

1a) Importance of worship in the traditional African society (13mks)

- Africans were able to seek for forgiveness from divine beings for wrongs committed.
- They expressed their needs to the divine being that is fertility among the Buganda
- Through worship Africans renewed and maintained contact with the departed members of their families
- Through worship Africans celebrated stages of life like birth, naming etc.
- Africans preceded African activities like hunting God to give them good harvest
- It satisfied religious hunger of the Africans through prayers and giving offerings
- Through worship Africans were able to overcome calamities and problems that is drought.
- Divine beings were entertained and pleased through worship rituals that is music and dancing
- Worship was a basis of peace and harmony in society as gathering promoted brotherly
- Worship rituals served to promote unity in the society. e.g., worship of “katonda” among the Baganda in Uganda brought people together.
- Africans acquired divine healing through worship that is healed from diseases
- Africans expressed appreciation to the divine beings for the good thing. e.g., in Buganda among Baganda appreciated “Nabuzana” for giving them children.
- African rituals served to promote and preserve African cultures.
- Worship promoted morality in the society among Africans

b) The following were the characteristics of worship in African society:

- It involved performing of magic and miracles that is rain making. e.g., in Buganda in Uganda worshipped dung for rain.
- It involved prayers. e.g., paying for success
- It involves giving of offerings to the divine beings that is many wives having prosperity
- Initiation rituals were part and parcel of African worship
- Worship involved special music, dance and drama done to the divine beings
- It involved giving libations to gods

2a) The importance/ significance of naming children in traditional African society

- Names were used to communicate to the living dead, e.g., among Baganda, Kiwanuka would help to communicate
- They were for personal identification
- Names served to promote the culture across generation
- Through naming love was extended to the baby by the family
- Through naming the young babies were identified with the rest of the family
- It was a religious ritual were Africans worshipped and satisfied their spiritual hunger
- New born babies gained respect and recognition in the society upon acquiring names
- Through naming, a baby was given gifts. That is, cows among the Banyankole.
- It was a source of cleansing and blessings to the baby all sorts of omen.
- Names satisfied the emotional feelings of the parents of the baby
- Through naming rituals, Africans expressed their gratitude to the creator. i.e., the name Ayebare among the Bahima in western Uganda.
- Names also served to celebrate the life of the newly born baby
- During naming special herbs were smeared and washed on the baby as a sign of cleansing. E.g., “Olweza”
- Names defined the tribe, origin and belonging of the baby
- Naming ceremonies prompted unity between the baby and relatives.

b) Importance of Baptism in the church today.

- Through baptism, Christians are united and identify themselves as the church of Christ.
- Baptism is an assurance of the future resurrection of all Christ’s followers
- It is a condition of receiving of sacraments

- Baptism is a sign of obedience to Jesus' command
- It prepares believers to endure persecution
- It identifies one as a follower of Jesus Christ.
- Baptism is meant for repentance of sins.
- Baptism is a sign of complete change to have good morals
- It signifies God's forgiveness of sins as emphasized by John the Baptist.
- Helps Christians to receive the holy spirit from God.
- It means turning away from the original sin of Adam.

3a) The dead were not dead in African traditional society in the following ways:

- They continuously visited the burial grounds of the departed
- Through sacrificing for the departed members of the society
- Through organizing funeral rites after sometime to remember the works of the deceased
- Through giving food to the departed members of the society, placing it on the grave yard.
- Through involving the names and works of the departed members of the society
- Through constant cleansing of the burial grounds of the departed to keep them in a good place
- Through granting the dead respected burial ceremonies. i.e., spending several days before burying
- Through burying the dead near the home stead and sometimes in the compound

b) How do the Christians venerate the dead? (12mks)

Christians venerated the dead through:

- Through giving names of the dead to important sites, roads and churches, like St. Padre Pio church in Busujju Uganda
- Through naming institution like schools, hospitals, such as Henry's College Kitovu after the dead.
- Through giving their names to the living as new converts. That is, John, Peter.
- Through celebrating special days to remember important deceased members of the church. That is 3rd June of the Uganda martyrs.
- Christians organize prayer services in the form of a requiem mass or memorial service
- Catholics venerate the dead by according sainthood to those who are dead e.g., St. Augustine of hippo
- By setting up cemeteries near the church premises of key church leaders
- Through compiling the biographies of the deceased church leaders
- By composing songs in their memory
- By setting up organizations to carry on the good works of its departed members. E.g., Cardinal Nsubuga memorial foundation Nalukolongo in Uganda.
- Through making religious pilgrimages to the place.
- By embalming the bodies of the departed using chemicals not to decay. E.g., the body of Uganda's late arch Bismack Kiwanuka.

4a) The ways through which the establishment of formal education facilitates the spread of Christianity in Uganda

- through building mission schools. i.e. St. Mary's Kisubi where Christian values were imparted
- they built medical schools. That is Mengo medical school where Christianity was emphasized alongside the training of health workers
- through establishing theological schools, Africans were trained as teachers of Christianity.
- Through African evangelists as canon Apollo Kivebulaya who helped to spread Christianity to the Africans.
- By building churches which served as worship centers hence spreading Christianity
- Through training Africans in literacy, who were able to engage in studying the bible
- Missionary literacy education helped in translation of the bible into local language.
- Through producing African interpreters for the whites enabling Africans to understand Christian teachings.

- Through weakening the influence of African cultures which made Africans civilized to accept Christianity
- Through making Europeans popular to Africans, who easily accept their teachings.
- It weakened the influence of Islam on the people of E.A hence paving way for the spread of Christianity in E.A.
- Through teaching CRE in schools, this imparted Christian values to teenagers
- Through requesting Africans who went for education to convert to Christianity.
- This education aided the writing of Christian literature. i.e., prayer books that spread among Africans.

5 a) The reasons for the establishment of the freed slave's home at the coast of East African.

- Missionaries wanted to resettle the African ex-slaves
- So as to recover their human dignity and hope in life
- Missionaries wanted to use these camps for the easy spread of Christianity
- They wanted to end the suffering and misery the ex- slaves were going through
- They wanted to bring up Africans in a Christian life style
- Missionaries wanted to develop legitimate trade through the production and sale of cash
- They wanted to equip African ex – slaves at the camp with practical knowledge and skills.
- The activities of the catholic missionaries at Bagamoyo
- The competition for converts among the different missionary societies.
- Missionaries wanted to stump out Islam from E.A and the coast
- Missionaries wanted to engage African ex – slaves to produce raw materials of cotton and coffee
- Ex – slave rehabilitation centers were designed to overcome missionary man power gap.
- The missionaries also wanted to secure ready mark for European manufactured goods.

b) Ways how moral discipline was imparted to the Christians in the community.

- Ex-slaves were preached to, converted and baptized into Christianity
- They were subjected to pray to God to help them.
- Were encouraged to lead repentant lives and faith was renewed
- E-slave were kept busy in technical workshops or garden
- Ex-slaves were encouraged to establish their conflicts
- Adult ex-slaves were encouraged to get married in the Christian monogamous way
- Youth ex-slaves were entrusted to foster parents who would teach them acceptable moral behavior
- Local leaders were appointed among the ex-slaves who would guide.
- Missionaries Offered counseling to ex-slaves to help them psychologically cope with
- Some ex-slaves were given employment as cooks, teachers.
- Those who went against Christian moral values were punished by caning

6a) The following were the reasons for the death of the Uganda martyrs.

- Due to their strong faith, they had in Jesus and Christianity
- Due to hope of resurrection since Jesus also died and resurrected
- These Christian converts were proud of dying like Jesus who was a sacrificial lamb
- The death of Kabaka Muteesa 1 which created power vacuum.
- Due to autocratic rule in Buganda kingdom
- Due to Kabaka's being young and youthful.
- The poor advice by some traditionalists among the palace officials
- Kabaka's need to threaten the missionaries out of Buganda
- It was the death of James Hannington
- Due to denouncing of Kabaka Mwangwa's homosexual advances
- They disobeyed of pages. E.g., refusing to enter shrines to worship
- There was growing suspicion over the activities of alexander Mackay
- Due to the new faith of the pages which threatened Kabaka Mwangwa
- Because it was annual traditional norm of sacrificing to the gods.

b) What problems do Christian converts face when they accepted Christ?

- They faced a problem of false prophets
- They faced abuses and insults
- Some christens are divorced.
- Some Christians are imprisoned to make them deny Christ
- Some Christians are cursed by their parents as they accept Christ
- Some Christians are restricted from celebrating Christian ceremonies
- Some are discriminated by their families, clan members

7). The following were the reasons for the spread of Christianity in East Africa.

- The work of the early explores from Europe to Africa. E.g., Dr. David Livingstone who explored in Kenya
- The geographical knowledge of E.A by the missionaries
- Due to the existence of centralized communities in the interior of E.A like Buganda in Uganda
- Because of the stiff competition for converts between Christians and Muslims
- The cooperation of missionaries with African local leaders
- Due to the hospitality of some communities in the interior of E.A
- Due to the establishment of ex-slave trade camps in the interior of E.A
- Because of the African evangelists like canon Apollo Kivebulaya. i.e Luganda like Mackay translated the bible to Luganda in Uganda.
- The commitment and determination held by missionaries like Krapf did not abandon E.A even his wife died.
- The developed caravan routes during distance trade
- Due to supply of evangelical items i.e., bible to Africans
- The weakness exposed by the African traditional religions. E.g., during Maji – Maji rebellion, Africans were not given protection
- The existence of religious wars in Buganda between protestants and Catholics.
- The death of the Uganda martyrs
- The increased missionary funding from Europe
- The outbreak of calamities like famine
- The indigenization of the church

8 a) The factors that led to the formation of Uganda joint Christian council (UJCC)

- Moral degradation
- Unfair elections
- Instability in the country
- Abuse of human rights

b) The following were the effects of the Uganda joint Christian council

- It has promoted regular interaction between three heads
- It has led to joint celebration of key festivals among its members
- Interfaith collaboration and partnership
- It has supported the rights of married women by contributing to domestic bill
- UJCC has ensured free and fair elections
- It has provided relief services to the disadvantaged. i.e., Kiryandongo refugee settlement in Uganda
- Peace has been advocating through peace talks i.e. peace talks with Konyi in northern Uganda
- It has engaged in training programs for the clergy on the human rights.
- It has condemned and opposed the lifting of presidential term limits
- It has advocated for affordable health services.
- It has produced a joint Christian religious education syllabus for secondary education
- It has contributed to legislations in parliament like the UPDF bill of 2004 of Uganda.

9a) The following are the teaching end beliefs of Hinduism faith

- Hinduism emphasizes good conduct in society good actions
- They believe in gods seen in objects images

- They celebrate the “can festival”
- They believe in making pilgrims to river Ganges a source of blessings
- They engage in “puja” (worship) praise either at home or at temple.
- Believes in invocations praise and prayer as a way of expressing devotion to God
- There is performance of charity or good works
- It teaches the practice of non-violence and respect for all life
- They do believe in gods seen in objects, images of Hindu gods
- They have faith on river Ganges as a source of blessings
- It teaches good conduct in society god actions.

b) Reasons for its limited spread in East Africa (10mks)

- It is considered to be a religion of Hindu people not any other tribe
- The absence of evangelists to spread the faith to other peoples
- There is disregard for beef in the Hindu yet many other people love beef
- The caste system, where some people are more superior to others
- The Indians who came to E.A concentrated on trade and commerce than preaching
- Some Indians were associated with the evil of slave trade and slavery
- Hindu are believed to be arrogant and rude people by majority Africans
- The issue of racial prejudice associated with the Hindu lack belief in the supreme God but rather gods
- The influence of the location off river Ganges in India yet every believer has to visit
- The influence of Islam in East Africa
- There is strong attachment of Africans to their cultures
- Indians concentrated only at the East African coast than the interior
- The absence of a divine founder

10a) Factors that led to the rise of the “Balokole” movement in Uganda

- The influence of charismatic leaders such as Robert Kayanja with natural leadership qualities
- The prayers made by its founders towards the movement
- The support extended to the movement from other parts of England and from Britain
- The movement attacked social evils in society especially sickness, poverty and many other evils.
- The missionary work of two English man. i.e., Stanley smith and Leonard sharp who worked as doctors at Rwanda mission hospital
- The Balokole movement had deep concern, love, respect and care for one another
- The big population in Rwanda areas of Kigezi and Mbarara
- The movement emerged due to boring worship in the mission churches
- The movements condemnation of polygamy
- Lack of moral discipline and Christians of that time characterized by theft, disobedience and mistrust
- The too much materialism that existed in the church
- Biblical teachings that if one confesses with one’s mouth that Jesus in the lord and believes in his heart God will raise him from the dead
- The world war with its negative effects in East Africa threatened the future of Christianity
- The annual meetings at Kamosi in Kenya 1926 and the ten years convention of Kabale from 1935
- The rigidity of worship in mission churches
- The need to fight and eliminate African beliefs in small gods

b) Explain the weaknesses of this movement in Africa.

- Giving insincere/ false testimony to the public in order to bring more followers
- Forced public repentance/ convection of sins in order to get favor and sympathy
- Most leaders are not trained in bible interpretation
- The movement is against some African practices like bride prices which the independent church have accepted

- Has failed to bring about complete discipline among its followers
- Between 1960s, there was a way of the “Bazukufu” from the Balokole causing weakness.
- Christians have always been reported to have committed sexual sins during night fellowship meetings.
- Leaders tend to involve themselves in politics by campaigning for the political candidates during preaching.
- Over condemning the bad behavior of people.
- Advocates equality of all people threatening the authority of traditional leaders.
- Negative attitudes by colonial authorities towards this movement.
- Unexemplary church leaders who practice adultery
- The movement aims at getting many followers
- Some born again have turned the church into a business
- Pastors forge miracles in order to gain popularity and prestige
- Some church leaders use magic/ satanic powers in their churches.
- Some pastors praise themselves other than praising God.

11a) Explain the achievements of the women liberation movement.

- Women have acquired public employment and have a chance to earn a wage or salary
- Women enjoy all types of food like fish, eggs and chicken
- Both men and women have a right over their children.
- Religiously, women freedom has enrolled in church activities
- In political arena women have scored highly as they have a right to choose marriage partners without parents’ interference
- Girls like boys have equal access to education
- Women have been appointed as cultural leaders
- Women today have some sex rights for they can decide whether to engage in sexual activities or not.
- Women today have a say on bride wealth.
- Women have successfully formed a recognized organization to coordinate all women activities. E.g., National Association of Women Organization (NAWO)
- There has been abolition of oppressive cultural practices. E.g., the Sabin cultural female genital mutilation.
- Women have started income generating projects due to government financial support.

b) What has been done by the church to the church to uplift the status of the women.

- Christianity advocates for monogamy which gives equal status of women to men.
- It discourages payment of bride price which traditionally made women subjects to men.
- Christianity has opened up schools allowing girls to study and uplift them socially, politically and economically.
- The church has organized counseling and guidance sessions for women
- The church has called upon government to consider women positions in government
- The church has formed women associations like mothers’ union.
- The church teaches that man and woman are equal because they were created in God’s image.
- The church has given employment opportunities to women
- Church weddings allow women to have a say and share on family property.
- Christianity calls upon husbands to respect, love and take care of their wives.
- The church has also supported women projects. E.g., piggery, poultry.
- Leadership roles in church are also given to women. E.g., reverends, pastors and nuns.
- The church has put up health centers in order to give special health attention. E.g., Nsambya hospital
- It has established financial institutions like banks where women are employed e.g., centenary bank.

12 a) corruption leads to back sliding in faith especially by weak Christians.

- Makes Christians miss heaven.

- Corruption by church leaders leads to loss of respect.
- Limits church developments like construction.
- Gives bad image to the church.
- Loss of church funds like money
- Corruption brings about mistrust and suspicion
- Corruption may bring disunity in the church
- Corruption may cause an end to the church as members run away.

12b) church leaders should condemn corruption

- The church should sensitize people about the dangers of corruption.
- Church leaders should live exemplary lives
- Church leaders should encourage government to enforce strict laws
- Church leaders should conduct national prayers to pray against corruption
- They should present accountability of church funds
- Church leaders should work hand in hand with government leaders to fight corruption.