emphasized to follow sfrictly the entire Law of Moses, so as to win God's favour. In Matt. 22:36, Jesus condemned this teaching and sfressed that the greatest of all laws was to love God and as one loves himself.

Spiritual Pride: Jesus had condemned the Pharisees (Religious Teachers) had considered themselves more righteous and spiritual than anybody. Jesus sfressed that it is by God's grac¬ing that one is made righteous and not his works for which the Pharisees had boasted of

Isolating Sinners: The religious Jews would never associate with evil men as they regarded themselves righteous. Instead, Jesus freely associated with sinners, whom He later called fiiends. He would eat and live with the tax collectors, prostitutes and lepers.

4. Abuse of Temple: Jesus had responded violently to those who had misused God's house, John

2:14,15. They had tumed it into a market place for their personal businesses. Jesus had to chess them out of the Temple.

Abused Fasting: The Jews had used their fasting for show-off to the public, in which they boasted how spiritual they were. Jesus condemned this kind of fasting as useless and stressed that it had to be private.

K Loved Enemies: In His life and ministry, Jesus had demonstrated the need to love our en¬emies. That is why He prayed to God to forgive those who plotted to have Him killed, Luke 23:34.

'. Judging Others: In matt.7: 1-5 Jesus condemned the evil of Judging others. According to Jesus, no one was better than the other to judge a fellow man. In every man's heart He saw the potential of committing the same evils that others are judged for.

!. Social Conflict: In His teaching, Jesus had stressed the aspect of reconciliation between people who are in social conflicts. In Matt.5:23-25, He emphasized that the rivaling parties have got to reach an understanding before they would consider worshipping God.

Revenge: In those days, revenge was an acceptable thing to do. They stated that, "An eye for an eye." In other words, any evil would be paid for another evil. Jesus did not approve of this. In Matt: 5:44, He stressed that revenge be left to God alone.

0. Worrying: Many people had lost their peace as they wondered about their personal lives, food, clothing etc. Jesus had to give an advise in Matt.6:25 that their concems be cast to God, who cares endlessly about His own.

1. The Needy: Many times the disciples had wished to keep away the needy people from reach¬ing Jesus, such as the 5,000 hungry men, the blind Bartimaeus, the bleeding woman, the Sa¬maritan woman etc. Jesus stopped this selfish attitude because. His purpose was to meet every man's need.

2. Children's Rights: The Jews had held less regard for the rights of children. They would deny them every opportunity to share God's blessings. In Mark 10:14, Jesus stopped this as an evasion of God's way in saving children as well.

3. Respect for Women: Jesus had recognized and appreciated the positive role women play in society. He never denounced their rights the way other men in His days had unjustifiably done For example. He appreciated the prostitute's annointment in Mk 14:9. He also recognized the widow's offer in the temple in Luke 10: 39.

4. Adultery: In Matt.5: 27 Jesus condemned the evil act of adultery, in His concem to ensure safety for the marital relationship between the husband and the wife. The mafrimonial (mar¬riage) vows had to be respected.

5. Divorce: Jesus had opposed the practice of marriage separation for selfish reasons. He insisted in Mk. 10:9 that, "What God has joined together no man should separate. "Divorce had become a threat to the stability of the marriage institution, as men would divorce thei wives at will.

6. Physical Weapons: Lastly, Jesus had conder.ined all those who use swords to fight thefr battles and mled that they shall fall by swords to . In Matt. 26:52, He ordered Peter the disciple to

return his sword to its place, with which he wished to defend Jesus against the Roman soldia who had come to arrest Him. His spiritual mission needed only spiritual weapons not physics ones.

Conclusion

All evil is summarily explained as Man's evasion of God. It is often in form of evil deeds, ba words and neglect to do what God requires. The challenge posed here is for anyone involved i evasion of God to leam that it reaps a bad relationship between God and the evaders. God ha therefore rendered evasion punishable in hell. Man therefore, has no option but to repent an seek God's forgiveness, which makes him acceptable and blessed by God, the author of life.

After God had created the world, He then put man to be in charge of everything in it. Man did not have to sit back'and relax, but to develop it fiirther into a better place to live in as a comfortable home. Gen. 1:28. That is why Jesus had to stress in Mathew 5:13,14 that Christians are the Salt and Light of the world. Like Sah gives flavour and preserves food, while the Light sheds bright¬ness to the surrounding, so are Christians expected to play an influential role in the affairs of their world. The practical participation of Christians in the affairs of their communities, remains a necessary one.

CHRISTIAN INVOLVEMENT IN THE PRESENT SITUATION

In modem times, the involvement of Christians in the affairs of the world has become a matter of necessity. This is because, it takes a spiritually empowered person such as a Christian to give guidance to a world fiill of selfishness and immorality.

How practical has the modern church been involved in the affairs of

the world around it?

1. Gospel Outreach: The church has introduced the good news of Jesus Christ to all mankind. This Gospel has been an answer to many people who are hurting.

2. Strengthen Faith: The church has encouraged Christians to strengthen their faith in God by getting rooted in God's word (the scriptures). Christians are urged to regularly read God's word and then correspond it with daily life experiences.

3. Bible Translation: The Anglican Church of Uganda has ably supported the translation of the English Bible into various local languages of the country. Through the Uganda Bile Society, the church has been involved in extending the scriptures close to all the people.

4. Forging Unity: The church has also been instmmental in encouraging Christians to regularly meet together as one family of God. It is in such gatherings that Christians share experiences, which leave them united as a family.

5. Charitable Service: The church has shown concem for the disadvantaged. As a result, she has got involved in providing water, food, clothing and accommodation to tiie needy through her founded organisations like World Vision, Compassion Intemational, Action Aid etc.

6. Marriage Survival: The church has been practically involved in ensuring safety of the people's marriages. Since the church is aware of the problems that threaten marriage, it has therefore been supportive to dynamic groups like Mothers' Union, Fathers' Union, which fight for the marriage cause.

7. Child's Blessings: Taking Jesus' clear illustration of embracing all children for His bless¬ings, the church has been equally exemplary in this cause, A child therefore is given chance to serve God and know Him. The Anglican and Bom - Again churches have in place Sunday schools for children.

8. Human Rights: The church has been at the forefront in educating all people on their inc vidual human rights as being God-given. That is why the Catholic church together with t Anglican and the Orthodox churches, had to form an organisation to act as a watch dog f people's basic rights- Joint Christians Civic Education (JCCE).

9. Sex Education: The church has also played a key role in educating the young people abo sex. This has helped such adolescents to positively cope with challenges of sex as they gro into adults.

10. Support Orphans: The church has been the father and mother of the increasing number orphans in the country, due to civil wars and AIDS. Christian organisations like Africa Fou: dation Inc., World Vision etc. have sheltered, fed and clothed a great number of Ugandan o phans.

11. Social Services: The church has helped to provide such social services that had lacked some remote places. For example, schools, social centres, health cenfres, women and you programs, have been fiinded through church missions in rural areas.

12. Income Generating Projects: The church is on a drive to establish projects that are incon generating, to help in developing the economy. For example, the Anglican church boasts ( the Uganda Bookshops and Nkozi University, the Catholic church runs the Centenary Bank, S Paul's Bookshop and the Marianum Press, while the Adventist Church runs the Maranath Printery and the Bugema Educational Complex- primary to university.

13. Mobilisation: The church has ably been involved in co-ordination of public programs as Mobihsation body. For example, elections in the country, AIDS awareness campaign, Kabaka festivities etc. are all co-ordinated through the church.

14. Electronic Media: The contribution of the church in information industry can not be ig nored. The Light House Television, Top Radio, Power FM, Impact Radio and Radio Mari have all been instrumental in the development of Uganda in the spiritual, social, economic an political aspects.

15. Peace Initiative: The church has often been at the forefront for peace settlement of arme rebellion in the country. The Catholic Church had taken a stand to bring the state to peace talk with the rebels, as opposed to the military means, in 1994.

Reasons that support active involvement of Christians in Politics

We do read in Genesis that after God had created everything, He ordered man to take care of it al In other words. He had assigned Man the role of a politician. This is because, politics is simph the science of managing society. For the following reasons. Christians are called upon to ge actively involved in the politics of their respective countries:

1. God's Righteousness: The involvement of Christians in politics would certainly introduce the spirit of God- fearing amongst politicians. This as a result compels such leaders to remaii accountable to God with how they use their power

2. Dual Citizenship: Even as they prepare to live in heaven. Christians still have to live a respon¬sible life on earth as citizens. This means that they can hardly avoid the responsibility ol participating in the affairs of politics.

3. Equality: Taking Jesus' example of impartiality, Christianity would help in fighting against all forms of discrimination that politics is associated with today. To a Christian, men and women, the rich and the poor, whites and blacks etc, are all equal, deserving the same treat¬ment.

4. Reconciliation: Christians could act as better bridge- builders in reconciling the conflicting parties on a political level. This is because, Christianity is about creating peace and harmony among people.

5. Compassion: A Christian Politician would extend God's love to the people. This leaves the Christian with the duty to serve them with a sense of feeling for those in need. He would therefore address issues hurting his people.

6. Accessibility: He is expected to be an approachable Politician, whose keen interest lies in his closeness to the people he serves. This is because, authority means service in Christianity. It is a leader's closeness to the people that keeps him accurately in touch with the realities on the ground.

7. Obedience: Inpolitics, obedience remains a necessary virtue of life. This leaves such Chris¬tians who practice obedience, as the right choice for politicians. Obedience is needed in respecting the constitution, which is the supreme law of a country.

8. Patience: A Christian politician with the virtue of patience would make well-balanced deci¬sions that would accommodate people of different opinions. Jesus Himself would tolerate His disciples who were slow learners and sometimes doubted His Messiahship.

9. Human Rights: In this era where most people's basic human rights have been victims of abuse by politicians, the last resort option remains that of a Christian. The right of life, good health, expression, freedom etc, would be safe in the hands of a Christian who has concem to serve God while in politics.

10. Women Support: A Christian politician bears in mind of the equality between men and women, made in God's image. This would then call for introducing affirmative policies, which are in support of the unprivileged women.

11. Fight Corruption: In situations where some politicians have misused public facilities for selfish reasons, it leaves Christians with no option but to join politics to set a good example. Christians are said to be like soldiers, who are ever ready to rise to the occasion.

12. Social Services: The good use of political power helps in utilising properly the available resources and social services of a country. For example education, medical care, accommo¬dation, road network etc.

13. Peaceful Settlement: Christians as the peace makers, could use their political positions to influence the parties involved in civil wars to come to a round table to end the rebellions. This is because armed rebellions subject the innocent people to endless suffering.

14. Good Tax: Like Jesus who had ordered His disciples to pay their tax, so would the Christians in politics influence better taxation policies to be in place. Any good tax cams the state rev¬enue for development.

Why would it be necessary for Christians to get involved in

Business Transactions? '

The involvement of Christians in business serves a good purpose of eliminating the uncalled-foi commercial evils that in tum make business a dirty venture. The following are the supportive reasons for taking this choice:

1. Command to Work: In the scriptures, God had commanded every Man to work as a way o eaming a living. So, when Christians take up business transactions, they in a way respond t( this particular command.

2. Impartiality: Taking Jesus' example of a good worker. He served all people equally withou discrimination. Christians therefore are seen as the best choice to conduct their business© without favouring the rich and discriminating against the poor. According to Christians, al people of different backgrounds are taken as potential business partners.

3. Fair Competition: Christians are encouraged to respect and appreciate other people's works who in actual sense would be their rivals as competitors in business. They are to competi fairly by improving on their services. Even Jesus did not envy nor conflict with John th( Baptist, whom He found doing a similar Job.

4. Incorruptible: Unlike the uncommitted Christian workers who can hardly resist the tempta tion of cormption, the faithful ones have on the other hand put up a steadfast fight against cormp tion in their businesses. For example, the misuse of business funds, assets and time of work.

5. Humble Service: Taking Jesus' example of humble service Christians would adopt a goo< customer service, which is rare to find in most businesses. It attracts business customer unlike pride and arrogance, which scare away potential business partners. It is said, "Hone] catches more flies than Vinegar".

6. Socialising: The challenge to Christians is to explore opportunities that would bring then close to the hurting community, to share the good news about Jesus Christ with them. Jesu Himself was a social person as He went on with His work. He used every opportunity to maki Himself known to strangers, who socialised with Him. For example the Samaritan womai (prostitute), Nichodemus (Highly educated), Mathew (Tax collector) etc.

7. Self-sacrifice: Christians are aware of the fact that any good work is due to a good price paid This price is self-sacrifice. In business. Christians would sacrifice the pleasures of this worli so as to save for a bigger capital fund and enough time for the business work.

8. Tithing: This is the payment of a tenth of one's income, to God's work. It is God's will t allocate some money into building God's kingdom. Therefore, the involvement of more Chris tians in businesses, would be a sure way of helping to support God's work financially.

9. Glorifying God: The success of Christians in business helps in physically proving God' divine providence. The successful business Christians would as a result praise God's glor without the shame of poverty at the back of their mind.

10. Fair Prices: Faithful Christians would help in preventing the bad practice of unnecessar shooting prices higher than expected. This makes the goods on sale unaffordable. The prac tice has been common with the selfish businessmen during the Christmas festive season, whicl interferes with the celebrations.

11. Proper Measurements: The involvement of Christians in business would certainly ensure the use of the right weighing scales for the commodities sold. Some business people cheat their customers, by using wrong measurements to get quick profits.

12. Proper Commodities: Christians could ensure the sale of genuine and approved commodi¬ties. Some selfish business people have sold false commodities that are unacceptable in the market e.g. expired goods.

13. Tax Payment: In view Jesus' good example of a taxpayer. Christians would be more faithful in paying their tax bills promptly. Unlike other business people, they seek ways of dodging the payment of taxes, which is a crime.

14. Business Skills: Lastly, the involvement of Christians in business transactions would enable them to gain business skills, which later could be transferred to church projects for increased income generation. This would assist the concemed churches to be self sustained through the income generating projects.

CHRISTIAN INVOLVEMENT IN THE AFRICAN TRADITIONAL SOCIETY

There are many good qualities in the African cultural heritage that have been accepted in the Christian faith. They have as a result greatly influenced the richness of the Christian practice in Africa. It is upon these that Christianity seems to be building its acceptance so rapidly in Africa.

Observe the Involvement or integration of the African cultural heritage in the

Christian faith

1. Extended Family: The presentation of the Church as one big family of members related to each other through faith in Christ, is a perfect representation of the extended family set up in African heritage. Like the Church, the extended family was meant to bind the members to¬gether

2. Communal Attitude: The Christian spirit of sharing everything in common, agrees correctly with the Traditional African way of conducting their activities communally than on individual basis.

3. Celebrating Life: Africans like to celebrate life. They celebrate events in the life of the Individual and the community in form of rituals, festivals and ceremonies. This rhymes well with the Christian keen interest in rituals and ceremonies e.g. Baptism, Eucharist, pilgrim¬ages. Palm waving etc.

4. Beliefs: Like the African Religion that is mn on many beliefs in myths, legend and spirits, Christianity is equally bent on beliefs. Christians believe in God the Father, the Son, the Holy Spirit and in the resurrection.

5. God's Reality: All African peoples believe in the reality of God. He is acknowledged as the Creator of all mankind and all that is in the universe. This view is also held in the Christian faith and strengthens the reality of God, especially in Africa.

6. Sacrifices: The practice of offering sacrifices which is found all over Africa is seen inte¬grated in the Christian faith. This is when Christians keep their bodies and lives holy for God's sake.

7. Intermediaries: The intermediaries are a linlc between God the Creator and human beings. Afiicans believed that the intermediaries had easy access to God than the ordinary people. The Christian Catholic faith recognises the mediator role of the saints in linking Man with God.

8. Blood Bond: Traditional Afiicans would easily understand the Christian concept of the blooc bond found in Jesus' blood that was shed for the salvation of Man. This is because, Afiicans do shed blood of animals, also through circumcision to be bound to their land and also to the departed members of society. This would then make a covenant between the individual, the community and the spirits.

9. Evil Spirits: There is the acceptance of the reality of the evil spirits, which deny Man his peace in both Christianity and Afiican traditional religion. While in Christianity the Evil Spir¬its (demons) are the work of Satan, in traditional Africa they are caused by witches set by ill-i intended people or punishments to the disobedient. Christians cast them out through prayer,: while the traditionalists perform ritual cleansing to get rid of them.

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10. Native Language: Christianity has had the Bible, Prayer books and Hymn books franslated in various African Languages. The involvement of African languages, to explain the Christian virtues, has helped to sfrengthen Christianity in Africa.

11. African Music: Christianity has had to accommodate the Afiican Traditional Music system ii its praise and worship. This has involved the African songs, styles of dance, instruments like drums, flutes, rattles, whistles etc.

12. African Names: Christianity has adopted many African names that are attached to God, while others are accepted as baptismal names. Such names usually have religious meanings. Foi example, 'Lissoddene' (sees every where), 'Kabaka' (Lord), 'Mbabazi' (Grace)^ 'Byaruhanga' (Divine), 'Alinda' (Safeguards) etc.

13. Decorative Art: Several churches in Afiica have adopted Afiican paintings and sculptures thai reflect the fraditional heritage. These are sometimes engraved on Church walls, pulpit. Church pews (seats) etc. They give an indigenous identity that Africans easily associate with.

14. Handicraft: Lastly, the Church has made a good use of the Afiican artisan products for God'sj service. In many churches, traditional stools are used as church seats, baskets help in collect-! ing tithes and the well-designed mats are used to provide the colourfiil church floor

CHRISTIAN INVOLVEMENT IN THE CHURCH HISTORY

In this era, Christ had left His Holy Spirit to His followers that gave them great courage and strength, to get actively involved in the affairs of mankind.

1. Preaching: They got involved in preaching the Gospel of Jesus Christ to both the Jews anc the Gentiles (non-Jews).

2. Founding Churches: Christians had taken it upon themselves to erect up churches wherevei there were Christians converted. These had to shelter them while they met.

3. Fellowships: They were fiiUy involved in the practice of regularly meeting together as a church. This had tumed out as a fradition for all Christians.

4. Prayers: They got involved in meeting for prayers. Through prayers, they made their requests

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made known to God.

5. Taught Scriptures; They were involved in interpreting and explaining the scriptures to the illiterate communities. This helped to strengthen their faith in Christianity.

3. Worship: Each time Christians met, they had to worship God. They did so for His greatness. His wisdom and divine provision.

7. Eucharist: The early Christians never abandoned the habit of sharing in the Holy Commun¬ion. This was meant to keep their memory fresh about Jesus' crucified body and poured blood for the sake of redeeming man.

8. Catechism: This is a religious teaching on the principles and ethics conceming a given faith. Christians for that matter got involved in teaching on what was expected of a Christian to do or conduct himself

9. Exemplary Life: They offered themselves as good examples to the rest. They lived and prac¬ticed what the scriptures said. This set a good example to the new converts.

10. Charitable Works: They extended a hand of assistance to the disabled, the ailing and the helpless, in form of alms, relief and donations. They fed the hungry, sheltered the homeless and comforted the socially outcasts. ,

11. Promoted Good Health: Christians were involved in supporting a sound health for the people they served. Notable here, were the white missionaries in Africa. They established many medical centres.

12. Promoted Education: Through building schools and providing teachers to educate the local people, the Christian missionaries had helped in fighting illiteracy in Africa. Writing and reading were the principle subjects then.

13. Promoted Trade: The Christian Monks and Nuns had played an important role in promoting trade in northem Africa. They got involved in providing safety for the goods and the money during the transactions.

14. Settling Disputes: Some elderly Christians got involved in helping to settle any misunder¬standings that had emerged out between Christians. This is because they were concemed about a respectable image of the church.

15. Writing Epistles: The Apostles got involved in the work of writing spiritually encouraging letters to the young churches. Through these Epistles, they maintained their touch with the distant churches that needed assistance.

16. Decampaigned Slavery: The early Christians had used every opportunity to condemn the evil of slavery in the strongest terms. They had to set fi-ee all their former slaves, to make their stand known.

MAN'S INVOLVEMENT IN THE BIBLE

The Old Testament

There are notable personalities whose involvement with God and the Israelite community as a whole left a significant mark on the lives of Israelites in the Old Testament. There are three case studies of personalities, whose involvement with God reveals a lot to leam from.

• Abraham • Moses • The Prophets

Abraham's involvement with God had made him to be recognised as the Grandfather of all believ¬ers and a source of blessings. That is why it becomes necessary to examine closely His involve¬ment with God.

1. Obedience: He had shown a high degree of obedience to God's command, in which he was to leave his former home of Haran to go and live in the new Promised Land of Canaan.

2. God's Identity: Abraham had changed his name from Abram to God's orders. This meant that he was to bear God's identity, which was representative of the identity of God's family.

3. Commitment: Abraham's acceptance to circumcise all the boys in his family, was a physical symbol for his commitment to God. He would remain faithfiil to Him no matter what.

4. Happy Marriage: He had lived happily with his wife, even when she hadn't produced him a child. He never thought of divorcing her.

5. Family Concern: He had held the desire of getting blessed with a complete family where there is a Father, Mother and Children.

6. Personal RelatioHship: Abraham in his involvement to serve God, he had ably established a personal relationship with his God. He was his maker and Father yet they related so closely.

7. Monotheism: Abraham had been called fi-om the worship of many gods to the worship of one tme God. In other words, Abraham had to change from Polytheism to Monotheism.

8. Rare Faith: Abraham had demonsfrated a rare kind of faith, never before said to have existed anywhere in the history of Mankind. This rich faith had kept a man at 90 years, with a wife at 75 years hoping to produce a child of her own-Isaac.

9. Covenant Life: Abraham was to honour the Covenant relationship he established with God. Under this Abrahamic Covenant, God was to fulfil all the promises He made to Abraham, as long as he was to abide by the Covenant.

10. Trust in God: As a humble Man, Abraham had tmsted God for his providence. That is why he was more than ready to offer to God the giver.

11. God's Nation: Through Abraham's involvement with God, a nation of God was to be raised through Abraham's descendants.

God had commanded Moses to intervene in the affairs of Israelites, who had suffered the evil of slavery. Moses' involvement had therefore left an impact on the Israelites' spiritual and social lives. His involvement left behind various experiences.

1. God's Voice: Moses had introduced the long silent God's voice to the Israelites, once he heard it from the buming bush. God was to speak to His own through Moses.

2. Liberator: Moses was to be involved in the liberation of Israelites from the Egyptian slavery under God's command.

3. Miracle Worker: He was involved in demonstrating God's mighty power over nature. The Egyptian Pharaoh came to leam that the God of Israel was the ahnighty through the ten plagues.

4. Leader: Moses was to be involved in leadership roles so significantly. In his leadership, he led Israel to her freedom to Canaan through the wildemess. •

5. Mediator: Moses had been involved in the role of acting as a Chief messenger of God. He therefore helped to draw people close to their God. He would deliver God's messages to the people, as he would present people's requests to Him.

6. Prophecy: His role as Israel's Prophet, had helped to maintain a high standard of fear and respect for God's righteous ways.

7. Priesthood: Moses was a religious leader who helped to guide and lead Israel in their prayers, worship and sacrifices, offered to God. As a Priest, he also trained his own sons to become Priests of God.

8. Intercessor: Moses was ever available to negotiate with God on behalf of the people in case of any frouble that was to befall them. For example, it was Moses' intercession in Ex. 32:9 that saved the Israelites from God's anger to kill them for worshipping a golden calf

9. Shepherd: Moses' involvement in addressing people's critical needs had caused him to be looked at as a shepherd. He was always available to provide answers to Israel's froubles.

10. Chief Celebrant: Moses' love for the culture of honouring and observing memorable mo¬ments, had involved him in taking key positions as Chief celebrant of Passover, Atonement day etc.

11. Lawgiver: He was involved in infroducing the Ten commandments (Decalogue) to Israel. This revealed God's will for Israel in her spiritual and social life.

12. Covenant: He helped to infroduce Israel to a divine covenant relationship with God. This meant that Moses, who represented the people, was to maintain a key involvement in this relationship.

13. Judge: Moses had ably executed justice in the Israelite community as a Judge. His involve¬ment here had ensured that fear and favours were not given chance in settling, disputes.

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14. Military Campaigner: Lastly, Moses' involvement in military campaigns had proved suc¬cess for Israel. They had to defeat the Canaanites, Philistines and Amelekites who were Israel's enemies.

By definition, a Prophet is one who mediates between God and his people, such that what he predicts (foretells) comes to pass. In their involvement to serve God and Israel, the Prophets hac significantly helped to make Israel into God's nation in many ways.

How did the Prophets of the Old Testament help people to remain

faithful to God?

1. Mediation: All the prophets were basically involved in mediating between God and his people. They were God's mouthpiece.

2. Covenant Relationship: They had constantly reminded Israel of the covenant relationship she had established with God. Israel was to remain faithfiil to the terms of the covenant and then God would.be taken by His promises to fiilfil them.

3. Monotheism: They had always addressed the worship and loyalty to only one true God. Any temptation to tolerate the worship of the false gods was totally condemned as sin.

4. Decalogue: They often were involved in reminding Israel of God's Ten commandments. These were intended to guide them on how to relate with their God and fellow Man.

5. Priesthood: They were also involved in the work of Priesthood in Israel. For example. Prophet Samuel was very instrumental in conducting mass worship and the offering of sacrifices.

6. Miraculous Works: The prophets were to perform signs of wonders that would prove to the people of God's prevailing supernatural powers. Through such works, they would have their faith strengthened in the God of Israel.

7. Goodness: They had to regularly proclaim how God was good to His people. His goodness would be proved in His love, providence and protection. Israel was therefore challenged to put her trust in such a good God.

8. Hope: The prophets were given the responsibility of proclaiming a message of hope to God's people during the times of despair This hope was to be found in God's promised salvation. For example. Prophet Hosea.

9. Worship: They got involved in conducting most of the worship in Israel. In this way, they were helping to guide the people to genuine worship that is pleasant to God.

10. Settling Disputes: Some Prophets had ably acted as judges in their effort to establish justice in Israel. For example, Moses and Samuel were very instrumental in settling out disputes be¬tween rivalling individuals.

11. Moral Standards: The prophets were also influential in shaping the moral conduct of Israel¬ites towards Godliness. This influence ranged from their religious life to social as well as political. For example. Prophet Nathan had disapproved of King David's adultery and murder, while Prophet Amos had to condemn the commercial evils involved in business then.

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12. Divine Guidance: It was the role of the prophets to give guidance to Israel about their future and God's plans for them. Foretelling and interpreting situations helped in this.

13. Judgement Day: They always reminded the people of God's awaited Judgement day. This was to keep them ready, for God would reward the faithful and punish the rebellious on that day.

14. Prophetic Books: Lastly, the Prophets of the Old Testament got involved in helping Israel¬ites to remain faithful to God, through their prophetic writings. Such written prophecies helped to preserve accurately the message in them. Besides, written prophecies were easy to send to several distant churches that were scattered in exile.

The New Testament

Special consideration of two major cases has been handled here. The first is about Jesus Him¬self who is the key character in the New Testament and the other is about the involvement of modem Christians in preaching the Gospel.

Account for Jesus' good example of Christian involvement in building

God's Kingdom

1. God's Love: Jesus had stopped at nothing to prove God's immeasurable love for all mankind. He always stressed in His messages of God's unconditional love for Man. This was proved in the miracles He performed for those in need.

2. God as Priority: Jesus was never involved in any public activity before committing Himself to God first. To Him, God was His priority.

3. Reconciliation: During His ministry, Jesus was involved in reconciling Man back to his God. That is why. He encouraged His hearers to repent and tum back to God. He was also involved in reconciling people who had disputes.

4. Obedience: Although Jesus was the beloved Son of God, He still remained obedient to the Father and those in authority. He had urged His audience to always obey God's word.

5. Resisted Temptation: Jesus had managed to overcome the Devil's temptations aiming at fail¬ing Him, Mark 1:13. His weapon in this was the knowledge he had on the scriptures.

6. Loved Enemies: Jesus had been involved in making more fiiends than enemies. His mission had therefore proved that Christianity was aimed at setting Men free from the bondage of hafred.

7. Peacemaker: While in His mission, Jesus brought peace to those troubled in Life. He be¬came a source of comfort to the prostitutes who were emotionally wounded, tax collectors who were socially isolated and the lepers who were lonely.

8. Compassion: Jesus used His authority to extend a helping hand to the needy. His big heart of love and care, had caused Him to feed the hungry, comfort the lonely, heal the sick etc.

9. Baptised: Though He was holy and God's son. He humbled Himself to be baptised like the rest of mankind. He took up Baptism, in order to fulfil all the requirements of God's righ¬teousness.

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10. Prayerful: Throughout His lifetime, Jesus was involved in prayerful life. Before He involved Himself in anything, He would first withdraw in privacy to pray, Matt. 14:23.

11. Impartiality: In His involvement with Man, Jesus was impartial. He never discriminated against people irrespective of their different backgrounds. To Him, all people were the same; Men and Women, Jews and Gentiles, the Rich and the Poor etc.

12. Concern for Children: Jesus had defended the rights of children that were being abused by the elderly. He demanded for respect of their freedom.

13. Women's Role: Jesus had recognised and appreciated the positive role women contribute towards building God's Kingdom. He would always find them an opportunity to minister to Him like He did to Men.

14. Marriage Protection: Jesus had taken time to provide protection and guidance for the mar¬riage institution against divorce that had threatened its survival. He taught that marriage was a permanent institution.

15. Team Work: Jesus' involvement in Man's affairs had caused Him to team up with other twelve faithful men (disciples) to build God's Kingdom. It was this joint effort that made them work together towards a comnion cause.

16. Socialising: Jesus as Man, had great respect for interaction with friends, with whom He freely shared. In Mk 2:15, He had attended in person, the wedding at Cana, which kept him close to the ordinary man.

17. Civic Responsibility: Jesus was loyal to the civil demands of His society. That is why He even encouraged the respect for civic leaders and the payment of tax.

18. Heavy Sacrifice: Finally, Jesus' involvement in the affairs of Man had to cost him a heavy sacrifice that claimed His own life. In His involvement. He had to give much than what He actually received. »

The ways in which Christians can be involved in spreading of the Gospel

1. Mass Preaching: the Pentecostal Christians commonly use the open-air crusades today in reaching out to people. These take place outside a building.

2. Church Sermons: This is the regular preaching in the church either on Sundays or any other day of the week. This method is limited to the members of a given church.

3. Miracles: The performance of miracles through prayers proves to the people of God's om¬nipotence. They indicate that God still loves and cares for His own.

4. Baptism: As people are called upon to take up baptism as an extemal sign for members of God's family, they are challenged to repent and live in line with the demands of the Gospel.

5. Lived Christianity: The Gospel has also been transmitted non-verbally through works and deeds. The message one gets from the Gospel is then put in practice for the non-believers to leam from.

6. Charitable Works: Jesus' Gospel is also conveyed through works of mercy to the needy. This conveys the Gospel message of Love, Care and compassion to the disheartened.

7. Sacrifice: The price one pays for the sake of the Gospel speaks out the value that the Gospel has. The degree of the sacrifice or the price paid certainly would win the concem of the non-believers.

8. Missionary Work: Christians could leave their places of origin for foreign ones to convey the gospel there. Such Christians have reasoned that it is easier to listen to a stranger's mes¬sage than that of a local resident.

9. Church Choir: The choir as an organised body has often been used to deliver sermons, but this time in tunes and melodies. A Gospel presented in harmonised voices becomes difficult to ignore and forget.

10. Seminars: Workshops could be organised for a target group of the community, to undertake a close observation of the principles that govem the Christian faith. The more seminars organised in various parts, the more the message is spread.

11. Social Services: Through the provision of social services to the general public, Christians could successfiilly convey the Gospel to others. For example, through Schools, Hospitals, and counseling units, the non-believers would find themselves kept close to the Gospel tmth.

12. Bible Distribution: A deliberate effort has been made to have individuals read for them¬selves the Gospel of the good news. This is done through the distiibution of free Bibles.

13. Gospel Tracts: These are summarised Christian literature on selected topical issues from the Gospel. They happen to be very portable and the manner in which they are written (simple), go along way to assert the tmth of the Gospel.

14. Christian Novels: Through reading personal experiences of Christians presented in the storybooks, the Gospel tmth is also conveyed across.

15. Personal Testimonies: Hearing from Individual Christian experiences, one could come to terms with the tmth of the Gospel. These could be presented from the Church or in a public place.

16. Home Visiting: The Gospel could be transmitted from house to house, visiting individual families in their homes. This method has been common with the Jehovah's Witness religious sect.

17. Parental Influence: Christian parents play an important role in transmitting the Gospel truth to their children. These children tend to be raised in knowledge and fear of God, with the Gospel truth as their guiding principles.

18. Radio and Television: The electronic media has helped in transmitting the Gospel truth to such remote places with much ease. For example Top Radio, Impact FM and LTV have been instrumental here.

19. Sports: Several games have been used as effective means to convey God's message of Love and care to the people. While different Individuals participate in a game, they tend to be open and share freely their life experiences prompting the spiritual involvement.

20. Drama: The Gospel; tory has often been dramatised in many plays. While many people get interested to find an entertainment in drama, they end up getting serviced with the Gospel message.

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Conclusion

After God had created this world and the life in it, He later in His divine wisdom, handed over th responsibility of keeping it to Man. This made Man very different from other creatures for this matter, since he becomes a practical custodian and architecture of all that God intends to take place in the world, for His glory. Jesus had further to stress this point by acknowledging man as the light and salt of the earth. Man therefore, has to take every trouble to be the righteous hand of God that would shape this world into a wonderful glorious place. Man's involvement in the world is therefore a divine responsibility and not a personal choice.