

P245/3

CRE

**(Christianity in the East
African Environment)**

MOCK 2024

AUGUST

2HR: 30MINS



MEBU EXAMINATIONS CONSULT
UGANDA ADVANCED CERTIFICATE OF EDUCATION
MOCK EXAMINATIONS 2024
CHRISTIAN RELIGIOUS EDUCATION
(Christianity in the East African Environment)

PAPER 3

TIME: 2HRS: 30MINS

MARKING GUIDE 2024

INSTRUCTIONS TO CANDIDATES:

- 1. Attempt four numbers choosing one from A, Two in B and One in C**
- 2. All questions carry equal marks**
- 3. No additional marks shall be awarded to any extra question(s)**

SECTION A

AFRICAN RELIGIOUS EXPERIENCE AROUND 1844

1.” Africans did not have religion”. Assess the validity of this statement in relation to missionary understanding. (25marks)

Religion is the way of life of a given group of people in the society.

When missionaries came to East Africa, they critically studied African Traditional Religion and African ways of life and came to a conclusion that Africans never had a religion until they introduced for them Christianity.

The following are the reasons why missionaries thought that Africans had no religion;

- Africans worshipped earthly objects and physical features like rocks, mountains, and trees which were seen as idols by the Missionaries.
- Africans lacked sacred books of reference from where African Traditional Religion could be read. This also made missionaries conclude that Africans had no religion.
- Some Africans carried out cannibalism i.e. they ate fellow human beings which showed no religion according to the missionaries. For example the ancient Bagisu of Eastern Uganda ate their first borns.
- Many Africans worshipped ancestral spirits i.e. the spirits of the dead which made missionaries think that Africans had no religion.
- Some societies carried out painful rituals like circumcision of both boys and girls which missionaries saw as being unreligious e.g. the Kikuyu of Kenya.
- In some kingdoms, kings were almost worshipped hence looking at Africans as having no religion e.g. in Buganda of central Uganda, Bunyoro, Ankole of Western Uganda etc.
- Many African societies carried out human sacrifices to the gods which made missionaries say that Africans had no religion. For example in Bunyoro of Western Uganda, kings used to sacrifice human beings.
- Some rituals among Africans like twin dancing involved speaking of vulgar words before children hence looking at Africans as having no religion e.g. in Buganda of central Uganda.
- Many societies in East Africa believed and worshipped the small gods making missionaries to look at Africans as being unreligious.
- Some people in East Africa carried out witchcraft / socery which led to the death of very many innocent people hence seeing Africans as unreligious.
- Africans greatly practiced polygamy which was unreligious according to the missionaries.

10AT, 02SH, 01DFN

HOWEVER, Africans had a religion as misunderstood by missionaries because of the following religious practices.

- ✓ Africans used to offer sacrifices of animals and chicken to God and the gods in order to make them happy. For example the Karamojongs of North Eastern Uganda sacrificed black bulls to their gods.
- ✓ Traditional Africans also worshipped God and the gods through singing and dancing to them hence being religious.
- ✓ Africans used to name their children names of God, gods and ancestors hence being religious e.g. In Buganda of central Uganda, they named names like Musoke, Mukasa, Ddungu etc.
- ✓ Africans constructed small houses called shrines for the ancestors where they were believed to stay hence being religious. Shrines also acted as worshipping places like in Buganda of central Uganda where they were called “Amasabo”.
- ✓ Almost all Africans got married because it was a religious obligation which appeased the divine beings. Those who failed to marry were undermined and disrespected.
- ✓ Africans in African Traditional Religion highly respected their elders as African Traditional Religion demanded there by being religious people. Children and women knelt before elders as a sign of respect.
- ✓ Traditional Africans greatly maintained morals and discipline among the children in order to make gods happy thereby being religious.
- ✓ Africans consulted the ancestors and the gods in case of any decision making in order to get their views hence being notoriously religious.
- ✓ Traditional Africans also respected and valued their religious leaders like medicine men, rain makers etc because they connected them to the ancestors thus being religious people.
- ✓ Africans further prayed to God, gods and ancestors for blessings hence being seriously religious people.
- ✓ Africans used to pay bride price in form of animals before marriage which appeased the gods hence being religious.
- ✓ Traditional Africans accorded the dead descent burial ceremonies because they were the next ancestors hence being religious people.
- ✓ They carried out funeral rites which appeased the ancestors because they were given heirs which made them religious people.
- ✓ All Africans carried out courtship before marriage the way it was supposed to be done according to African Traditional Religion.
- ✓ Africans carried out initiation rites such as circumcision for religious purposes e.g. among the Bagisu of Eastern Uganda, the blood that poured down connected the initiates to the ancestors.
- ✓ Africans went through sex education before marriage as part of their religion there by being religious people. Here, boys and girls were taught how to handle their future marriage partners.
- ✓ They usually offered / gave offerings to the divine beings in form of grains especially after a great harvest in order to thank them for the blessings. For example the Itesots of Eastern Uganda offered millet to their God called “Edeke”.
- ✓ Africans carried out libation as part of their religion i.e. before taking any drink, Africans first poured some down for the ancestors hence being religious.

- ✓ Before going for hunting, some Africans first asked for blessings from the gods of hunting in order to be successful. e.g the Baganda of central Uganda prayed to Ddungu the god of hunting.
- ✓ Traditional Africans had a belief that the dead were not dead but they were living dead which confirms that they were religious people.
- ✓ Africans produced many children in order to make the ancestors happy which made them seriously religious.
- ✓ Africans maintained virginity until marriage which made the gods happy which also made them religious people.
- ✓ During social functions like weddings, Africans invited the ancestors to attend which proved them to be religious.
- ✓ Traditional Africans highly respected religious objects such as stools, spears, beads, skins etc making them religious people.
- ✓ They used to visit and honour religious places such as big trees e.g. Nakayima tree, rocks like Mubende rock, Mountains etc thus being religious.
- ✓ Traditional Africans greatly respected their political leaders like chiefs and kings because they believed that they were from the gods thus being religious. **10AT, 02SH**

2. a) Justify the practice of bride wealth in African traditional society. (13marks)

Bride wealth is the exchange of bridal gifts usually from the family of the boy to the family of the girl in order to show the boy's intimate feelings for the girl.

In African traditional society, the bridal gifts depended on the society but what was common were heads of cattle, chicken, goats, food stuffs among others.

The following justify the practice of bride wealth in ATS

- It helped to express the man's intimate love and feelings for the woman.
- It also helped to compensate the family of the girl for the loss of service she used to offer to her parents.
- It helped to show that the man was wealthy and therefore he had the ability to take good care of the girl.
- It helped the groom to show gratitude and appreciation to the family of the bride for having looked at their daughter very well.
- Bride price acted as a certificate of marriage allowing the boy and the girl to get married and act as husband and wife.
- It helped the girls to keep their virginity until marriage because too much bride price was given to the girls found virgin.
- It helped to avoid divorce because men looked after their wives very well so that they could stay with them to avoid losses.
- The payment and acceptance of bride price helped to maintain peace and harmony between the two families.
- It brought respect and prestige to both the bride and the groom in the society. This is because the society now recognized them as mature and responsible people.

- Its payment helped to uplift the economic status of the girl's family and therefore the more girls the family had, the more wealth it got.
 - It helped the brothers of the girls to also get married through giving out the animals brought by their in-laws to marry their wives.
 - It helped to show the village boys that the girl was now someone's wife and therefore they stopped disturbing her.
 - It acted as a license for the couple to begin the process of producing children since they had been fully accepted as married people.
 - Since it was a cultural practice, its payment helped to promote and preserve African culture.
- 10AT, 02SH, 01DFN**

b). Account for the changing marriage and family trends to day. (12marks)

The changing marriage and family trends to day are of a result **Beacause** of the following

- Inadequate finances have contributed to nuclear families.
- Influence of western culture.
- Strong influence of formal education.
- Decline in African culture.
- Influence of Christianity and its teaching of monogamy.
- Emergency of the women liberation movement.
- Too much freedom given to the children / permissiveness.
- Bad peer group influence towards the children.
- Domestic violence towards the children and wives.
- Being irresponsible among some parents.
- Death of both or one of the parents

10PS, 02SH

3. Examine the causes of death according to African traditional understanding. (13marks)

Death is the changing or transformation of someone's body into a spirit.

It can also be defined as loss of physical life to spiritual life.

In African traditional society, it was normal for an old person to die and such death was celebrated due to the belief that the person was going to the spiritual world.

However, it was very abnormal for the young to die and such death was blamed on many causes.

So the following examine the causes of death according to African traditional understanding.

- In African traditional society, people died of old age. This was especially for the elders and it was seen as natural death.
- Disrespect / annoying of the ancestors also caused death. That is, the ancestors punished those who annoyed them by killing them.

- Insulting of the almighty God and dishonoring of his sacred place in actions and words caused death.
- Violation of oaths which were religiously binding would also cause death in African traditional society.
- Violation of taboos like eating of forbidden foods and marrying of close relatives could bring death to the offenders.
- Breaking of blood pacts which calls for respect of life and relationships formed also resulted into death.
- Disrespect of elders in the society brought curses and death to those who disrespected them.
- Immoral acts like rape, fornication among others could cause death. For example among the Bakiga of western Buganda, girls who fornicated were killed by throwing them in River Kisizi.
- A girl becoming pregnant before marriage caused public condemnation and death. For example among the Karamojongs of North Eastern Uganda.
- Witch craft / sorcery would bring death. This was in form of poisoning or casting an evil eye or bewitching someone's path.
- Diseases such as malaria, sleeping sickness, syphilis among others killed many people in African traditional society.
- Natural calamities like earthquakes, drought, floods, among others caused death of many people in African traditional society.
- Accidents like falling from trees, houses, drowning etc brought about death.
- Famine which brought about starvation / hunger made some people to die.
- Inter-tribal wars that many Africans fought made many of them to die. For example the wars between Buganda and Bunyoro in Uganda.
- Attacks from wild animals like lions, leopards etc killed many traditional Africans by eating them.
- People also died of divine will. That is, Africans believed that God would decide to take a person out of his own will..

10AT, 02SH , 01DFN

b).How did the Africans guarded themselves against bad spirits. (12mark)

Spirits were a medium through which Africans communicated to their divine beings like God and gods. However bad spirit tortured them and they either destroyed or hurt them

Traditional Africans guarded against bad spirits Through or By the following ways;

- Through libation.
- Through sacrificing animals to them.
- Widows padded themselves.
- Used charms.
- Respected/avoided forests which contained such spirits
- Discouraged people to move during night hours.
- Continuous cleaning of the grave yards.
- Built shrines for the ancestors.

- They buried the dead with charms.
- They respected the property of the deceased.
- Appeased them through singing for them.
- Treated the children of the dead fairly (well).
- They avoided sitting under big trees in the afternoons.
- They buried the dead decently.
- Respected the wills of the dead.

10AT, 02SH

SECTION B

CHRISTIANITY, IMPACT AND INTERACTIONS

4a).Examine the factors responsible for the spread of Christianity in East Africa between 1844 and 1890 (13 marks)

Christianity is a religious faith which believes in Jesus Christ the Lord, Messiah and saviour of mankind.

Below are the factors responsible for the spread of christianity in east africa between 1844 and 1890

- The early exploratory works of early explorers like John Speke and Dr David Livingston inspired many missionaries to come into the interior to spread the gospel.
- The coming of christian missionaries like henry marton stanley
- Competition for converts between the Christian missionaries and Arab Muslims also favored the spread of the gospel
- Competition for converts between the two Christian dominations i.e.Catholics and Protestants also made it easy for Christianity to penetrate the East African ereas
- Missionary offering of education to the people of East Africa also attracted very many people to join the church.
- In addition, missionaries offered health services where they treated only those who are converted which attracted more believers to join the church in order to receive health services
- The weakness by African traditional religion especially during the Maji maji rebellion made many East Africans to join Christianity.
- The 19th century social problems especially famine among the East Africans made many of them to run to church for survival leading to the expansion of Christianity
- The establishment of the ex-slaves rehabilitation centers in places like Bagamoyo, Rabai mpya etc made East Africans to look at the missionaries as good people hence joining Christianity.
- Financial support missionaries received from their home countries also much boosted the missionary work thus the easily penetration of Christianity in East Africa.
- The translation of bible scriptures into local languages made many East Africans to understand the gospel hence the spread of Christianity.

- The use of African converts as catechists, priests and evangelists helped to overcome the problem of missionary man power hence the penetration of Christianity and its spread.
- The development of transport and communication networks in form of roads and railway lines eased the movement of the missionaries in different areas hence spreading Christianity.
- The indigenization/Africanization of the church i.e. the missionary allowing some African practices by African Christians like circumcision attracted many into Christianity.
- The role played by Bombay Africans when they moved across the interior spreading the gospel inspired many Africans to join Christianity
- The role of the 20th century ecumenical movement which aimed at uniting all Christians in East Africa also made Christianity to penetrate in the interior.
- The security offered to the missionaries by the local government in East Africa made it easy.
- The testimonies that were given by the new converts about their life inspired other people to join new religions.
- The killing of Uganda martyrs in Buganda in 1886 made Christianity popular hence its wide spread.
- The killing of Bishop James Hannington from Busoga disappointed the church hence its penetration to the interior.
- The giving out of free Christian literature/ books to Christians enabled many of them to understand Christianity hence its wide spread.
- The role played by African evangelists such as Apollo Kivebulaya and Yohannah Kitagata who moved through out East Africa spreading Christianity favored its spread.
- The influence of the revival movement in East Africa in the 19th century (balokole movement) easily made Christianity.
- The religious wars in Buganda also contributed to the spread of Christianity because Christians ran into hiding places where they ended up preaching to the pagans.
- The abolition of slave trade by the missionaries made many East Africans to love them hence making Christianity to grow.
- The invitation of the church missionaries by African kings like Mutesa I of Buganda made missionaries to spread their gospel with confidence and without fear.
- The hospitality of some African tribes like Buganda who took good care of Christian missionaries made it easy for Christianity deep into the interior.

10CH , 02SH , 01DFN

b). Discuss the problems encountered by the missionaries in East Africa by 1890. (12marks)

The following are the problems encountered by the missionaries in East Africa by 1890.

- They faced a problem of little and inadequate finances to help them in carrying out their activities.
- They had a problem of competition and rivalry among themselves especially Protestants and Catholics who competed for followers.

- They faced a problem of hostile tribes in some places of E.A these were mainly the Nandi and Masai attacked the missionaries and destroyed their property.
- They had a problem of raids from Arab slave traders who raided the missionaries to interfere with their work of stopping slave trade.
- In some parts of E.A, they were affected by the hostile tropical climatic conditions i.e. it could shine a lot and it could rain heavily something they were not used to.
- They were also threatened by the wild animals especially lions and leopards which were scaring to them.
- They were attacked by tropical diseases i.e. malaria and sleeping sickness which disturbed and killed most of them.
- They encountered a problem of transport and communication in EA many areas were impenetrable with poor roads.
- Missionaries faced a challenge of language barrier because most of them never knew African languages and so they could not effectively communicate with Africans
- They had a problem of being few in number and therefore, they could not spread the gospel effectively in the big E.A. it became so tiresome for them to reach everyone in the region.
- They faced a problem of fighting against Islam which had already been established in some parts of E.A. it was difficult for the missionaries to change those who had already converted to Islam.
- They had a problem of theft from robbers, sometimes the porters could disappear with their items especially food which left them helpless and delayed their work.
- Poor accommodation especially in the new areas of settlement was another problem housing facilities were very poor compared to the facilities they left at home.
- Missionaries had a problem of Africans being deeply rooted into their culture because it was difficult to convert them to Christianity.
- They were mistaken to be slave dealers and therefore some people could run away from them and other could harm them which affected their work.
- Slave trade which caused insecurity was another problem to the missionaries. This is because people run away from their home making it hard for the missionaries to preach to them.
- Some missionaries lost their lives in East Africa and this threatened others from coming to spread the gospel for example Albert cook who died of malaria in Uganda.
- Their home countries sometimes delayed to supply them with food and medicine which made their work and life difficult in East Africa.
- They faced a problem of geographical barriers for example heavy thick forests, mountains and valleys which were so difficult to cross over hence delaying their work.
- Some missionaries lacked geographical knowledge of east Africa which also interfered with their evangelical journeys as some of them got lost on the way.
- They had a problem of wars which also delayed their work of spreading the gospel e.g. the famous religious wars in Buganda killed some of them and made Africans to hate them.
- Colonialism was other problem missionaries faced i.e. some Africans suspected the missionaries to be agents of European colonialism and so they refused to join Christianity.

- In some societies missionaries had a problem of hostile chiefs, and kings e.g. in Buganda Kabaka Mwanga even wanted to kill them..

10CM, 02SH

5a). Explain the causes and effects of the persecution of the first eye witnesses in East Africa. (15marks)

First eye witnesses were the Christians who were killed in 1886 under the orders of kabaka Mwanga of Buganda who had just come to power after the death of his father kabaka Mutesa I in 1884.

Many of the Uganda martyrs were young boys who had accepted Christianity and some were working at kabaka's palace as pages (messengers)

On 3rd June 1886, 37 of them were killed and burnt at Namugongo which was Buganda's traditional sacrifice centre.

That's why every 3rd of June all Christians in the world gather at Namugongo to remember the death of those Christians heroes.

The following explain the causes and effects of the persecution of the first eye witnesses in East Africa

- The belief that Buganda's independence would be taken away by Foreigners coming from the East led to the killing of Bishop Hannington and Joseph Mukasa Balikuddembe the first martyrs.
- Mwanga's too much authority also led to the death of the Uganda martyrs because no one could oppose what the king had decided.
- It's believed that the killings were part of the annual traditional norm of sacrificing to the ancestors and the gods commonly known as "kiwendo" in Buganda at that time.
- They were killed due to Buganda's fight against the spread of European culture into the kingdom which was diluting the Kiganda culture.
- The death of Mutesa I in 1884 who had peacefully handled the disagreement left behind a power vacuum which resulted into the killing of the martyrs.
- Kabaka Mwanga's immoral character and unethical behaviors put him into conflict with the pages hence killing them. I.e. it was reported that Mwanga was a homosexual who killed the pages because they had refused his demands.
- It was also believed that Mwanga was ill advised by his own traditional prime minister (katiikiro) to kill the martyrs.
- The influence of the foreign religious teachings that made the pages stop worshiping in the shrines made Mwanga annoyed forcing him to order for their death.
- Mwanga's desire to have control over all groups in the kingdom made him to order for the killing of those who opposed him and his authority.
- Suspicions that the CMS was working with General Gordon to come and take over Buganda independence made Mwanga to hate Christians hence killing them at Namugongo.
- Mwanga feared to become a mere subject to the missionaries and avoid such a situation he had to scare them by killing some of them.

- The Christian teachings that emphasized equality made many Buganda to not respect the king seeing him as equal to them hence their being burnt at Namugongo.
- The influence of the Arab Muslims at the king's palace who always told the king that the missionaries were agents of European colonialism also made the king to kill the martyrs.
- It also believed that some martyrs died because of some grudges with their seniors i.e. the senior pages got scared of the junior pages thinking that they would take over their positions hence influencing the king to kill them.
- The strong belief that Christian had in life after death and resurrection of their bodies forced many pages to accept death hoping to resurrect soon.
- The strong faith the Christian had in Jesus Christ made them not to denounce Christianity hence their death.
- The martyrs were proud of dying so that they could copy the example of Jesus Christ who was also killed as a sacrificial lamb.

12CH, 02SH, 01 DFN

b). Analyse the role of African missionaries in the spread and consolidation of Christianity in East Africa **(10marks)**

- They contextualized the gospel message to align with East African cultures, languages, and traditions, making it more accessible and relatable to local communities.
- African evangelists actively engaged in community outreach programs, such as medical missions, educational initiatives, and social welfare projects, which not only meet practical needs but also create opportunities to share the gospel.
- They established new churches and disciple believers, nurturing a strong foundation of faith and creating networks of empowered leaders who can continue spreading the gospel effectively.
- African evangelists engaged in constructive dialogue with adherents of other faiths, promoting mutual understanding and peaceful coexistence while sharing their Christian beliefs.
- They trained local believers to become evangelists and disciple-makers themselves, empowering a grassroots movement of evangelism and gospel-centered living within East African communities.
- African evangelists in East Africa played pivotal roles in advancing the gospel, fostering spiritual growth, and contributing to positive social transformation in the region.
- Pioneered Evangelism like Apollo Kivebulaya was one of the indigenous African evangelists and missionaries in the region. His efforts laid the foundation for the growth of Christianity among the local populations.
- Translated Scriptures**: They played a crucial role in translating the Bible and other Christian literature into local languages, making the Gospel more accessible to people who did not speak European languages.
- Planted numerous Churches : they established numerous churches and preaching points throughout Uganda and neighboring areas like Kivebulaya. These churches became centers for worship, education, and community development.

- They focused on discipleship and leadership development, training local believers to become pastors, evangelists, and church leaders. This empowered the indigenous population to take ownership of their faith and spread it further.
- They are known for his peacemaking efforts, mediating conflicts and promoting reconciliation within communities. Their approach helped to bridge divides and foster unity among different groups.
- In addition to spiritual ministry, they involved in providing healthcare services and social support to communities in need. This holistic approach to ministry helped to address both physical and spiritual needs.
- They continued to inspire generations of African Christians, missionaries, and evangelists. His life and work are celebrated as part of the rich Christian heritage in East Africa.

6. To what extent MAU- MAU rebellion was a result of religious persecution among the Kenyans in East Africa. (25marks)

MAU MAU rebellion was staged in Kenya against the British colonial masters.

To smaller extent, Mau mau was a result of religious intolerance among Kenyans as seen below.

Missionaries taught against Kenyan' worship of small gods that it was pagan which annoyed them

Missionaries condemned circumcision which the Kenyans took to be Godly as a ritual which bonded them with their gods.

They condemned ancestral worship yet it was a channel for them to communicate to their gods or ancestors to receive guidance in life.

Missionaries discouraged polygamy that it was irreligious opting for monogamy yet for the Kenyans view it as a source of wealth and blessings from their gods among others

They discouraged the use of local names and branded them as satanic which the Kenyans didn't welcome

Missionaries discouraged the use of local herbs citing them primitive yet mostly were religiously supported according to their religion.

HOWEVER, Mau-Mau was not only as result of religious intolerance but other factors as seen below.

The need to gain back their independence

Over taxation

The introduction of kipande system which limited their movements annoyed them thus Mau-Mau rebellion

The existence of racial segregation against blacks in Kenya.

The role of ex service men like General Chinawho taught and inspired Kenyans and were given skills to fight.

The support from communist countries like China Russia which financed and guided them politically on how to gain their independence

Land grabbing by whites like in the Kenyan Highlands.

Forced labour

Influence of missionary education which made some Kenyans literates who spearheaded a fight against colonialism as political leaders

Kenyan refusal to grow cash crops like cotton for the British sparked the Mau-Mau rebellion

Etc. 01 mark for stand point 04 SH, 20CH

7.) “The church has been totally indigenised” . How TRUE is this statement ? (25marks)

Indigenization It refers to the allowing and acceptance of some African cultural elements into church.

To a smaller extent , the church has been totally indigenised as seen through the following ways

- There is a rapidly growing African population in the church compared to the small population of the whites.
- Africans have become church leaders replacing the white missionaries hence indigenizing the church. E.g. Arch Bishop Cyprian Kizito Lwanga of the Catholic Church in Uganda.
- There is use of local languages during worship in the church today like luganda, Kiswahili etc hence Africanizing the church.
- There is also playing of African music dance and drama and singing of African songs during church worship.
- Christians today worship from any place like from markets, on streets and play grounds thus indigenizing Christianity.
- Many Africans are serving as missionaries moving from one place to another spreading the gospel.
- During baptism, African names are given to those being baptized thereby Africanizing the church.
- Circumcision, an African practice is still being practiced by the Christians and it's allowed by the church.
- There is recognition of any day as a day of worship besides the Sabbath brought by the missionaries.

- African items such as chicken, goats, cows etc are offered to the church hence Africanizing the Christianity.
- The church in East Africa recognizes customary marriage to the extent that without it the couple cannot be wedded in church.
- In the church today, there is still use of African music instruments such as drums, xylophones etc hence indigenizing Christianity.
- Christians also dress in African wears and go for church services e.g. they put on kanzus, gomesi, Mushnana etc hence Africanizing the church.
- Religious books like Bibles have been translated into local languages as evidence that the church has been indigenized.

10CH, 02SH , 01 DFN

However, to a larger extent, there are still some European elements in the church of East Africa as shown below.

- Many African Christians prefer to use European Christian names like Stephen, Gertrude, Helen, James, Samuel, Simon, Richard etc.
- Many African Christians believe in one God instead of the gods.
- There is belief in Jesus Christ among Africans who is not an African.
- Most churches in East Africa use European music instruments like keyboards, Guitars etc during worship
- Africans believe in the resurrection of the dead which is a foreign idea.
- African Christians so much believe in the Bible which is a foreign book.
- Most African Christians believe and go to a specific house/building called a church for worship which is also foreign.
- Monogamous marriages are highly emphasized in church rather than the polygamous marriages.
- There is increased celebration of Christmas and Easter days by Christians an idea that came from Europe.
- There is taking of the Holy Communion i.e. sharing of the body and blood of Jesus by African Christians.
- There is giving of money as offertory in the church which is foreign.
- There is a lot of foreign church funding from European countries like America, Britain etc.
- Foreign languages are still being used during church services especially English.
- Church leaders like Reverends, priests, Bishops and Arch Bishops put on robes which originated from Europe.
- There is use of foreign objects like rosaries during worship by the Africans especially the Catholics.
- The world heads of Churches are whites and African Christians believe in them so much .eg the pope for the Catholic Church.

10CH, 02SH

8. Assess the role of the missionary church in the rapid expansion of education. (25marks)

- They established academic schools from where they taught their education to Africans e.g. Alliance High school in Kenya established in 1926, Namilyango college in 1902, kings college Buddo.
- They set up technical farm schools for agriculture, carpentry and building. E.g. at Bagamoyo established by Catholics.
- They set up theological training colleges where religious education and theology were taught to learner's e.g. Limuru theological college.
- They set up medical centers from where they provided practical western education to the medical students. E.g. Mengo medical school in Uganda established in 1917.
- They provided financial support for the smooth running of education in East Africa e.g. they paid the teaching staff and financed all academic programs.
- They provided scholastic materials such as books, pens and other stationary to the learners hence motivating them to love the education.
- They translated the English books into local languages a factor that facilitated easy learning of western education in East Africa
- Christian missionaries further provided the teaching staffs from among themselves who were good teachers who taught the east Africans. E.g. Alexander Mackey.
- They introduced and designed the curriculum and syllabi some of them are being used in primary and secondary schools of East Africa up to date.
- They introduced formative and summative examinations in order to evaluate the academic achievements and the failures of the learners.
- Missionaries also started the class based education that's why primary and secondary schools today are based on classes.
- They introduced academic credentials in form of certificates, diplomas, degrees etc and these motivated learners to learn to be awarded.
- they gave out white color jobs to people who had been taught as Bishops, catechists hence motivating more people to join the school.
- They taught some Africans as teachers and later recruited them to teach in their schools which motivated more Africans to start studying.
- They also decompaigned and taught against African informal education calling it useless and primitive. This made Africans to join formal education.

They solicited for funds from foreign nations which boosted their education to the extent that they were able to buy printing machines.

10CM, 02SH, 01 DFN

However it has weaknesses as seen below.

- Many of the people who attain this education are white color job seekers who cannot create jobs for themselves hence leading to the high rate of unemployment.

- Missionary education is costly in terms of school fees and other scholastic materials and this has made many to drop out because they cannot afford.
- It encourages rural urban migration because its products want to live in urban areas which have good conditions hence leaving villages under developed
- This education is too theoretical and that's why there are few skilled people which has increased dependency on expatriates who are very expensive.
- Graduates of this education have a negative attitude towards agriculture and this has hindered agricultural production in many African countries.
- This education system is urban based i.e. it provides good education standards in urban areas neglecting the rural areas.
- Missionary education was not gender sensitive in that it was for only boys until recently when girls started equipping this type of education.
- Since it was not gender sensitive, it became a major factor for income inequalities in the society.
- Missionary education creates classes in the society i.e. the learned and the unlearned, the superior and the inferior and the rich and the poor hence leading to discrimination.
- Curriculum of this education is outward looking i.e. it produces graduates ready to work in European countries instead of Africa hence hindering African development.
- It has led to cultural imperialism because its converts are based on foreign curriculum thus making Africans abuse their own culture and praise European culture.
- This education teacher centered but not learner centered. Therefore it does not answer the needs of the learners to fit well in the society i.e. it does not give a chance to learners to think for themselves.
- At the beginning, it was denominational i.e. it was based on religions and this led to disunity in the society i.e. protestants went to protestant schools and Catholics went to catholic schools.
- It caters less for moral rehabilitation of the learners and instead it has increased in moral behaviors among learners in terms of words, thoughts and actions. This is because it emphasizes so much academics.
- It encourages individualism as it has killed social and mutual concern among which used to be among Africans. It's therefore blamed for present attitude like mind your business in the society today.

10CM, 02SH

SECTION C

CHRISTIANITY IN THE CONTEMPORARY WORLD

9a.) Account for the decline of African traditional institutions in the transmission of African values today. (13marks)

b). How is the church transmitting the Christian values. (12marks)

10a). Explain the Islamic understanding of God.

(12marks)

Islam is one of the Abrahamic religions by origin. It is based on the beliefs, teachings and practices of Prophet Mohammed as revealed to him by Allah.

Below explains the islamic understanding of God

God is one and he is Allah, there is no other God but Allah and his prophet Mohammed.

God/Allah is almighty, absolute and final

Allah is the creator and sustainer of creation. He created Adam and Eve.

God is the protector of man and other creatures

God is the planner. He predetermines whatever takes place in the world.

God is unique and incomparable to his creatures

God is transcendent, eternal and ever lasting

Allah is the beginning and the end. He was God yesterday, is God today, will be God tomorrow and forever.

God is personal and responds to individual prayers

God is unique and incomparable to his creatures

God is transcendent, eternal and ever lasting

Allah is the beginning and the end. He was God yesterday, is God today, will be God tomorrow and forever.

God is personal and responds to individual prayers

God is holy and requires ablution from those who approach him so as to purify themselves.

God exists everywhere though he is invisible.

God is a source of blessings and rewards to those who behave well. His biggest reward is Jannah(heaven).

God is omniscient or all wise and all knowing

God loves man more than other creatures and for this reason gave him special intelligence to make decisions and to control other creatures. Besides, he gave him a free will to chose right or wrong.

Allah has a number of attributes and names given to glorify him. He has 99 names such as, AL-Aziz.

Allah is responsible for peace and order in the universe.

10CH, 01 SH, 01 DFN

b). How has Islamic faith impacted on the lives of the East Africans.

(13marks)

It has impacted both positive and negatives Through / By the following ways

Islam has contributed to improved morals by discouraging fornication, homosexuality, prostitution and other sexual evils.

It has contributed to good international relations: It was because of this that President Muammar Gaddafi of Libya constructed a National Mosque for Ugandan Muslims at Old Kampala.

Islam encourages love and charity towards the needy and under privileged through the offering of Zakat.

It provides employment opportunities in its schools, hospitals.

It provides scholarship to East Africans for further studies.

Islam emphasizes the oneness of God which has helped East Africans to give the worship of frustrating gods.

Islam condemned cannibalism, witchcraft and superstition which led to civilization in East Africa.

Islam is credited for emphasizing decent dressing. This helps society check against the western type of miniskirts, back shows, damage wear etc...

Islam has promoted hygiene through emphasizing circumcision and body ablution.

Islam is credited for health improvements by setting up hospitals for curing malaria, reducing Infant mortality and the like.

Islam has promoted educational services in East Africa by teaching people how to read and write.

It has contributed to urbanization in East Africa since places where Mosques are constructed attract Islamic schools, health centres, electricity and water, a big population, good roads and so on.

Islam emphasizes business acumen and ethics. This has groomed many Ugandans into good businessmen

05CHP, 02SH

However, Islam is associated with some negative impact as shown below:

Islam undermines the status of women and their potential to contribute to development of East Africa e.g. in marriage and mosques women are kept silent.

Islam imposes food prohibitions on the consumption of alcohol and taking of pork which were traditionally enjoyed by East Africans.

Islam allows husbands to divorce their wives and not vice-versa. This undermines the marriage and family institutions.

The ritual of cleaning the dead body before burial is interpreted as a form disturbing the peace of the dead.

Islam is associated with terrorist activities which cause fears and tensions in society.

in the early years of isiam in East Africa, Arabs greatly fuelled the slave trade evil which denied Africans of their lives, property and peace.

Islam is associated with the tendency of marrying off young girls instead of keeping them in school until a reasonable age.

Sharia laws have been criticized as too harsh. For example the law which requires the killing of a woman caught in adultery, cutting off the hands of a thief and the like.

Moslems tend to discriminate non Moslems calling them “Kaffir”(pagans).

05CMN, 01SH

11a). Explain the causes of religious conflicts in the present church (13marks)

b). How can the religious leaders resolve such conflicts. (12marks)

11. a). Explain the causes of religious conflicts in the present church. (13marks)

Religious Conflict is a disagreement between religious denominations, individuals or groups that have differing opinions, beliefs, or interests.

Causes of religious conflicts in church

- Conflicts can arise due to disagreements over leadership styles, decisions, or authority within the church.
- Disputes over religious beliefs, interpretations of scripture, or doctrinal issues can lead to conflicts among church members.
- Conflicts may occur when individuals with different personalities, communication styles, or values interact within the church community.
- Disagreements over budget allocation, fundraising efforts, or financial transparency can create tensions within the church.
- Competing interests for influence, control, or recognition within the church hierarchy can fuel conflicts among members.
- Resistance to change, whether related to traditions, programs, or policies, can trigger conflicts in a church setting.
- Lack of clear communication, misunderstandings, or gossip can lead to conflicts and strained relationships among church members.
- Conflicts may arise when there are discrepancies in expectations regarding roles, responsibilities, or contributions within the church community.

- Differences in opinions on social issues such as politics, morality, or inclusivity can spark conflicts within a diverse church congregation.
- Conflicts at church can also be influenced by external factors such as cultural shifts, or global events that impact the congregation's dynamics and interactions.
- Competition for authority, control, or influence within the church hierarchy can create tensions and conflicts among leaders.
- Personal egos and ambitions of church leaders can clash, leading to conflicts over recognition, status, or decision-making power.
- Differences in communication styles, leadership approaches, or interpersonal dynamics can result in conflicts among church leaders.
- Divergent views on ethical standards, moral conduct, or handling of sensitive issues can cause rifts among church leaders.
- Disagreements on pastoral care practices, counseling methods, or congregational support can fuel conflicts among church leaders.
- Resistance to change, visions for the future direction of the church, or restructuring disagreements can lead to conflicts among leaders.
- Poor communication and lack of transparency in decision-making processes can contribute to conflicts among church leaders.

10PS, 02SH , 01 DFN

b. How Religion should solve Current conflicts.

- Many religions should emphasize forgiveness as a way to resolve conflicts and move forward peacefully.
- Religious teachings should often promote compassion towards others, which will help reduce hostility and promote understanding.
- Religious counselling and guidance should offer a moral compass for individuals involved in conflicts, guiding them towards peaceful resolutions.
- Religious leaders should facilitate dialogue between conflicting parties, promoting communication and understanding.
- Religion should highlight the shared humanity of all individuals, fostering empathy and reducing animosity.
- Many religions should advocate for peaceful coexistence and harmony among different groups, which can help resolve conflicts.
- Religious rituals and practices should provide a framework for reconciliation and healing in the aftermath of conflicts.
- Some religious traditions should promote nonviolent approaches to conflict resolution, emphasizing peaceful means over violence.

- Religious teachings should emphasize respect for diversity, encouraging acceptance of different beliefs and cultures to mitigate conflicts.
- Religion should inspire hope for a better future and unity among conflicting parties, motivating them to work towards resolution together.
- Should Encourage open communication between conflicting parties to find common ground and reach peaceful resolutions.
- Should Provide training programs on conflict resolution techniques to equip individuals with the skills needed to manage and resolve conflicts effectively.
- Should Educate the population about diversity, tolerance, and empathy can help reduce prejudice and promote peaceful coexistence.
- Should Implement legal reforms to address underlying issues that contribute to conflicts can help establish a more just and equitable society.
- Should Involve local communities in decision-making processes and conflict resolution efforts to foster a sense of ownership and promote sustainable peace.
- Should Address economic inequalities and providing opportunities for all segments of society can help reduce tensions and prevent conflict
- Should Emphasize transparency, and accountability to build trust in the government and prevent political conflicts.
- Should Seek support from the international community, such as through peacekeeping missions, to stabilize volatile situations.
- Should Establish reconciliation to emphasize forgiveness, among conflicting groups can pave the way for lasting peace.

Should Promote conflict resolving policies, and investing in peacebuilding initiatives can help prevent conflicts from **escalating**.

10CH, 02SH

12. Account for the growth and development of the new movements within the already established church. (13marks)

The growth and development of new movements within the already established church Because of the following.

Because of the

- Failure of the parent churches to vary the methods of preaching.
- Differences in the interpretation of scriptures by some members of parent churches.
- Waves of scandals in the mother churches forced the movements to develop.
- The freedom of worship offered by East Africans constitutions.
- The influence and the financial support from America and European Pentecostal churches

- Decline in faith and unexemplary behaviour of members in parent churches.
- Discrimination of believers basing on education and financial status
- Desire for independence a day freedom from European control.
- Extreme rigidity and Conservatism in the parent churches
- Desire for leadership positions which were being suppressed by mother churches

b) Analyse the characteristics the new religious movements in East Africa

(12marks)

- Emphasis on bible study and interpretation
- Emphasise the use of modern church music
- Have gifted preachers and leaders.
- Give constant messages of hope to believers
- They use mass media to advertise their services
- Give strong emphasis on giving of testimonies
- They vary in their methods of preaching
- Westernise their churches
- Presence of miracles in the new churches
- Get support from western churches
- Etc

END

TEL.+256709843314 & +256761762094