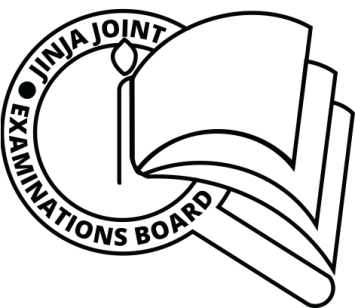
**JINJA JOINT EXAMINATIONS BOARD**

**MOCK EXAMINATIONS 2019**

**DRAFT MARKING GUIDE**

**C.R.E P245/3**

1. ***Assess the importance of worship in the traditional African society.***

To a large extent, worship was very important in the traditional African society e.g.

* It satisfied the spiritual hunger of the people
* Worship was practical to renew their relations and contracts with the departed ones.
* It was practiced to seek for spiritual blessing from the divine beings.
* It was done in abide to ask for forgiveness from the divine world.
* It was a way of respecting culture and imparting religious obligations into the young generation.
* It served to propagate and instill moral values into the young generation.
* It promoted unity as people were bound together by their belief in a particular ancestry beings and god.
* It was a way of celebrating human life e.g. from conception, birth, death etc.
* Worship was an aspect of social interaction thus helped people in knowing each other.
* It was also practiced to please, entertain and keep the ancestors happy.
* It was a way of guiding the living by the divine beings on issues that were quite abstract.
* It was used to solve problems in society such as witchcraft, diseases etc.
* It was for maintenance of law and order in society.
* It served to promote justice and harmony in society.

**13 AT 2SH**

However, to a small extent, it had some weaknesses e.g.

* It involved human sacrifice in order to appease their divine beings.
* It involved revenge on people who caused harm on others.
* It also involved use of obscene language when communicating to the divine beings.
* It lacked trained and ordained leaders with special quantities.
* Each family and clan tended to worship in their own way.
* It undermined the role and influence of the young and women often regarded as unclean.
* It involved use of abnormal things like dancing half naked.
* It involved construction of shrines, some of which required bloodshed.

**08 AT 2SH**

1. (a) ***Explain the African traditional belief in the co-current marriage.***

* It was the basis of which prestige and social status was gauged in society. A man with many women was given more respect.
* Polygamy could boost one’s labour reserve since women were considered beasts of burden.
* Polygamy made it possible for very many women to have a chance for marriage, reducing on the number of idle girls in the village.
* It was a solution to the problem of barren women for men. The man could have an opportunity of bearing children from another woman.
* Polygamy could improve on the chances of getting children of diverse sex and ability from different women.
* Polygamy could provide for widows in case of a death tragedy of the husband. Brothers to the deceased could eventually take up.
* People could pick on polygamy in the event of serious sickness and or incapacitation of the old wife.
* Polygamy assisted local leaders in society like chiefs and kings, gain loyalty from different families and clans.
* It was partly considered to qualify a man for societal leadership. A man who had managed his polygamous family well could easily be taken up for leadership since the different women could compete to satisfy him.
* Polygamy was a preserve of African culture, a propagation of culture that ensured cultural safeguard and continuity.

**10 AT 3SH**

(b) ***How did traditional Africans acquire their marriage partners?***

* Having spotted a person with the desirable qualities, a young man was expected to examine some aspects of courtship before actually getting married.
* During courtship, the man or his people were expected to inform the community about the courtship intentions.
* The couple was prohibited from talking directly to each other or to each other’s family. A go between was required to do this.
* It was a time to ensure the intending marriage couple undergoes initiation. The Baganda had girls visit to the bush to elongate the clitoris.
* It was also a time the couple looked at the love signs to affirm whether there was really love for one another.
* It was parental consent time, when parents were informed of the move to seek to their blessings.
* During this time, both the boys and girls were sent to another round of serious sex education in preparation for actual manage.
* It was during this time that the boy’s family struggled to raise the bride price demanded for them.
* A suspicious eye was focused at the health history of the prospective partner’s family making sure that their children were not committed into marriage to a sickly person.
* It was during courtship that the couple tried to look with keenness the virtues of hard work, cleanliness, obedience, one’s not easily observable.
* A number of rituals would be performed, preparing the couple for marriage, e.g. the cleansing ritual among the Banyoro.
* During this time, the boy would be assisted to plan for the future because he was no longer a child.
* During this time, courtship clothing was prepared e.g beads to wear around the neck lower abdomen.

**10 AT 2SH**

1. ***(a) Examine the ways in which the departed were recalled in the Traditional African religious experience.***

* Traditional Africans believed in life after death, and death was a means to another life, the spiritual life.
* The departed were considered active members of the family and clan, and kept close and in contact with the living.
* Believed the departed had powers to punish and bless the living for which due respect was extended to them.
* Were believed to remain active and thus buried with material items to use in the daily activities.
* The departed could appear to the living through visions and dreams and communicate out there in interests.
* Through giving names of the departed to the young new born babies in society.
* Through building the dead members special houses, shrines where they believed to continue staying.
* Through granting the dead respective burial ceremonies.
* They were buried near the home and some communities in the compound and in the house since they were still part of the family members.
* Burial grounds were put in cool conducive places, usually under shades to keep the departed protected against not sunshine and heavy rainfall.
* Through invoking the names and works of the departed members of the society.
* Through constant giving of food to the departed members of society in the shrines.
* By continuous visiting of burial ground of the departed ones.
* Through praying to the departed members whom they counted as ancestry spirits.
* Through sacrificing for the departed members of the society.
* Whispering to and consulting the dead on sensitive family and clan matters.
* Making them into special objects like stools that were treated sacred.

**15 AT**

(b) ***Show how the church venerates those who died in the Christian faith.***

* Organize either monthly or yearly mass celebrations.
* The dead are prayed for during mass intentions.
* In a year, there is a month specifically to pray for the dead.
* The young are given names of the dead
* Schools are established remembering of the dead.
* In some tons/cities, streets are given names of those who passed on.
* They carry on pilgrimages to some designated areas or places e.g at Namugongo shrines.
* Holy water is sprinkled on to the graved of the dead
* By keeping photographs of the deed in churches and homes.
* Some buildings e.g halls within the church area are given names of the dead.
* There are special prayers for the dead organized by the church.

**08 CT 2SH**

1. ***Assess the role played by slave trade in the spread of the church in East Africa.***

To a large extent, slave trade played an important role e.g.

* Slave trade attracted different and many missionary societies into East Africa to de-campaign the evil and un-Godly trade, hence the HGF, CMS, UMCA and LMS.
* The trade provided room for missionaries to buy slaves from the slave markets who were obliged to conversion into Christianity.
* It made missions establish slaves’ settlement and rehabilitation centres for the freed slaves where conversion was mandatory and so was a life of Christianity.
* Missionaries condemned the trade as evil and un-Godly, in a way becoming acceptable by majority Africans, who easily accepted their gospel too.
* The trade made Africans especially at the coast, run into mission stations for protection, who easily accepted conversion into Christianity.
* The trade produced hopeless, frustrated Africans who easily converted to Christianity where they hoped their misery and suffering would to an end.
* The trade led to development of trade routes leading into the interior, later used by missionaries to penetrate the interior and spread the gospel.
* The trade cleared the interior of some dangerous wild animals like elephants, providing security to missionaries moving into the interior.
* It produced African church leaders, the BombayAfricans, who presented Christianity as a liberating institution to Africans, winning many followers.
* The trade enabled missions win financial support from their mother nations to help in their activities against slave trade, but also in the spread of the church.
* Enabled mission win home perfections in East Africa against slave raiders, providing them with Arms that eased their endeavors in the spread of the church.
* The trade made Britain sign anti-slave trade treaties with sultan Seyyid said and Bagash, which protected missions against Arab raiders, providing a fairly conducive environment for the spread of Christianity.
* The abolition campaigns involved development of transport and communications, the railways and roads, which were used by missions in the spread of the church.
* The anti-slavery campaign ended with European colonialism on East African, which provided safety and freedom for the spread of the gospel.
* It deflected Arabs from the propagation of their Islamic faith to dealing in the profitable trade an opportunity that missionaries exploited.

**15CH**

However, slave trade limited the spread of the church e.g.

* The trade caused insecurity to missions over their lives a factor that limited missionary effort in spreading the church.
* Slave raiders often raided and robbed missions also threatening them in their noble evangelical cause.
* Missionary activities caused them conflict with Arab and African slave dealers hence some poor working relations.
* The trade made missionary work very expensive, requiring lots of finances which limited missionary work.
* It delayed missionary work among African communities, whose leaders enjoyed the trade, delaying the spread of the gospel in the Masaai area.
* It caused some unsettled African life especially in the interior of East Africa making it hard for missionaries to preach free persons.
* The trade caused materialistic life style among the traders, who could not easily denounce it in favour of Christianity in which life was a self-denial and sacrifice.
* The trade developed with the spread of Islam at the coast and in the interior. Muslim converts were not easy to convert to Christianity.
* Missionaries were mistaken for slave dealers by Africans hence being rejected and sometimes treated with hostility.
* Some Africans kept in hiding from slaves dealers and could not be got by the Christian missionaries for conversion.
* Slave trade caused famine and food shortage a challenge missionaries shared with Africans limiting their work.
* Some missionaries feared to come to Eat Africa due to the insecurity caused by slave trading.

**08 CH 2SH**

1. (a) ***Account for the religion-political wars in Buganda between 1888 – 1892.***

* The 1884 death of KabakaMuteesa of Buganda, a mature, experienced and tactful leader in his dealings with foreign religions left a vacuum in the kingship.
* The rise of the young 18 – year old KabakaMwanga to office, inexperienced in leadership failed to effectively handle the religious matters in the kingdom.
* Mwanga’s desire to assert authority over all sections of people in the kingdom including the disobedient Christians converts provoked him into killing some sparking off conflicts.
* Buganda’s autocracy in which the king had unquestionable powers partly explains the killing of Christian and the eventually Christian rivalry to Mwanga.
* Mwanga’s unethical characters as a homosexual that was denounced by the young Christians for their faith in Christ, arousing conflict with the king.
* Ill advice to Mwanga by Buganda’s Prime MinisterMukasa against Christianity provoked Mwanga’s mistreatment of Christians hence the conflict.
* Buganda’s traditional belief that a foreigner from the East world erode their independence, led to the death of Bishop Hannigton hence the conflict.
* Disobedience among the pagans by objecting calls to serve in the palace shrines and eat meat slaughtered there in, threw them into conflict with the king.
* Imperialistic designs of the foreign religions that represented the political interests of their home countries provoked fear within Buganda circles.
* Early differences between foreign religions, Protestants, Catholics and Muslims that naturally competed over converts resulted into war.
* The unhealthy teachings of the religions against one another as unreal, unholy and ungodly caused suspicion, mistrust and war.
* Struggle for more converts by each religion against the other yet in one religion caused the conflict.
* Struggle for political favours from Buganda kingdom by each religion explains the implanting by each religious group of its own king and the wars.
* Buganda’s desire to protect her independence against European imperialism led to disagreement with the teachers and hence the war.
* There was Christian disagreement over the distribution of political offices in Buganda the period 1890, which led to the Wafransa-Wangeleza wars.
* The undefined religious position of KabakaMwanga who presented himself as both a Catholic and Protestant keeping the two religious faiths in conflict.
* The influence denounced Christianity who continuously denounced Christianity as imperial throwing it into conflict with Buganda kingdom.
* The influence of captainLugard who in 1890 allied with the Protestants to fight the Catholics.

**15 CH**

(b) ***Under what circumstances may the church opening critisizethe state organs?***

* When they rig elections against voters’ will.
* When the state organs cause suffering to the people.
* In case they fail to fulfill their promises.
* If they don’t allow others to express their views.
* If they fail to follow the constitution governing their states.
* When the state organs use their powers to cheat citizens.
* When the state organs are too proud and adamant.
* When they are unfaithful and don’t respect religious leaders
* When the state organs use their powers to cause death of their opponents
* When the state organs are too corrupt and embezzle public funds
* When the state organs fail to make follow up of certain programmes.
* In case the state organs fail to provide the required services to the people.
* When those in big offices take them as personal property.

**08 PS 2SH**

1. ***(a) Analyze the ways in which the Bombay Africans helped in the spread of the church in East Africa.***

* Being Africans converts to Christianity, Bombay Africans encouraged other Africans to take up Christianity and indeed attracted followers.
* They were easily acceptable by the coastal African communities, together with their gospel. William Jones was accepted among the Taital, who had rejected the whites under the CMS in the area.
* Bombay Africans presented the church as a liberating institution that had settled and rehabilitated them and therefore an institution worth joining.
* They carriedout missionary journeys to the coastal and some interior communities. William Jones, spread the gospel in Taital area.
* Did the mediation service between Africans and missionaries, Willian Jones introduced William prince of the CMS among the Taita people.
* Served as teachers, David George recruited from Bombay, as a catechist closely worked with Rebman at Rabai-Mpya.
* Bombay Africans knew some areas in the interior of East Africa, a factor that enabled them easily traverse the interior and spread the gospel.
* They knew some of the African languages, which enabled them easily communicate and pass on the gospel to the Africans.
* Worked among the freed slaves at Frere town to whom, they preached hope and salvation in Jesus Christ.
* Served as church leaders administering church activities, David George was a catechist at Rabai, William Jones a pastor and Deacon.
* Opened up church stations in the East African interior, such as the Sagula mission and the Stevesta mission, which served as evangelical centres.
* Were forerunners of St. Paul’s theological college limuru, attracted Africans into the Christian faith.
* Helped missionaries adventure into the interior of East Africa for gospel transmission.
* Bombay Africans filled and reduced on the man power gap keeping the mission goal and aims in implementation.
* Condemned and opposed missionary harsh approach to Africans, standing for Africans welfare, attracting more Africans into the camp.
* Bombay Africans also had respect for some African cultures such as circumcision among the Kikuyu.
* Served as translators of the missionaries to Africans in a way to facilitate gospel transmission and spread.
* Trained some Africans evangelical work, who spread the gospel into different areas of the interior.
* Condemned slave trading and slavery developing friendly ties with fellow Africans whom they converted to Christianity.

**13 CH 2SH**

(b) ***Discuss the challenges that the Bombay Africans faced in their mission.***

* Those who volunteered to serve with missionaries were few in number and were therefore overworked.
* Bombay Africans faced hostility from the coastal African and Arab slave raiders, who opposed their activities in the region.
* Moslems had dominated the towns of Mombasa and Zanzibar, and were not easy penetrating with the Christian gospel.
* Bomay African service was retarded by the limited and scarce financial resources to facilitate their activities at Rabai and Frere town.
* They suffered racial prejudice from the European missionaries, who still regarded them as inferiors since they were ex-slaves and Africans demoralizing them.
* They were denied important responsibility in the church, a behavior condemned by William prince of the CMS after realizing that David George had served as a catechist for over 15 years at Rabai-Mpya.
* Bombay Africans were unhappy with the missionary harsh treatment of Africans at Frere town, causing dissatisfaction to the two races, one doubling the other.
* Missionaries did not trust Bombay Africans and those in responsibility remained under tight supervision, a fact that reduced the spirit to service among Bombay Africans.
* The missionaries were against the African culture, yet valued by the Bombay Africans.
* Some African communities did not welcome countries, such as the Nandi people.
* Bombay Africans were frustrated by the poor remuneration given to them amidst great service.
* Were affected by the poor transport and communication network in East Africa, which limited evangelical movements.
* Suffered from language barrier since they did not know all the languages in East Africa, limiting communication and evangelism.
* Tropical diseases such as malaria were a threat to the lives and health of Bombay Africans interfering with their evangelical work.

**10 CH 2SH**

1. ***To what extent were missionaries agents of European imperialism***

To a large extent

* Missionaries’ brain washed and softened the minds of Africans through their education and Christian teachings, to accept anything European including colonialism.
* They discovered East Africans wealth, gave wonderful reports, a factor that motivated European governments to colonize the region.
* Directly involved themselves in wars of colonialism in Buganda, 1888 – 1892 when Buganda lost her independence forcefully to the whites of the CMS.
* Engaged in colonial treaty signing in Buganda, in 1892, when the CMS reached a truce with KabakaMwanga, which confined European control over Buganda.
* Missionaries mediated colonial treaty signed between Africans and the whites. In the 1900 – Buganda Agreement, members of the CMS acted as interpreters.
* The financed activities of chartered companies in 1891, when the IBEAC ran bankrupt, it was financed by missionaries of the CMS to continue with work in Uganda till 1892.
* Missionary education produced African elite collaborators such as Apollo Kagwa and SemeiKakungulu, who spread European imperialism across Uganda.
* They were instruments of the 1884/85 Berlin conference – “Doctrine of effective occupation” as they occupied East African areas, building Christian communities, which were consequently passed on to their mother nations.
* They built roads that eased the transportation of European troops and administrator into East Africa for the establishment of European imperialism.
* They improved on the health services, reducing on the disease threat that had scared away European imperialists.
* Missionaries introduced cash crop agriculture among Africans, who earned income and supported colonial activities.
* Missionaries developed legitimate trade that earned Africans income attracting them to European activities and control.
* Resettled and rehabilitated ex-slaves in camps like Frere town wining the support and interest of Africans to accept European control.
* Decompaigned slave trading and slavery which brought joy to Arians to love and accept European activities and control.
* Called upon home countries to come and declare colonial control over Africans. The CMS called upon Britain into Buganda after the religious wars.
* Reported about hostile and collaborating African communities, information that guided colonialists as they advanced to control.
* Divided Africans along religious denominations, the catholic against Protestants undermining African unity to resist colonialism.
* Hence, “the flag followed the cross”. Missionaries threatened colonial wars in Africa, resulting into the 1884 – 1885 – Berlin conference and the declaration of “protection” on East Africa by 1895

**15 CH**

* Not necessary all European Christian missionaries and missionary activities were designed to erode the independence of Africans.
* European colonial interests was realized after some African cultural ways of life, such as circumcision had dissolved certain features in Africa, the likes of Dr. David living stone.
* Some missionaries in East Africa were victims of the 18th and 19th century evangelical awakening in Europe.
* Some were victims of the surge for Islam at East coast of Africa, a faith they naturally weakened in the region.
* Some missionaries were victims of the 19th century unemployment problem in Europe and therefore needed to earn a living through service in the church.
* The 19th century wars and revolutions made some missionaries rush into East Africa for peaceful secure areas.
* Some were challenged by the teachings of St. Mark 16:15, “Go into all the world, and preach the gospel to every creature”
* Some missionary societies were influenced by the desire to abolish slave trading activities which were evil, un-Godly, abusing man’s special place on earth.
* Others were influenced by the social problems of disease in Africa, hence the need to curb the problem on Africans through giving western medicine to the sick-ill poor Africans.
* The Christian delegation to spread the Christian faith to Africans and save the souls of Africans from perishing in hell.

**08 CH 2SH**

1. ***(a) Account for the rise of the East African revival movements***

* Influence of early men of natural leadership ability such as pastor Kayanja, who were able to attract a big following.
* Famine in Rwanda that made Gahini a center of famine relief, 1928, 29 and refugees were advised to love God.
* The revival natural attack on social evil in society especially sickness, with a healing spirit, worn itself confidence and great following.
* The Revival social concern factor with deep respect, love and care for one another.
* It was partly out of the coldness and deadness of the mission churches in which worship was not much different from mourning.
* It was a consequence of the search for the Holy Spirit for eternal salvation, which could be got out of deep affection with prayer and fasting.
* The movement was a rejection of some African traditional practices such as polygamy, which still existed among some African Christians.
* Was a rejection of the lack of moral discipline greatly aggravated by the general collapse of values in society?
* Biblical teachings in Rome 109 ‘if you confess with your mouth that Jesus is Lord, you will be saved.
* Materialism and love for money has made many converts and even establish churches to exploit followers.
* Some have been attracted by the lively music dance and drama of the Pentecostal churches.
* Internal conflicts over leadership positions and finances have made Barokole break away and establish own churches expanding the revival.
* Testimony about the greatness of Jesus usually presented in Pentecostal churches serve to attract more people.
* Some people have joined revival churches to benefit from charity and the concern for the needy common in revival churches.
* Pentecostal evangelical missionary journeys have exposed renewal to people in different areas.
* Regular and untimely worship involving night prayers, lunch hour prayers have increased awareness about Christ Jesus expanding the movement.
* Pentecostal crusades and seminars involving gospel teaching and worship have won more people into the church.
* The increasing usage of the mass media on TV and radio to preach has exposed the revival converting more.
* The search for God’s blessings by Christians in terms of employment, material acquisition, marriage partners have won more people into the church.
* The search for comfort in Christ Jesus by people with own problems like orphans, those infected with HIV, has won more into the revival.
* Revival respect for women and their role in church leadership made it win a huge following as an aspect of equality and women emancipation.

**15 CH**

***(b) How has the revival movement contributed to the spread of Christianity today?***

* Being born again earns the saved ones the joy of living a new life in Jesus Christ.
* Through the conversion experience, the Brethren become a distinct people, assured the forgiveness of sins they do express.
* There is a spirit of equality created among members, through the experience of one-ness and openness in walking in the light among the Brethren.
* The Brethren do practice a realistic confession of mutual sharing and one finds a common brotherhood, acceptance, mutual caring and a sense of identity.
* The saved people tend to create a world that has high level regard for ethical values, hence, people of integrity, with regard for truth, honest and chastity.
* Revival instance on monogamy has provided the Brethren with more stable families worth respecting, with well- disciplined homes and admirable children.
* The Balokole put priority on education for their children, and well fit in it due to monogamy. The home discipline has made children and well in it due to children high achievers.
* The virtues of honesty, integrity and hard work have helped Balokole to get jobs, and to keep them, thus emerging as an upwardly advancing status group.
* Revival has been a protest against the increasing individualism, and functionalism of life, a re-assertion of traditional face to face values and human relations.
* The movement has enabled the sick overcome the challenges only out of faith, trust and prayer, challenging western and African medicine.
* People with irreversible problems like the windows and widowers have found company and comfort in these churches, in Christ, regaining hope in life.
* Revivalism has a much more buoyant church worship, quite opposed to the rigid practices in mission churches.
* It has been at the forefront indigenizing Christianity, bringing meaning into African Christian belief and practice
* There is freedom of participation in church affairs, men and women, the old, youth and young. Prayer and testimony are for everyone interested.
* The movement gave church leadership opportunities to Africans at a time when many others were forming independent churches.

**08PS 2SH**

1. ***(a) Examine the main teachings and beliefs of Bahai faith***

* The Babai faith is a religion founded by Baba ‘Ullah in 19th century Persia, emphasizing the spiritual unity of all human kind.
* It is a monotheistic religious faith that emphasizes the belief and existence of only one supreme creator God.
* Bahai faith believes in a series of divine messengers of God, each of whom established a religion that was suited to the needs to the time and the capacity of the people.
* In Bahai belief, each consecutive messengers prophesied of messengers to follow, and BahaiUllah’s life and teachings fulfilled the end-time premises of previous scriptures.
* Three core principles establish a basis for Bahai teaching and doctrine: the unity of God, the unity of religion and the unity of humankind.
* The Bahai believe God periodically reveals his will through divine messengers, whose purpose is to transform the character of humankind and develop moral and spiritual qualities.
* Do respects symbols commonly found on their house of worship. Central is the Ring stone symbol which represents humanity’s connection to God.
* Do believe in social principles of neighborliness and charity seen to be universal and consistent.
* Believe in Judgment, when a human dies, the soul passes into the next world, where it is judged for advancement in the spiritual world.
* Heaven and hell are taught to be spiritual states of that describe relationships in this world and the next.
* The Bahai writings emphasize the essential equality of human beings, and the abolition of prejudice whether religious racial, class or national.
* Advocate for gender equality of men and women, as all created by God to love and respect one another.
* Followers are called upon to abolish extremes of wealth and poverty and leaving a moderate life.
* The glorification of justice as the ruling principle in human society, and of religion as a basis for the protection of all peoples and nations.
* The establishment of a permanent and universal peace as the supreme God of all mankind.
* Obedience to government and noninvolvement in partisan politics is encouraged among followers.
* They have foundational texts. The seven valleys is considered Bahai ‘Ullah’s” greatest composition. Books certitude is the foundation of much of Bahai belief.
* Most Bahai worship occurs in individual homes and local Bahai centers. There are centres called the Bahai houses of worship where followers meet for congregational worship.
* The Bahai’s tomb located in Israel is an important place of pilgrimage for Bahai’s.

**15 CW**

*(b)* ***What impact has the Bahai faith had on the people of East Africa?***

* A strong sense of unity and harmony has been promoted among the Bahaifaithful’s in East Africa. Bahai emphasizes the oneness of all people.
* The Bahai faith promotes and encourages love and care for one another amount the followers.
* Bahaism has promoted the spirit of discipline and gentility among the Bahai followers. Bahaism teaches against sexual abuse of homosexuality and premarital sex.
* Bahaism has provided education services to the public and especially the followers, since 1986 the Bahai’s have operated the Ruaha secondary school in Tanzania.
* The faith has promoted infrastructural development in East Africa through the establishment of worship center’s and schools. The Bahai house of worship in Uganda is situated on Kikaya Hill on the outskirts of Kampala with a guest house and gardens.
* Some people in East Africa have been trained as Bahai teachers, acquiring employment and a source of income.
* Promoted international relations and co-operation among the Bahai followers of East Africa and those outside, in Israel, India and Europe.
* Bahai festivals encourage and promote interaction and sharing among the Bahai’s in East Africa.
* The Ugandan Bahai community has encouraged the practice of the arts. In 1998 Bahai’s held a show at the Uganda National Museum.
* Since its inception, the religion has had involvement in giving greater freedom to women, promulgating the promotion of female education as a priority concern.
* In 1974 in Tanzania the Bahai community participated in a seminar or alcoholism and drug abuse condemning this and calling for self-control among the population.
* A 1986 review noted three larger projects in Tanzania a carpentry workshop was up and running and plans for a technical/agricultural school were initiated.
* In 1989 the Bahai’s of Kenya with the Canadian public Health Association carried out an immunization campaign, a nation-wide community health project including vaccinations, maintaining latrines and developing water sources.
* Stability in marriages due to the strong condemnation of divorce. The Bahai’s value marriages as places for peace, harmony and comfort.
* Emphasis on hard work among followers to eradicate extreme poverty among themselves.
* Promotion of monotheism among the followers as an aspect of civilization and the drop of witchcraft and worship of gods.

**08 CW 2SH**

1. ***(a) Examine the strengths and weaknesses of the Abayudaya synagogue in Mbale, Uganda.***

* Positively has promoted cleanliness and hygiene among its followers through emphasizing circumcision and the washing of hands.
* Offer health services to the community. A medical clinic on Nabugoye Hill offers medical services that has helped cater for the health needs of the local people.
* The leaders have secured themselves employment opportunity and a source of income as well as livelihood.
* Some members have accessed scholarships abroad for example GershonSizomu who was able to study from the USA and Israel.
* Encouraged monotheism and commitment to God’s service. Encouraged love for one another among the followers, treating each other equal and a sense of social concern.
* Promoted unity and cooperation among the followers, treating each other as comrades.
* Promoted good morals among the followers through emphasizing respect for the Ten Commandments.
* The Passover celebrations do promote regular interaction socialization among the members.
* Encouraged the members into living a holy life US and Israel. To start and sustain the water, school, health and guest house projects, received support from the institute of Jewish and Research committee, a US based NGO.
* Have established schools which provide education, Hadassah primary school, Kakungulu secondary and high schools offer ‘O’ and ‘A’ levels education.
* Have established a medical Centre that caters for the health requirements of the followers in Mbale.
* They have five water shortage tanks with a total capacity of 40,000 litres that serve the neighbouring peoples with water for domestic use.
* The Abayudaya synagogue has established a shopping center around the synagogue that caters for peoples purchases demands.
* Have contributed to infrastructural development, there are over four Abayudaya synagogues in Uganda with a guest house among other developments in Mbale.

***15 CW***

***Negatively:***

* Characterized of painful and unhealthy circumcision.
* False teachings to the followers like the messiah’s yet to come
* Promoted schism/divisionism in society based on numerous religious groups.
* Whoever was not circumcised was considered pagan.
* Not allowed to associate with other people/non-Jews.
* Marriage was only allowed to be within themselves.
* People are forced to wear special clothes e.g.Kippah.
* Women are not allowed to plate their hair
* They have strict observance of Shabbat from before Friday night to night fall Saturday.
* They emphasized respect for Prophet Moses other than Jesus Christ.
* They still continue sacrificing to God as opposed to Christianity.
* Christmas and Easter days are treated as ordinary days.
* They still remove shoes before entering the synagogue which is an out ward sign.
* They don’t do any work on the Shabbat e.g. lighting fire, writing and using money.

**08 CW 2SH**

1. ***(a) Account for the persistent poverty in the East African countries.***

* Inadequate capital for investment
* Inadequate information about the availability of jobs.
* Inefficiency of the current education system.
* Nepotism in job allocation
* Inadequate labour skills
* Negative attitude towards work
* Natural calamities
* Inflation
* Extravagance
* Poor planning
* Wars/political instability
* Laziness
* Poor government plans or policies.
* Ambitious plans
* Sickness e.g. HIV/AIDS
* Unemployment
* Extended families
* Low incomes

**13 PS**

(b) ***What measures should the church under take to overcome the above problems?***

* Should advocate for fairness in the allocation of jobs
* Should encourage the state to provide education for all
* Should establish vocational institution to promote acquisition of skills.
* Should encourage hard work and state that the bible condemns laziness
* Should promote moral conduct among people and thus avoid extravagance.
* Encourage people to have positive attitude towards work
* Encourage formation of saving schemes among themselves.
* Should encourage innovativeness and creativity (self-employment)
* Promote peace and justice in the country
* Advice the government to set up industries so as to create jobs
* Should advice the government to have proper man power planning policies.
* Advice the government to pay its workers fair salaries/wages
* Advice the government to change the education system/encourage vocation education.

**10 PS 2SH**

1. ***(a) Account for the rural – urban migration in East African countries.***

* Search for employment in urban Centre’s
* Seasonal unemployment in rural areas
* Poor education system/white collar jobs
* High population in the rural areas versus limited land
* Better social services in urban areas
* Natural hazards in rural areas
* Unproductive land in rural areas
* Un civilized practices in rural areas such as witchcraft
* Political insecurity in some parts
* Underdeveloped infrastructure in some areas
* Government policytransfers
* Need for security in urban centres
* Bad peer influence on the side of youths
* The low wages in rural areas
* Poor attitude towards agriculture
* Criminal cases in rural areas

**13 PS**

* Adventure by the youths

***(b) Suggest measures that the church can take to solve the above challenges.***

* Should encourage the establishment of small scale industries in the rural areas
* Should advice the state to set up social amenities such as water, electricity in the rural areas.
* Should advocate for fair prices of agricultural products
* Should advice the state to carry out educational reforms.
* Should encourage the state to carry out rural transformation.
* Should advice the state to develop or work on rural infrastructure
* The church should also establish non-government organizations in rural areas.
* Should advice the state to carry out land reforms in the rural areas
* Should encourage the state to promote peace and stability in the rural areas
* Should advice the state to set up a wage policy using a standard wage.
* Should encourage the state to commercialize agriculture
* Should advice the government to encourage rural to rural migration (Resettlement policy)
* Should advice the state to impose high taxes on those in urban areas
* Should assist the government to preach “go back to land policy”

**10 PS 2SH**

***End***