

CHRISTIANITY IN THE EAST AFRICAN ENVIRONMENT

Course outline

Chapter 1 Christianity in East Africa

- The Christian religious faith
- Christian missionaries in East Africa
- Christian personalities
- Ludwig krapf and JohannesRebman
- Bombay African and the church
- Colonialism and Christianity in East Africa
- Christianity in East Africa interior
- Christianity in Buganda
- The Uganda Martyrs
- The religious wars in Uganda
- African leadership in the church
- Apollo Kivebulaya

- Basic Christian services (The church in education in E.A)
- The church and healthy services in E.A
- Main Christian beliefs and practices (baptism, marriage and worship)
- Indigenization of Christianity
- The kikuyu controversy
- The church divided independent movements
- The church united ecumenical movement
- East African revival movement (Baloke movement)

Chapter 2 African religious experience

- Main features of African religion
- African rites of passages
- Birth in traditional African
- Naming in traditional African
- African education system
- African marriage systems
- African family institutions

-
- Death in traditional African
-

Chapter 3:

CHRISTIANITY IN THE CONTEMPORARY RELIGIOUS ENVIRONMENT

ASIAN RELIGIONS,

- ISLAM
- HINDUISM
- SIKHISM
- Un Employment in East Africa
- Causes of Poverty in East Africa
- Christianity and politics
- HIV/AIDS in East Africa
- Sexual immorality in East Africa
- Child abuse in East Africa.

CHRISTIANITY IN EAST AFRICA (THE CHRISTIAN RELIGIOUS FAITH)

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

Its first believers were mainly Jews who were particularly old east's (sinner and the poor)

However with time Christianity started getting support from the rich powerful members of the society and it become a dominant in the Roman Empire.

Today Christians are found in all corners of the world are divided into many sects I factions/ denominations ie the Catholics, protestants, orthodox born again etc.

BASIC CHRISTIAN BELIEFS, TEACHINGS AND PRACTICES

The basic Christian beliefs, teachings and practices are found in the Bible when some of them are shown below.

- ✓ Christianity is a religion based on 2 holy scriptures i.e. both in the Old Testament and New testament.
- ✓ It is the faith that believes in the holy trinity i.e. God the father, the son and the Holy Spirit.
- ✓ Christian believes in respect 4 Sabbath by dedicating of worshiping the creator.

- ✓ Baptism is a respected ritual in Christianity. The baptized Christians become special members of Gods family when their sins are washed away.
- ✓ The religion has got other sacraments that the Christians do celebrate.g.Holy Communion and holy matrimony.
- ✓ In this religion, Christians approach God through worship which involves paying tithes when praying to God.
- ✓ Christians believe in Jesus as the best sacrifice that God offered to die for sins of mankind.
- ✓ Christianity calls for repentance from the sinners in order to renew their relation with God.
- ✓ Christianity believes in the Ten Commandments that God gave to Moses on behalf of mankind. These commandments guided Christians on how to relate with God and fellow man.
- ✓ Fasting is another important practice of this religion. It is a way of seeking for God's forgiveness for the sins committed and asking god for forgiveness and blessings.
- ✓ In this faith, there is a belief in miracle performance their power of Holy Spirit. This is because Christ performed a number of miracles during his ministry.
- ✓ In this religion respect is given to holy places this is making journeys to holy places e.g. Namugongo shrine in remembrance of Uganda martyrs.
- ✓ In this religion, emphasis is put on monogamy as the ideal type of marriage i.e. a man is expected to marry only one wife and a woman one husband.
- ✓ In this religion special names are given to people e.g. Stephen, Ruth, Michael, Mary etc.
- ✓ Christianity calls for monotheism i.e. Christians are called to worship and believe in only God the creator.
- ✓ Christianity has special church leaders commonly known as catechist priests, reverends, bishop etc who carry out church activities such as worship.
- ✓ In Christianity, faith in Christ is highly valued when Christians called upon to have faith in God in order to be saved.
- ✓ In this faith, Christians take God to be very good, protector of man kind, omnipotent, Omni present and omniscient.
- ✓ Christians are called upon to respect work i.e. they should work alongside leisure because God also rested after work.
- ✓ Christians believe in the concept of life after death i.e. they believe that sinners will go to hell where they will suffer from while the righteous will go to heaven of place of enjoyment.
- ✓ Christians practice prayers and they pray to God through Jesus so as to help them in their problems.
- ✓ Christians have special celebrations such as Christmas and Easter where they celebrate the birth and resurrection of Jesus respectively.

- ✓ Christians believe in the judgment day. They believe that on that day the dead will be raised by Jesus and judged together with the living.
- ✓ The Christian religion calls for high moral conduct among the followers i.e. Christians are called upon to be role models in the society through behaving well.
- ✓ In this region, emphasis is put on the golden rule of love of God and love of fellow man.

QNS

- 1. Discuss the major Christian teaching beliefs and practices**
- 2. Discuss the major features/characteristics of the Christian religions faith.**

CHRISTIAN MISSIONARIES IN EAST AFRICA

- ✓ Christianity was first introduced in East Africa by the Portuguese during the 16th century Francisco came and left behind the Franciscan Christian in Kilwa when by 624 AD worshipping centers were established in Mombasa.
- ✓ Towards the end of the Portuguese rule, Islam was introduced by the Arabs until the missionaries came in the 19th century.
- ✓ The 1st missionary to come to East Africa was lowing who arrived in Zanzibar then Mombasa in 1844 and started converting people to Christianity.
- ✓ Different missionary organization sent missionaries to East Africa and these were;- The holy ghost fathers, church missionary society. The mill hill fathers, the London missionary society, the Scottish mission and the university mission central Africa.

Note

Should be taken that at the beginning missionary work was concentrated at the coast and they began going into the interior from the second half of the 19th century.

REASONS FOR THE COMING OF THE MISSIONARIES IN EAST AFRICA

- ✓ The need to spread Christianity among Africans whom they looked at as pagans made the missionaries to come to east Africa.
- ✓ They were also interested in abolishing slave trade and slavery which they considered to be evil because it was causing misery and suffering among East Africans.
- ✓ They wanted to offer medical services to the sick Africans who were constantly big killed by tropical diseases like malaria and small pox.
- ✓ The missionaries came to provide western formal education and the Africans how to read and write.
- ✓ In addition, the missionaries come to civilize the uncivilized East African who were deeply rooted into their African cultures.

- ✓ They also came to introduce legitimate trade in East Africa so as to replace the evil slave trade and bring development in the region.
- ✓ Missionaries came to East Africa in order to pave way for the colonization of East Africa e.g. they came to soften the hearts of the East Africans and make them accept colonialism.
- ✓ Some missionaries came after being invited by some Africans leaders' e.g. Kabaka Mutesa I of Buganda invited missionary teachers in his kingdom through Henry Marton Stanley.
- ✓ Some missionaries were adventures and explorers who came to East Africa just to Explorer new places.
- ✓ Some missionaries were inspired to come to East Africa just to fight Islam that had been established and had become strong at the coast.
- ✓ It is believed that missionaries came to fight and end some African painful practices like circumcision and human sacrifices.
- ✓ The evangelical awakening in Europe in the 19th century influenced many missionaries to move to East Africa to preach/ spread the gospel including other parts of the African continent.
- ✓ Missionaries were inspired to come to East Africa to complete the great work started by Doctor David Livingstone whom they believed that he died before completing his works.
- ✓ Some missionaries because of insecurity that existed in Europe in 1848 revolution that swept the whole of Europe made them to come and secure their lives.
- ✓ It also believed that some missionaries came due to high population in Europe that time. There fore they came to reduce on the population pressure that existed in Europe at that time.
- ✓ They came to East Africa due to high rates of unemployment existed in Europe at that time. This was due to industries revolution that replaced human labor with machines.
- ✓ Presence of fertile soils which favoured plantation agriculture also attracted them to come to act up plantations.
- ✓ The favorable climate of East Africa characterized by sunshine, and rainfall attracted missionaries to come to East Africa.
- ✓ Presence of big chunks of land in East Africa which was not utilized made missionaries to come to utilize such land through settlement and farming.
- ✓ The presence of beautiful sceneries such as ports and harbours, mountain peaks, valleys etc also attracted many missionaries into East Africa.
- ✓ The desire by the missionaries to get raw materials to feed their home industries forced them to come to East Africa.
- ✓ The hospitality of some East African communities especially the Buganda also made many missionary societies to come and stay in East Africa.

- ✓ Christian missionaries came to East Africa to invest their excess capital/ money through putting up plantations.
- ✓ The availability of cheap labour in East Africa whom the missionaries would use in their plantations made them to come and make good use of them.

Qn. Account for the missionary interest into East Africa during the 9th century (25 marks)(reasons why they came to E.A)

COASTAL CHRISTIANITY

- ✓ The first missionary to reach the coast was Doctor Ludwig Kraft a Germany and a member of C.M.S.
- ✓ He was introduced/taken to the sultan Seyyid Said and he was given a letter of protection by the sultan before going to Mombasa at a place called Rabai Mpya were he settled.
- ✓ In 1846, another missionary from Germany called Johann Rebmann joined Kraft and also settled at Rabai Mpya.
- ✓ In 1849, the Germans were joined by J.J Erhardt Johann wagner at Rabai- Mpya but unfortunately, wagner died of malaria when he had just arrived.
- ✓ These missionaries started touring the different coast African societies such as Kamba, Chagga and Usambara people.
- ✓ There were five major missionary organizations that started establishing missionary stations at the East African coast.
- ✓ The first group was the Christian missionary society which laid a foundation for missionary stations, Christian forts and linked Eastern And western Africans together.
- ✓ The second group was the university mission to central Africa which reached in 1865 in order to improve the standards of living of people and convert them to Christianity.
- ✓ There was also the society of the Holy Ghost father which was at the coast together with the sacred heart sisters first reached Zanzibar around 1863 and later established their head quarters at Bagamoyo around 1868.
- ✓ The other two missionary groups at the coast were the united Methodists and the London mission society which served the coastal people briefly and then went to Northern Rhodesia.

ACTIVITIES OF CHRISTIAN MISSIONARIES IN EAST AFRICA

- ✓ The missionaries improved on African welfare through introducing goods and services of high value e.g. they introduced and replaced the digging sticks with iron hoes and ploughers, built permanent houses and gave descent clothes to E. African people
- ✓ They improved farming through teaching Africans better farming methods i.e. mulching, crop rotation, use of fertilizers etc which increased crop yields.

- ✓ In addition to the above missionaries introduced new cash crops in E. Africa such as cotton and coffee which the East African planted and sold and increased on their earnings/incomes
- ✓ Missionaries further developed legitimate trade through encouraging commercial agriculture whose products were offered for sale for example coffee, cotton etc.
- ✓ They encouraged Christianity through preaching the gospel to coastal African communities such as Gala, Chagga Akamba etc.
- ✓ They contributed to linguistic study in east Africa by teaching the foreign languages like English, French and German and themselves learnt the local languages.
- ✓ They developed formal education but at the coast and the interior of east Africa where they taught Africans how to read and write.
- ✓ At the same time missionaries built schools which were administered by trained teachers for example Krapf who put up the first school at Rabai, in the interior of east Africa like Gayaza High school, Namityango college etc in Uganda.
- ✓ They established health centers, which offered health services to the sick Africans for example in Uganda they put up hospitals like Mengo, Nsambya, Lubaga which saved Ugandans from deadly tropical disease like malaria.
- ✓ Missionaries trained and employed east Africans like priests and catechists while some other people were trained and worked as teachers in missionary schools hence earning them some money for survival.
- ✓ They contributed to the urbanization of the east African coast through putting up mission stations that worked as residential centres, educational and administrative centres.
- ✓ Missionaries put a number of infrastructures in east Africa such as roads, bridges and famous Uganda railway which made transportation of goods and people easy.
- ✓ They put up a number of churches in East Africa where people went for church services for example they put up Rubaga and Namirembe cathedral in Uganda.
- ✓ Missionaries established rehabilitation centres for the ex-slaves, guided and counseled them hence turning them into normal people again for example Bagamoyo Rehabilitation centre.

Qn. Discuss the major missionary activities/ services in east Africa.

FAILURES OF THE MISSIONARIES IN EAST AFRICA

- ✓ The missionaries failed to completely end slave trade and slavery in East Africa. This is because the trade continued secretly even after the missionaries abolished it.
- ✓ They also failed to spread Christianity in all parts of East Africa because very many people remained pagans and continued believing in their small gods in spite of the missionary preaching of Christianity.

- ✓ They further failed to completely fight Islam as they wanted i.e. many people still continued to convert Islam despite the missionary preaching against the religion.
- ✓ Missionaries failed to completely end the African barbaric practices such as circumcision of both males and females despite the missionary teaching against it.
- ✓ The linguistic study introduced by the missionaries only worked for a few people in east Africa i.e. not all the Africans learnt the foreign languages introduced by the missionaries.
- ✓ They failed to teach all East Africans how to read and write despite the formal education they introduced.
- ✓ Christian missionaries also failed to extend medical services to all parts of East Africa i.e. many Africans in the villages continued to die of tropical diseases for example malaria despite of the presence of missionary services.
- ✓ Qn. To what extent were the missionaries successful while in East Africa. (call for two sides i.e. achievements and failures)

EFFECTS OF MISSIONARY ACTIVITIES/CONTRIBUTIONS/SERVICE IN EAST AFRICA

Positive effects:

- ✓ Missionary preaching of the gospel led to large Conversion of people to Christianity.
- ✓ The introduction of formal education by the Missionaries made many people in East Africa to learn how to read and write.
- ✓ They built schools such as Gayaza high school, Kings College Buddoetc. Which contributed to Urbanization of East Africa and created jobs for the East Africans?
- ✓ They put up health centres like Rubaga and Mengo hospitals which saved the Africans from the deadly tropical diseases like Malaria and sleeping sickness.
- ✓ Missionaries provided employment to the coastal Africans who worked as Catechists and priests hence earning them some income which improved on their welfare.
- ✓ Missionary activities imparted practical skills into the improving on their knowledge.
- ✓ They stopped slave trade in East Africa which led to peace and harmony among the East Africans.
- ✓ The introduction of plantation agriculture in crops like cotton and coffee earned the East Africans a source of income and survival.
- ✓ Missionaries introduced Legitimate trade which created market for the African Agricultural produces hence improving on their standards of Living.
- ✓ They carried out Linguistic study and this made very many East Africans to learn foreign Languages especially English, French and German.
- ✓ Missionaries introduced modern methods of farming like ploughing, mulching etc. which led to increased crop yields

- ✓ They put up roads and the railway line in East Africa which improved on transport and communication in the region.
- ✓ Missionary exploration works in East Africa led to the discovery of a number of natural resources and physical features like mountains, lakes and rivers which led to the development of East African Tourism industry.
- ✓ Missionary activities led to civilization of East Africans and they stopped their barbaric activities like human sacrifices, eating of human flesh, walking naked etc.
- ✓ Missionary education also produced a class of Nationalists like Dr.MiltonObote and Julius Nyerere who worked hard to liberate their countries from colonialism.
- ✓ Missionaries established rehabilitation centres like at Rabai and at Bagamoyo and these took care of the ex-slaves and saved them from suffering.
- ✓ **Negative effects.**
- ✓ Missionary activities of spreading Christianity led to the erosion of African culture and religion.
- ✓ Missionary preaching of Love your neighbors as you Love yourself-softened the hearts of the Africans leading to the colonization of East Africa.
- ✓ Missionary formal education greatly reduced the African informal practical skills hence affecting the development of the African craft industry.
- ✓ Missionary foreign languages especially English led to the rejection of African local languages to the extent that English is the official language of many countries in East Africa today.
- ✓ The missionaries further led to political instabilities in East Africa through conflicting with the traditionalists especially in Buganda where the religious wars broke out.
- ✓ Their activities further led to the death of many people during the religious wars hence leaving many people orphans.
- ✓ Stopping of slave trade led to poverty and suffering of the African chief who were benefiting a lot from the trade.
- ✓ The putting up of plantations by the missionaries sometimes led to forced labour among the Africans. The ex-slaves in the rehabilitation centres were also over worked by the Missionaries.
- ✓ Missionaries further led to the exploitation of East Africans natural resources like minerals which contributed to the low rate of development.
- ✓ Missionary activities like putting up of ex-slave camps, plantation farming etc. led to loss of African land which made some Africans Landless.
- ✓ Because of missionary activities, the Africans were divided along religious line. I.e. into Catholics and Protestants yet they were united under the African religion before the coming of Christianity.

- ✓ Missionary formal education was too theoretical and this made many East Africans job seekers rather than Job creators.

PROBLEMS FACED BY MISSIONARIES IN EAST AFRICA

- 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.

QNS

- 1. Discuss the challenges/ obstacles the missionaries' encountered in East Africa. (25 marks)**
- 2. Examine the factors that delayed /interfered with missionary work in East Africa. (25 marks)**
- 3. Account for the failures of missionary work in East Africa. (25 marks)(weakness)**

METHODS USED BY THE MISSIONARIES TO SPREAD THE GOSPEL IN EAST AFRICA.

(How the missionaries coped up with the problems they faced)

The missionaries used a number of methods to convince people to get converted to Christianity as explained below.

- They carried out missionary journey from one place to another spreading the gospel and winning more converts.
- They condemned and fought slave trade and slavery in East Africa hence attracting many Africans to get converted
- They emerged in preaching and teaching of Christianity to the Africans hence converting them to Christianity.
- They established ex-slave rehabilitation centre e.g. Bagamoyi and Rabai- Mpya from where ex-slaves were converted to Christianity.
- Missionaries condemned some African cultural beliefs which were painful hence bringing many Africans to the church e.g. they condemned circumcision of boys and girls among the Kikuyu and Sabiny respectively

- Missionaries preached against Islam hence interfering with its spread and providing room for the rapid growth of the church.
- They established churches and mission centers which served as centres evangelism. They included Rabai Mpya to the Coast and Rubaga cathedral, Namirembe cathedral e in the interior
- They befriended and worked closely with African leaders such as Kings and chiefs through whom the gospel was accepted by common people
- They used some Africans as interpreters which solved the problem of language barrier and brought more people to the church e.g. kabaka Mutesa I of Buganda served as an interpreter of the Buganda traditional chiefs.
- Missionaries softened the hearts of Africans through their preaching and teachings hence converting more Africans. They used sweet words like happy are the poor for the kingdom of God belongs to them hence making more Africans to get converted.
- Missionaries translated scriptures into some local language making it easy for Africans to read the gospel and get converted e.g. Alexander Mackey translated part of the New Testament into luganda.
- They under took linguistic study in which they learnt some local languages and also taught Africans some foreign languages which made communication easy.
- Missionaries trained some African evangelist to preach the gospel to fellow Africans which made Christianity easily accepted by the Africans e.g. Apollo Kivebulaya was sent to spread the gospel in Toro.
- Missionaries built roads and railway line that linked their mission station and this made their movement possible hence spreading the gospel.
- They introduced and developed cash crop growing crops like cotton and coffee which made African to join the church.
- They requested funds from their home government which boosted their missionary work in East Africa. E.g. they used such money to help the needy which attracted them to Christianity.
- They provided employment opportunities to some Africans which also convinced them to join the church. E.g. Semei kakungulu was employed as an interpreter by the CMS which attracted other people to join Christianity.
- They also used force where people had resisted them in order to scare them to get converted to Christianity e.g. during religious wars I Uganda.
- The developed legitimate trade that involved exchange of goods and service and this replaced slave trade hence attracting many people to Christianity.
- Christianity called upon their home government the areas that they had converted e.g. the CMS called upon the British government to come and take over Uganda and Kenya which strengthened Christianity.

- They used to give out free gifts and unique items to the Africans hence winning their hearts e.g. in Uganda they gave out mirrors, beads, clothes etc which lead many Ugandans to accept the gospel.
- They provided western medical services to the Africans which also weakened their hearts and got converted. They put up health centres like Mulago and Mengo hospital which treated the sick hence convincing them to join Christianity.
- They provided western formal education to the African converts teaching them how to read and write which influenced other people to get converted.

QNS

1. **Discuss the method/ strategies applied by the missionaries to spread the church in East Africa. (25 marks)**
2. **Examine how the missionaries coped up with the challenges they faced in East Africa. (25 marks)**
3. **Account for the missionary success while in East Africa. (25 marks)**

THE EARLY MISSIONARY FATHERS

DR JOHANN LUDWIG KRAPF AND HIS ROLE IN THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Dr Johann Ludwig Krapf was the first European missionary to volunteer to work to East Africa especially at the coast where they were very many problems.

He was a Germany which worked with the CMS and he amerced in Zanzibar in 1844.

Krapf contributed the following towards the spread of Christianity in East Africa.

- He opened a way for the coming of other missionaries in East Africa with whom he spread Christianity e.g. he attracted Rebmann to come and spread the gospel with him.
- He established the first mission station in East Africa at Rabai Mpya which served as a centre of evangelism.
- He also established the first mission school at Rabai Mpya where many African were taught how to read and write and were taught bible study.
- Krapf translated the New Testament into Kiswahili hence contributing the easy spread and understanding of Christianity.
- He contributed to the linguistic study through teaching Africans English as well as himself learning most of the languages with Africans in the interior of East Africa. In this, he translated the English dictionary into Kiswahili hence making communication easy.

- He engaged in the preaching of the gospel to some African who responded by getting converted and abandoning their pagans life
- He carried out missionary journeys to several African communities such as the Gala, Nandi etc and these hostile people ended up joining Christianity.
- He condemned slave trade and slavery just like Dr. David Livingstone; this also helped to attract many Africans into Christianity.
- He established the first home of ex-slaves in East Africa at Rabai-Mpya which enabled him to preach and convert these former slaves to Christianity
- He trained some Africans into church leadership as many of them graduated as catechists, priests who continued preaching the gospel to fellow Africans
- He provided charity services like treating the sick Africans from tropical diseases for example malaria and small pox hence attracting many of them to Christianity.
- Krapf transformed some of the coastal areas into centre of evangelism hence attracting other missionary groups into Africa e.g. Rabai-Mpya turned into the headquarters of the missionaries.
- He established a close relationship with the coastal Arabs e.g. Seyyid said which created a peaceful environment for the Christian missionaries leading to the spread of the gospel.
- Krapf established a calm and close relationship with some African societies like the Gala which opened up East Africa to Christian missionary activities.
- In conclusion , Krapf was all in all. He worked as a teacher, preacher and missionary who did his work responding to the great commission of Jesus Christ.

PROBLEMS FACED BY KRAPF IN HIS MINISTRY

- In 1854, Krapf had a problem of poor health brought by poor climatic conditions which made him to leave Africa and go back to Europe for treatment
- He was also resisted by some Africa communities for example Akamba people in Kenya who even planned to kill him but he learnt of it and he escaped.
- Some merciless people stole his belongings and facilities like food and medicine. This also happened in Akamba land leaving him in trouble and in the mercy of God.
- His ascetic gospel that he preached was a problem i.e. he preached a gospel of self denial and leaving all worldly enjoyment which made it hard for him to win followers.
- In the early days of his life, krapf was greatly puzzled by the untimely death of his wife which always put him in fear and worries.
- Krapf also lost his fellow missionaries in East Africa e.g. Johann Wagner who died at Rabai-Mpya reduced man power and put down Krapf's morale.

- Krapf reached East Africa when slave trade was so much and this denied him security and appropriate time to spread the gospel.
- He faced a problem of language barrier since he never knew African languages at the beginning. He therefore had to learn. African languages which took him a lot of time that would have used to spread the gospel.
- He found it hard to penetrate the interior of E.A because of the thick forest, wild animals and valleys. These made him concentrated in a few areas leaving out other areas.
- He had a challenge of poor means of transport and communication in E.A at that time which hindered his movements hence hindering the spread of Christianity.
- He found it hard to preach the gospel to the strong African traditional believers. This is because they were deeply rooted in their traditional beliefs and krapf could not change them e.g. Nandi and Masai.
- The long missionary journeys in East Africa also proved to be challenge to him because they were very tiresome.
- The unfamiliar climatic conditions in E.A characterized by too much rain fall and too much sunshine reduced the speed at which Krapf was spreading the gospel.
- He faced enmity from some traditional leaders who had been taken up by slave trade and converting them to Christianity was very hard e.g. Tip tip and Mirambo.
- Krapf encountered shortage of funds and basic necessities like medicine and food to take care of the ex-slaves at Rabai Mpya.
- He encountered geographical barriers such as valleys, mountains, thick forests etc in his attempt to penetrate into the interior to preach the gospel.

1. Discuss the contribution Dr. Johann Krapf in his church mission of E.A. (13 marks)

2. What challenges did he encounter in spreading the church in E.A. (12 marks)

JOHANESS REBMAN

Rebmann was also a Germany missionary and an explorer born in 1826 was among the first Europeans to enter E.A from the Indian Ocean coast.

His work is expected to have led to the coming of the other Europeans like David Livingstone, Richard Burton and John Hamming Speke.

Rebmann lost most of his eye sight and after entering into a brief marriage, he died of pneumonia in 1876.

Right from childhood, he aspired to be a preacher and when he grew up he chose to be a missionary and he was trained at Basel.

Rebmann travelled into E.A in 1846 and started working in Kenya.

While in Kenya he made a lot of exploration works and he is credited for having found mountain Kilimanjaro in 1848.

He found a lot of problems in convincing the chiefs in Kenya to allow him to speak to the people.

While in East Africa Rebmann kept a dairy from 1848 until the time for his death in this dairy, he wrote how his trust in Christ kept him stable in Africa where very few Europeans had come.

He stayed in Africa for around 30 years and he had a policy that in order to change African people much patience was needed.

Rebmann visited various places in Africa including the African great lakes and mountains.

During his stay in Africa, he learnt several languages of African societies and even wrote a dictionary in Kiswahili language.

Rebmann having lost his eye sight for unknown reasons, he went back to Europe in 1875. He went back to German for the first time in 29 years after being convinced to do so by his fellow missionaries.

In October 1876, Rebmann died of pneumonia. He was buried and on his tomb stone they wrote words like “saved in Jesus arms”.

Rebmann’s work in Africa both as a missionary and an explorer made other missionaries to do what he did.

ACTIVITIES OF REBMAN IN EAST AFRICA

- Rebmann was a Christian teacher who taught the Kenyan children religion.
- He conducted a number of missionary journeys to different areas in Africa spreading the gospel.
- He was an explorer who explored and exposed the interior of East Africa to other missionaries in Europe
- Through his exploration works that he made a number of discoveries which attracted other missionaries to come to East Africa.
- Rebmann worked and supported Krapf in evangelization in East Africa.
- He also helped in the translation of the Bible from the English version to the Kiswahili language.
- Rebmann further wrote a dictionary in Kiswahili which helped in supporting and promoting linguist study in East Africa.
- He was a friendly missionary easily related with Africans hence creating friendship and brother hood among them.
- As a missionary, he condemned and fought against slave trade which was so rampant in East Africa.
- He further preached against many backward cultural practices like human scarifies hence playing a role in the modernization of Africa.
- Rebmann did a great work of rehabilitating/ looking after ex-slaves at Rabai-mpya and Frère town.

- He worked hand in hand with the Bombay Africans to spread the gospel in East Africa.
- Rebmann learnt many African languages which helped him a lot to talk to many Africans hence enabling him to convert them.

NB The problems Rebmann faced are the same problems that Krapf faced in East Africa.

1. Analyze the career and achievements of Rebmann in spreading Christianity in East Africa.

MISSIONARIES AND SLAVE TRADE IN EAST AFRICA.

- Slave trade was the trade that involved the exchange or selling of people as commodities.
- It was carried out between some African leaders and the coastal people dealing with foreigners like Europeans, Americans and Arabs.
- The coming of the missionaries in East Africa called with this in human trade. They therefore put pressure on the mother countries to stop buying slaves from East Africa as soon as possible.

PROBLEMS CAUSED BY SLAVE TRADE TO THE AFRICANS

- A number of Africans lost their lives because of slave trade raiding that at times involved shooting at the escaping Africans
- There was destruction of property such as home states, houses hold property and burning of gardens which left many Africans in misery.
- It led to the displacement of the Africans from their native homes as soon as they ran away into hiding places for fear of being captured by slave raiders.
- East Africans also experienced a decline in population as many people lost their lives and others taken away as slaves.
- African labour was greatly exploited on the farms of the coastal farmers such as clove plantations, sugar cane and coconuts. In this case they were over worked and yet they were not paid.
- African women were sexually abused by the Arabs during slave trade. The Arabs could buy them for sexual satisfaction and used them to buy others.
- Hatred and anger developed among different communities because of consistent raids on each other. This promoted disunity among East African communities.
- There was family breakdown due to the fact that some family members were taken into slavery and others abandoned for fear of being captured.
- There was insecurity in the interior of East Africa as different communities raided each other in search for slaves
- The people of the interior suffered from famine a partly because the able bodied young men and women were taken away into slavery hence no food production.

- Slave trade undermined the African dignity because human beings were reduced from community by buying and selling.
- There was also decline in African culture as some of the Africans were disrupted from practicing their traditional religions because of insecurity.
- It also made some Africans to practice intermarriage which was against their norms.
- Slave trade also led to the exploitation of African natural resources especially minerals which were exploited by slave trade dealers.
- African art and craft industry declined as slave trade dealers imported finished goods into East Africa e.g. beads, clothes, mirrors etc. Many Africans started using those goods than their locally made goods like bark cloth.
- Some African leaders lost their powers and authority due to slaves trade e.g. the Nyamwezi chiefs were raided by Mirambo hence bringing them under his personal control and leadership.
- Slave trade partly contributed to the colonization of African by the British, this is because the British came in the name of abolishing slave trade but they ended up colonizing Uganda, Kenya and Tanzania for their own economic interests.
- Very many people were captured and faced hard life as they were always crying on their way to the coast due to the rains they were wiped and sometimes they were chinned whether healthy or un healthy.
- Those captured as slaves were loaded with heavy trade items on their heads as they were walking to the coast which made them suffer the more.
- Slave trade led to the emergency of many orphans ever it AID a major threat. Orphans suffered as they lacked elders to care of their well being because the death of their parents during slave raids.
- Slave raiding disorganized the long distance trade because it hindered the importation of high quality goods for African to use due to the insecurity.
- Slave trade exposed the enslaved Africans to unfair hard labour yet they were poorly paid and sometimes were not paid at all.

Qn. Discuss the challenges brought by slave trade towards the people of East Africa.

PROBLEMS FACED BY THE EX-SLAVERS IN EAST AFRICA.

Ex-slaves were those who were freed/ set free from slavery. They are also called free slaves after being set free, they experienced the following problems:

- Some lacked clear geographical knowledge and understand of their native homes and there4 many of them got lost on their way back home.

- They suffered from loneliness and lack of company which stressed their lives. This is because slave trade had distanced them from their families.
- They lacked medical care due to scarcity of medical services yet many of them were frequently attacked by tropical diseases.
- The adult ex-slaves suffered from sexual starvation because they lacked company of their sexual partners.
- The ex-slaves found it had to find and acquire land for settlement and begin a new life. This is because they feared to go back to their homes to avoid being recaptured.
- They suffered from language barrier which led to poor communication among the coastal people.
- They lacked a source of lively hood since they had no serious economic activities from where they could earn a living.
- Those who decided to go back home In the interior of East Africa had to endure moving long distance
- They suffered from psychological torture because they had been exposed to hard times of life e.g. rape which made their lives difficult.
- Some ex-slaves were kept with a feeling that they were not yet free and there4, they equally lived as if they were still under slavery.
- They constantly lived in a worrying state which made them uncomfortable and most of them lost their lives shortly after escaping from slavery.
- Some ex-slaves were still too young to establish independent home and start for themselves new families.
- They considered themselves as social misfits /out casts in the society because of the humiliations they went through like being striped necked.
- They were demoralized and lost hope in life. Therefore many of them retired from normal, social and economic activities because they saw no bright future ahead of them.
- They lost social contacts with their own family members and relatives which also left them psychologically traumatized.

THE RESETTLEMENT AND REHABILITATION OF THE EX-SLAVES

- The activity of the settling of the ex-slaves was first done by CMS as early as 1855 in rehabilitation centre built at Saharanpur near Bombay in India.
- As time went on, the CMS started another centre in Mauritius and the Holy Ghost fathers started the rehabilitation centre on the Island of reunion on the Indian Ocean.
- In these centre, they kept the ex-slaves who were rescued by the British Navy which was patrolling the Indian Ocean.
- In East Africa and at the coast, the rehabilitation of the ex-slaves started in the early years of 1860s when different missionary groups started coming

- The Catholics put up the first major rehabilitation centre in 1868 which scared the British because they thought it was the barracks.
- The Holy Ghost fathers started the building work set up a hospital for whites, a clinic for the blacks and the school for the children bought in slave markets.
- By 1866, around 110 orphans were being educated by the missionaries in their rehabilitation centre and all had been bought from slave markets
- The university mission in central Africa started the work of rehabilitating the ex-slaves in 1884 in Zanzibar under Bishop Tozer.
- Tozer trained the ex-slaves in catechism and others were taught trade in order to prepare them for independent life.

REASONS FOR THE ESTABLISHMENT OF REHABILITATION CENTRES BY THE MISSIONARIES

- The need to join Britain in the struggle against slave trade and slavery in East Africa led to the missionary putting up of the ex-slave camps.
- Need to find a place where the freed slaves could be resettled since most of them had no clear destination after being freed.
- The need to have the ex-slaves rehabilitated more possible in the camps where they would be counseled, guided, fed, nursed, clothes and prepared for the future.
- Need by the missionaries to develop legitimate trade to replace slave trade by Agricultural development.
- The desire to spread Christianity in East Africa led to the establishment of the camps in order to teach Christianity to the ex-slaves.
- Missionary desire to bring the converted Africans in a Christian life so as to study the Bible and conduct Catechism.
- The need to hide the imperial interests of the whites and present themselves as humanitarians so as to be accepted by the Africans.
- Missionary desire to out complete Islam in East Africa led to the establishment of the Camps so as to fight Islam.
- The camps were also meant to solve the man power problem the Missionaries faced. ie they wanted to get labour on their farms by using the ex-slaves.
- There was also the economic motive of exploiting labour through agricultural raw materials produced by the ex-slaves and take them to the European manufacturing industries.

- There was also need to have ready market for the manufactured goods produced in Europe hence having the ex-slaves in the camps.
- They were established for the purposes of easily spreading western civilization through offering western education to the settled ex-slaves.
- The political imperial motive of colonizing African minds so as to accept anything European including Colonialism.
- The activities of the Catholics in Zanzibar and Bagamoyo inspired other Missionary societies to establish the ex-slaves camps.
- Competition for converts among different denominations also explains why each missionary society tried to put up the ex-slaves camps.

SERVICES RENDERED TO THE EX-SLAVES AT BAGAMOYO CAMP

At Bagamoyo rehabilitation camp, a number of services were offered to the freed slaves as explained below.

- The ex-slaves who had no where to stay were resettled in this camp and found a new home under the central of the whites.
- They were also provided with food which saved them from hunger starvation and possible death.
- The ex-slaves were counseled and their minds were filled with hope of another life after slavery.
- They were provided with decent accommodation which saved them from sleeping in bushes where they could easily be captured.
- The ex-slaves were taught Christianity and this made them believe in Jesus as their personal lord and savior.
- Ex-slaves were meant to adopt a life of prayer in Bagamoyo camp hence bringing spiritual light in lives of the ex-slaves. E.g. they spent an hour in prayer, bible study and catechism every day.
- The ex-slaves were dressed and this brought joy and happiness in the lives of these miserable Africans.
- Medical services were also offered to them using western medicine in case of diseases like malaria which was a big threat in the camp.
- Some ex-slaves were given academic education hence preparing them for the future e.g. they were taught how to read and write and some of them became priests, catechists and evangelists.
- Freed slaves were also trained to work in gardens and this was mainly done on the mission farms. This gave a chance to ex-slaves to learn agricultural skills.
- The ex-slaves who were orphans were given new parents who were whites and these looked after them in the more natural and parental way.
- There was a group of ex-slaves which was trained practical skills in carpentry, brick making and building. This equipped them with life skills for future survival.

- At Bagamoyo camp, the freed slaves were also allowed to interact freely with one another for an hour every day which helped them to develop friendship and love among themselves.
- They were made to abandon their backward African practices and beliefs and entered into a community of Christians which set them free.
- Those who reached the marriage age were married off in a Christian monogamy marriage practice and they were settled in Christian villages which were under a missionary to help them stay in love and companionship.
- Bagamoyo rehabilitation centre also offered land to a grown up ex-slaves. They there⁴ grew food on this land which enabled them live a happy life.
- In general, Bagamoyo rehabilitation centre was a model centre that set a good example and led to the setting up of other centres like Frere town resettlement centre by the CMS.

Qn. Examine the services offered to the freed slaves in the resettlement camps set up by missionaries.

PROBLEMS FACED BY CATHOLICS AT BAGAMOYO CAMP

- They had a problem of land with the Wazamani people who claimed ownership of the area and started planting crops on it. The church had to first comfort them to go away.
- It became too expensive for the church to maintain the ex-slaves in this centre. It is reported that five (5) pounds were needed to pay for the training of each ex-slave to make himself supportive.
- During 1870s, the catholic missionaries had a problem on severe financial shortage due to the Franco-Prussian war in which France was defeated and lost her areas of Alsace and Lorraine which had minerals.
- Diseases especially malaria and dysentery also threatened Bagamoyo camp. By 1877 twelve missionaries had died at Bagamoyo camp.
- Insecurity was another challenge to the missionaries at Bagamoyo. This was mainly caused by Arab activities against missionaries who were fighting against slave trade.
- Missionary work at Bagamoyo was later interfered by the desire for material wealth among the ex-slaves which limited their attention and commitment to God.
- There was shortage of man power to carry out the activities of the camp. Many whites didn't want to work in Africa and a few who came were killed by diseases which caused labor scarcity.
- The Catholics were facing the problem of language barrier with ex-slaves. This is because they were all serfs of ex-slaves whom the missionaries could not communicate with.
- Some ex-slaves become immoral and indisciplined at Bagamoyo camp and it became a problem for the catholic missionaries to restore morals among ex-slaves.

- Many ex-slaves were deeply rooted into their traditional cultures and it was hard for the missionaries to convert some people to Christianity.

SUCCESS ATTAINED BY MISSIONARIES IN THE CAMPS

- To enlarge extent, the Missionaries were successful in the evangelization of the ex-slaves in the camps as shown below.
- As a result of ex-slaves rehabilitation centres, there emerged Christian villages e.g. at Morogoro, Mbonda and Kondora.
- There was emergence of a life of prayer everyday e.g. at Bagamoyo, an hour of prayer was compulsory.
- Christian worship was developed among the ex-slaves in the rehabilitation centre.
- There developed a strong belief in Jesus Christ as the Lord among the ex-slaves in the camps.
- African ex-slaves adopted Christian Baptism abandoning the African initiation rite of circumcision.
- The ex-slaves also adopted the Christian Marriage system of Monogamy as opposed to African marriage system of polygamy.
- The Africans in the camps took up monotheism and abandoned polytheism hence turned to the worship of one supreme creator God.
- Some Africans became church leaders after undergoing seminary education hence a success.
- Ex-slaves developed a life of Bible study and interpretation hence living a real Christian holy life.
- Some ex-slave Christians developed a life of self-sacrifice and denouncing of materialism which could lead to sin, jealousy and hatred hence a success.
- Some ex-slaves started trading with other neighboring people which also served as a link in spreading the church.
- Africans in the camps later on started visiting the churches for prayer and thanks giving to God.

WEAKNESS OF THE REHABILITATION CENTRES IN EAST AFRICA

- Africans in the camps were sometimes mistreated basing on race through under feeding them.
- The ex-slaves were also exploited in terms of labour on the mission farms that produced cash crops for export that they never benefited from.
- Missionaries used the ex-slave camps to divide the Africans basing on race and Christian denominations.
- Rehabilitation centres were further used as centres of eroding and diluting African culture in favour of European culture.
- The ex-slaves were heavily punished on simple mistakes in the camps. eg they were imprisoned and whipped which made them feel as if they were still under slavery.
- In addition, the ex-slaves were over worked on the farms of the Missionaries which annoyed them and started conflicting with the Missionaries.

- Life in the camps was so strict and tight which made the ex-slaves feel as if they were still slaves.
- The ex-slaves in the camps were used as markets for the European produced goods and services like medicine, books etc. hence taking away the little money Africans had.
- The rehabilitation centres were too congested with many ex-slaves which led to poor hygiene and outbreak of diseases especially dysentery that killed some of them.
- Missionaries used the camps to spread European imperialism and influence the Africans accepting anything European including colonialism.
- The ex-slaves in the camps were also used to produce raw materials for European industries which developed Europe and drained Africa.

HOW THE REHABILITATION CENTRES LED TO THE SPREAD OF CHRISTIANITY

- The Missionaries did whatever they could to ensure that the ex-slaves in the camps turned to Christianity as shown below;
- Missionaries put Christian believers to administer the camps and these ensured that Christian principles and doctrines were imparted into the ex-slaves.
- Since the centres were put up on catholic and Protestants foundation, the ex-slaves were able to live a Christian Lifestyle hence the spread of Christianity.
- Churches for worship were built in the camps where the ex-slaves were supposed to go and attend church services.
- People in the camps were by law required to be baptized in Christianity as a requirement to fit in the Camps.
- Christian schools and seminaries were built in the camps to train African Catechists, priests and sisters out of the freed slaves.
- The ex-slaves had to first accept Jesus Christ as the Messiah in order to receive Missionary educational, health and Charity services.
- Freed slaves in the camps were also required to go for prayer every day hence leading to the spread of Christianity.
- Bible study lessons were a must among the ex-slaves and this equipped them with Bible Knowledge.
- Christians were given land and houses a few meters away from the camps, the ex-slaves were to stay in Christian Villages that were created hence spreading Christianity among the inmates.
- Freed slaves in the camps were supposed to practice the Christian marriage system of monogamy based on Love and Companionship thus spreading Christianity.
- Some ex-slaves were made church leaders and this encouraged them to spread the gospel to fellow Africans in the Camps thus spreading Christianity.

HOW MORALS WERE IMPARTED INTO THE EX-SLAVES IN THE CAMPS

- The ex-slaves underwent bible study lessons which equipped them with Christian values and morals.
- They were converted to Christianity and called upon to live according to Christian norms hence acquiring Christian morals.
- The mature ex-slaves were influenced to get married in order to avoid temptation of sexual immorality.
- They were subjected to moral lessons and instructions in the camp which reminded them of their moral obligation all the time.
- The missionaries gave punishments to the ex-slaves who went against Christian morals thus enforcing morals into them.
- The ex-slaves were also kept busy most of their time in the gardens and in technical schools hence avoiding idleness in the camps
- The missionaries sometimes ex-communicated/chased the ex-slaves who had bad behaviours in the camps which scared others from having unacceptable immoral behaviors.
- Missionaries encouraged daily prayers which constantly renewed the faith of the ex-slaves making them live moral lives.
- The freed slaves were encouraged to repent in case of any crime committed which renewed their faith and made them live morally upright.
- The ex-slaves were provided with employment opportunities that provided them with money for survival hence reducing temptations of stealing thus living morally.
- They encouraged them to establish their homes outside the camps which reduced on the congestion in the camps leading to easy management and good morals.
- The younger ex-slaves were given forecaster parents who supported them morally, socially, financially and psychologically hence living moral lives.

How morals/discipline was maintained among the ex-slaves in the rehabilitation centers?

HOW SLAVE TRADE CONTRIBUTED TO THE SPREAD OF CHRISTIANITY IN EAST AFRICA.

- Slave trade led to the coming of many missionary societies into East Africa to fight against it and in the process, they spread Christianity.
- It also provided room for the missionaries to buy slaves from the slave markets whom they converted into Christianity.
- The missionaries condemned slave trade and called it evil and ungodly which made Africans to love them and get converted to Christianity they were spreading.

- Slave trade made missionaries to set up rehabilitation centers for the freed slaves who were also converted to Christianity.
- The trade made many Africans at the coast to run to the mission stations put up by missionaries for protection from where they were easily converted to Christianity.
- The trade made many Africans helpless, hopeless, and frustrated. This made them turn to Christianity with hope that their suffering and misery could come to an end.
- The trade somehow cleared the interior of East Africa of dangerous wild animals like lions and leopards because Ivory was highly demanded in this trade. This gave security to the missionaries to spread the gospel.
- Slave trade led to the development of trade routes coming in to the interior of East Africa. These routes were later used by the missionaries to enter into East Africa to spread the gospel.
- The trade led to the emergence of African church leaders commonly known as Bombay Africans who spread Christianity to fellow Africans winning very many of them.
- It enabled the missionaries to get financial support from their home government to help them in fighting it but also used that money to spread the gospel.
- The trade made the British to sign anti Dutch slave trade treaties with the sultan of Zanzibar Said Seyyid which provided the conducive atmosphere for the spreading of Christianity.
- The abolition of slave trade involved putting up good transport and communication networks like roads, railways. These were later used by the missionaries to move to different areas spreading the gospel.
- The abolition of slave trade came with the European colonialism of East Africa when colonialists took over; they provided freedom and security to the missionaries to spread Christianity.
- The abolition of slave trade led to the development of legitimate trade, which attracted many Africans to join the missionaries in order to take part in cash crops production and to earn a living.
- The trade made the Arabs to concentrate on the trading activities other than spreading Islam which gave a chance to the missionaries to spread Christianity easier.
- Due to slave trade, Africans hated the Arabs and their Islam because of enslaving them. This made them to join Christianity because the missionaries were taking good care of them.

How did slave trade contribute to the expansion of the church in East Africa?

HOW SLAVE TRADE LIMITED THE SPREADING OF CHRISTIANITY

- The trade brought insecurity to the missionaries because of the raiding some things that limited missionary effort of spreading Christianity.
- Slave trade raiders could sometimes steal missionary facilities which were need in spreading the gospel hence limiting the work.

- Slave trade brought missionaries into conflicts with the Arabs and African slave dealers hence creating a poor working environment for the spreading of Christianity.
- The trade made missionary work very expensive because a lot of money was needed to replace the stolen facilities which money would have been used to preach the gospel.
- Slave trade made some African leaders who enjoyed it to stop the missionaries from going to their areas to spread the gospel because they feared that the missionary would decampaign the trade
- Slave trade made it impossible for the Africans in the interior to live a settled life which made it hard to the missionaries to spread the gospel to those unsettled people.
- Slave trade caused a materialistic life style among many Africans who benefited from it. This made it hard for many Africans to turn to Christianity which advocated for self denial.
- Slave trade led to the development of Islam in East Africa because people turned to Islam in order to avoid being taken as slaves. Therefore it was hard for people to turn to Christianity fearing that they will be enslaved.

Qn. How did slave trade hinder the spread of Christianity in East Africa?

Assess the contributions of slave trade towards the spreading of Christianity in East Africa. (Both positive and negative)

THE RISE OF BOMBAY AFRICANS

Bombay is the third (3rd) most respected city in India after NewDelhi and Calcutta.

Bombay Africans were Africans ex-slaves who were rescued by the British anti-slave patrol ship on the Indian Ocean and they were taken to sharanpur near Bombay for rehabilitation.

During their stay in India, they were converted to Protestantism and were trained in different schools, trade and theology.

Some of the Bombay African who returned to African included William Jones, David George, Ishmael Semler etc.

They mainly worked among the freed states, Frere town and those who came back also worked with Rebmman at Rabai -mpya.

PROMINENT BOMBAY AFRICANS WILLIAM JONES

- ✓ William Jones was the most prominent Bombay African who worked at Rabai Mpya with Rebmman for some good time.
- ✓ In 1880, he was sent to Taita to help in doing missionary work among fellow Africans.
- ✓ In 1885, Bishop Hannington ordained him as a deacon at Rabai Mpya
- ✓ After his ordination, he was told to accompany Bishop Hanginton to Uganda

- ✓ Unfortunately, Bishop Hannington was arrested and imprisoned in Busoga for four days and then killed on orders of Mwanga before he reached Buganda kingdom.
- ✓ William Jones escaped and went back to Rabai mpya and told them of the Bishops murder in Busoga.
- ✓ He then became a pastor at Rabai Mpya and ministered to fellow Africans
- ✓ He is remembered for his accommodating spirit of the slaves who were escaping from their slave masters to Rabai
- ✓ BY 1888, Jones had resettled around 1000 ex-slaves at Rabai Mpya.
- ✓ In 1896, William Jones was ordained the arch deacon of Rabai.

ROLES PLAYED BY BOMBAY AFRICANS IN THE SPREAD OF CHRISTIANITY IN EAST AFRICA

Bombay Africans led to the spread of the church both at the coast and in the interior of East Africa as shown below

- They preached Christianity among fellow Africans at Rabai Mpya and Frere town hence converting many pagans to Christianity.
- They carried out missionary journeys into the interior of East Africa which also promoted wider coverage of Christianity in different centers
- They engaged the ex-slaves in a Christian life style of repentance, prayers, monogamy and baptism which also promoted Christianity in East Africa.
- Bombay Africans were easily accepted and listened to by fellow Africans hence easy understanding of the gospel message.
- They worked with the missionaries to translate the gospel into some local languages like Kiswahili, Luo and luganda which were easily understood by the Africans.
- Bombay Africans knew some local languages like Luo, Kiswahili, Luganda etc which they used in spreading the gospel to fellow Africans where the missionaries had experienced problems. They also knew some local places in the interior of East Africa where they easily reached out and proclaimed the good news.
- Bombay Africans condemned slave trade and slavery whose torture they had faced. This made them get a lot of support from fellow Africans who later got converted to Christianity.
- They boosted the missionary man power in East Africa that was not enough hence increasing the speed at which the gospel was spread.
- They guided the missionaries in the interior of East Africa in the spread of Christianity e.g. Bishop Hannington was led by William Jones to Uganda.
- They provided charity services to the needy Africans especially the freed slaves at Rabai Mpya.

- Some Bombay Africans served as church leaders. E.g. William Jones served as a church leader at Rabai Mpya
- Being employed and paid by the missionaries, Bombay Africans were admired by the Africans who also got converted to Christianity hoping to enjoy like the Bombay Africans.
- They established some churches and mission centres in the interior of East Africa such as the sagula mission station which acted as the evangelical centre.
- They played the role of the mediators between Africans and Europeans which made missionaries to be accepted by Africans. E.g. William Jones introduced William prince of the C.M.S to the Taita people who had previously rejected him.
- They worked hand in hand with the missionaries complementing one another in the spread of the gospel. E.g. David George closely worked with Rebmann at Rabai Mpya.
- Bombay Africans knew the Africans likes and dislikes which made them plan accordingly to convert them to Christianity. Jones knew the Taita people which enabled him to penetrate them with the gospel with out much resistance.
- They encouraged the formation of Christianity education centre and they are credited to have been the fore runners of St. Paul's theological college at Limuru.
- Bombay Africans opposed and condemned the missionary harsh treatment of the Africans in the camps which improved the African welfare and attracted many Africans to join Christianity.
- Bombay Africans had respect for some African cultural practices like circumcision among the kikuyu which made some Africans confident of joining the church.
- In conclusion, Bombay Africans did a lot as far as spreading the church was concerned. That's why William Prince of the CMS commented that they were spiritually minded, faithful, and confident and had respect for the native Christianity.

Qn. Analyze the efforts/ contributions/ roles played by the Bombay Africans in the spread of the church in East Africa. (25 marks)

PROBLEMS FACED BY BOMBAY AFRICANS

- Just as the missionaries, Bombay Africans also faced hostility from slave raiders at the coast and in the interior of East Africa which made their work difficult.
- Language barrier also challenged many of them in spreading the good news to different tribes especially those who did not know the local languages.
- They faced a challenge of stiff competition from Islam which had already been established in East Africa.
- Some of them were mistaken to be European collaborators who wanted to colonize the East Africans.

- They suffered racial segregation from the missionaries as they were denied top leadership positions in the church because they were seen as inferior.
- Some African communities didn't welcome the Africans and so they became hostile to them and turned them into food e.g. the Nandi man eaters.
- They encountered geographical barriers in their work characterized by rivers, mountains and forests which were very hard to penetrate so as to spread good news.
- Some of them suffered from tropical diseases like malaria, smallpox etc which frustrated their work of spreading Christianity.
- They were faced with conservative African cultural beliefs which made many Africans not to get converted to Christianity especially the Nandi.
- They faced a problem of inadequate facilitation to do their work effectively. E.g. they were not well paid in terms of money by missionaries at sometimes missionaries delayed to supply them with food.
- Bombay Africans were very few in number and therefore were over worked and suffered from fatigue and this affected their progress.
- They were always unhappy due to the missionary harsh and hostile treatment of Africans in the camps especially in the Frere town which caused conflicts between them and missionaries.
- Bombay Africans were highly frustrated by the poor rewards or remunerations given to them by missionaries given the too much work they were doing.
- Missionaries didn't trust the Bombay Africans in that those in positions of responsibility were closely monitored which annoyed the Bombay Africans and they reduced their spirit of serving the church.
- Missionaries and Bombay Africans always conflicted over African culture i.e. Bombay Africans supported some practices like circumcision which the missionaries opposed which affected the church negatively.

HOSTILE RELATIONSHIP BETWEEN BOMBAY AFRICANS AND THE MISSIONARIES

At first, the relationship between the Bombay Africans and the missionaries was so smooth in the proclaiming of the good news.

However from 1870s and on, the relationship between the two groups started to get bitter and it deteriorated to the extent that they completely fell apart.

CAUSES OF THE POOR RELATIONSHIP BETWEEN THE TWO GROUPS

- The denial of Bombay Africans leadership opportunities in the church and Frere town something that was condemned by William.
- Bombay Africans were subjected to too much work by the missionaries which exhausted them and started disobeying the missionaries.

- The missionaries used to take themselves as superior and considered the Bombay Africans as inferior which also caused the bitter relationship.
- The missionaries always treated the Bombay Africans as children whom they had helped to raise up which also annoyed the Africans
- Missionaries mistrusted the Bombay Africans whom they gave position of responsibility in the church i.e. they strictly supervised them which demoralized the Bombay Africans.
- Bombay Africans were never happy with the missionary hostile treatment of Africans at Frere town i.e. they always caned, imprisoned and given little food as punishments to the crimes committed.
- Some Bombay Africans were frustrated by the poor payments they were given yet they were doing a lot of work. They looked at it as a sign of no appreciation to the great services they offered.
- The two groups also conflicted over some African cultures especially circumcision among the kikuyu and Nandi i.e. the missionaries opposed it yet Bombay Africans supported it hence the disagreement.
- The discriminatory tendencies of missionaries towards Africans non converts made some Bombay Africans uncomfortable with the missionary journeys also led to the poor relationship between the two groups.
- The influence of Bishop Hannington at the coast who saw how the services of the Bombay Africans were under looked and discredited by the missionaries caused the bitter relationship.
- Suspicion, mistrust and discomfort between the two groups also caused the conflicts that led to the division of the two groups.
- The departure of Sir Bartle Frere the only understanding European who highly appreciated and respected the services of Bombay Africans led to increased conflicts between missionaries and Bombay Africans.
- The untidy death of Bishop Hannington in 1885 in Busoga who was being escorted by a Bombay African called William Jones who wasn't killed caused suspicion between the two groups.
- The missionaries at Frere town over worked the African ex-slaves which the Bombay Africans interpreted as racial segregation causing the poor relationships.
- The Bombay Africans felt cheated due to the missionary refusal to leave the coastal mission centers to also go to the interior to preach i.e. they always made the Bombay Africans to go to the interior and remote areas.
- Missionaries disregarded almost all African norms and values for example Africans were meant to lose their cultural norms and only adopt European Christian norms.

**Qn. Account for the bitter relationship between the missionaries and the Bombay Africans
Justify the existence of the conflicts between the missionaries and the Bombay Africans.**

EFFORTS MADE TO UNITE BACK THE TWO GROUPS

- The existence of such poor relations between missionaries and Bombay Africans greatly affected the expansion of the church.
- The missionaries therefore feared to shame the church and therefore started working out ways of harmonizing the two groups in order to enhance spreading of the gospel.
- The following are the efforts/ steps taken to unite back Bombay Africans with the Christian missionaries.
- Sir Bartle Frere came up and appreciated as well as respected the services of the Bombay Africans and called upon his fellow missionaries to respect the Bombay Africans.
- William Prince of the CMS also condemned his fellow missionaries for not putting Bombay Africans in responsible offices and positions in the church.
- William Prince further condemned racial discrimination that the white missionaries practiced through under looking Africans as inferior.
- Attempts were made to give Bombay Africans important positions in the church e.g. William Jones was made a pastor at Rabai and arch deacon in 1896 hence bring back the lost relationship.
- Africans were now trained as catechists and the African priests were given freedom to establish churches and run them according to the principles of the mission church.
- Missionaries started Africanizing the church by accepting some African cultures like baptizing Africans with African names and even circumcision later.
- Missionaries also started offering literacy and practical education to the Africans hence preparing them to the life ahead and this made Bombay Africans very happy.
- Missionaries further increased on the charity works to the poor Africans i.e. they gave the frustrated Africans food, shelter, clothes and health facilities especially at Frere town which bridged the gap between them and the Bombay Africans.
- Missionaries put pressure on the colonial authorities to consider African interests like allowing Africans to have representatives to the legislative councils from 1923.
- Missionaries carried out efforts for ecumenism i.e. they tried to bring unity and co-operation in the church which restored the trust and confidence of masses to the church.
- The CMS appealed to other missionaries to come to East Africa to work with the Bombay Africans something that reduced the too much work load of the Bombay Africans.
- Missionaries encouraged peasant farming in order to improve on the income of the Africans and stop them from complaining for positions of the church e.g. K.Borup distributed seedling and fertilizers to Africans.
- Torture and heavy punishments to the indisciplined ex-slaves was replaced by guidance and counseling which impressed the Bombay Africans.

- There was an increase in the rate of facilitation to the Bombay Africans in terms of food which was being harvested from farms of the re-habilitation centers thus making Bombay Africans happy.
- Missionaries adopted a motivation spirit of thanking the Bombay Africans who had done great work, rather than despising their contributions.
- Some Bombay Africans were allowed to lead commercial campaigns like supervising farms and carrying out transactions from which they got some money.

CHRISTIANITY AND THE ESTABLISHMENT OF COLONIALISM IN EAST AFRICA

- The establishment of colonialism in East Africa took place in the 19th century and in the early years of the 20th century.
- However, before this period, some European groups had already been in the region but had no interest of controlling the Africans.
- The first group of Europeans to come to East Africa was that of the Portuguese who operated at the coast of East Africa between 1500-1700
- Explorers such as John spoke, Henry Morton Stanley and David Livingston had also been in East Africa for some time and they reported back the economic potentials of East Africa to their home government.
- The good reports of the explorers made European traders to come into East Africa to exploit its resources e.g. IBEACO formed by William Mackinnon and GEACO formed by Carl Peters.
- In the mean time, missionary groups also arrived in the region and it was not easy to identify them as colonialists because they presented themselves as evangelists.
- The truth is they were real colonialists who came to pave way for the colonization of East Africa hoping that colonialism will help them spread the gospel.

ROLE OF THE MISSIONARIES IN THE COLONISATION OF EAST AFRICA

- They softened the hearts and minds of the East Africans through their Christian teachings which made Africans to accept European colonialism e.g. they taught Africans to love their neighbours as they loved themselves which made them not to fight the colonialist.
- Some missionaries worked as explorers e.g. David Livingstone and Rebmann. These reported the East African mineral wealth to the British government forcing British to come and take over East Africa.
- Missionaries involved themselves in signing treaties which also eased the colonization of East Africa e.g. they involved in signing of the 1900 Buganda agreement which gave powers to the whites to control Buganda kingdom.
- Missionaries financed the activities of chartered companies which also facilitated colonialism e.g. IBEACO went bankrupt; it was financed by the CMS to continue with its work in Uganda hence facilitating colonialism.

- They involved themselves directly in the politics of East African society like in Buganda where they overthrew Kabaka Mwanga which made Buganda to lose her independence
- Christian missionaries directly worked together with chartered companies in spread of colonialism e.g. in Buganda the CMS worked with Captain Fredrick Lugard of IBEACo to take over Buganda region.
- The missionaries education produced to a number of African elite collaborators with the whites e.g. Apollo Kagwa and Semei Kakungulu spread colonialism in the whole of Uganda because of missionary education.
- Missionaries built roads and railways which were later used by the colonialists to transport colonial troops and administrators into East Africa.
- They put up health centers in form of dispensaries and hospitals in East Africa that reduced on the disease threats that had scared colonialists hence attracting them to come in East Africa
- The missionaries introduced cash crop economy by encouraging East Africans to grow cash crops which attracted colonization of Buganda kingdom
- Missionaries decompaigned African culture and praised the European culture which made many Africans to admire anything European including colonialism.
- Missionaries engaged in wars of colonial concept e.g. religious wars in Buganda that contributed to the colonization of Buganda kingdom.
- Christian missionaries provided the earliest sketch maps of East Africa that guided the colonial masters in their conquest and colonization of the East Africa interior.
- Missionaries invited their home government to come and colonize the area that they had Christianized. E.g. the CMS invited Britain to come and take over Buganda shortly after the religious wars.
- They divided the East Africans along Christian denominations i.e. into Catholics and Protestants making them too weak to fight against colonial rule.
- They reported the hostile and friendly communities of East Africa which made the colonialists come well prepared to fight the hostile tribes.
- Missionaries befriended East African leaders who easily accepted the colonialists when they came leading to colonialism e.g. the kabaka of Buganda welcomed the colonialists and gave them his chiefs to help them extend colonial rule.
- Missionaries abolished slave trade which made Africans love them and when the colonialists came they welcomed them thinking that they were as good as missionaries.
- Christian missionaries introduced legitimate trade which made many East African rich through selling their agricultural produces. This made them well come the colonialists thinking that they were as good as the missionaries.

- They civilized the East Africans through abolishing barbaric practices like human sacrifices, circumcision etc which made East Africa fall in love with all the whites including the colonialists hence the colonization of East Africa.

OTHER FACTORS:

- Good climate.
- Fertile soils that favoured plantation farming.
- Rise of Nationalism in Europe.
- The Berlin conference of 1884-1885.
- Discovery of minerals in South Africa.
- Industrial revolution in Europe made them to come for raw materials.
- Need to invest their excess capital.
- The desire to secure market their finished goods.
- The need to settle their excess population.
- Role played by the chartered companies. The strategic location.

Qn. Assess/discuss the contributions of missionaries in the colonization of East Africa in the 19th century (25 marks)

2. To what extent did the missionaries come to East Africa to spread European colonialism? (25 marks)

3. To what extent did the missionaries contribute to the colonization of East Africa? (25 marks)

HOW COLONIALISM AIDED CHRISTIANITY IN EAST AFRICA.

Having been helped by the missionaries to establish colonialism in East Africa, the colonial masters also started helping and facilitating the spread of Christianity as shown below.

- The colonial government also gave the missionaries freedom of most to any territory they wanted which made the preachers to preach the gospel to the whole of East Africa.
- Colonial authorities influenced their home governments to send money to the missionaries to spread the gospel so as to take over the areas they had Christianized.
- Colonialists agreed never to interfere negatively in the affairs and activities of the Christian missionaries which also enabled the missionaries to preach the gospel smoothly.
- The colonialists assisted the missionaries in the provision of health/ medical services to the East Africans. This attracted many East African into the church hence its expansion.
- Colonialists further assisted the missionaries in the provision of education to the people of East Africa. This also attracted many people to join Christianity.

- Colonialists also linked the missionaries to the local political and cultural leaders which paved way for the effective spreading of the gospel in such kingdom.
- The colonialists developed communication lines such as roads and railway lines which were used by the missionaries to penetrate into the interior of East Africa with the gospel.
- Due to colonialism, the Berlin conference was called and this led to peaceful missionary competition over converts which favored the spread of the church.
- Colonialists worked hand in hand with the missionaries to fight and stop slave trade and slavery. This brought peace hence leading to the spread of the gospel.
- The colonial authorities also worked hard to develop legitimate trade and this attracted many East Africans to join the missionaries and accepting the gospel.
- Colonialists also supported the missionaries in the development of cash crop agriculture among East Africans. This made blacks to accept the gospel that were being spread by the missionaries.
- Colonialists further fought and weakened the spread of Islam hence leaving Christianity as the only dominate religion.
- The colonial administrative centers were also used as missionary centers from where the missionaries based to reach out to other places e.g. Nairobi and Entebbe.

Qn. How did colonialism contribute /favour the spread of the church in East Africa. (13 marks)

HOW COLONIALISM CONFLICTED WITH CHRISTIANITY

Colonialism at times hindered the spread of Christianity in East Africa as explained below.

- The colonialists in East Africa only favored missionary groups from their home countries and neglected others e.g. in Uganda, the French Catholics working in rural areas were neglected by the British hence hindering their work.
- The freedom of movement given to the missionaries by the colonialists created unhealthy competition and clashes between the Catholics and the Protestants which spoil the image of church.
- Colonialists later criticized missionary services which hindered the spread of the church. E.g. they criticized missionary education calling it too theoretical which made some people not to join Christianity.
- Later on, colonialists took over education from the missionaries which made students from missionary schools to run into colonial schools hence reducing the number of church converts.
- The colonialists further started offering help health services to Africans which also made some African not to join Christianity since they could get treated by the colonialists.
- The colonialists fought many wars of conquest which brought insecurity hence hindering the missionary work of spreading the gospel e.g. the Hehe, Nandi MaJi-MaJi rebellions etc.

- The European colonial interests in Uganda contributed to the outbreak of the religious wars in Buganda which also hindered the spread of the gospel.
- Colonial interest partly led to the killing of Bishop Hannington an event that made many East Africans scared of joining Christianity.
- Colonialists exploited East Africans which made people hate all whites including missionaries hence refusing to join Christianity e.g. in Kenya, the kikuyu saw no difference between the colonialists and missionaries.
- Due to colonialism, East Africans refused to join Christianity thinking that the Christian missionaries were agents of European colonialist.

Qn. Asses the contribution of colonialism towards the spread of the church

PENETRATION OF CHRISTIANITY INTO THE INTERIOR OF EAST AFRICA

FACTOR FOR THE SPREAD OF CHRISTIANITY IN THE EAST AFRICAN INTERIOR

Initially, Christianity was concentrated at the coast because most missionaries lived at the coast due to urbanization and feared to come into the interior due to its remoteness.

However with time Christianity started penetrating deeps into the interior due to a number of factors as explained below.

- They 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.
- Competition for converts between the Christian missionaries and Arab Muslims also favored the spread of the gospel in the interior.
- Competition for converts between the two Christian dominations i.e. Catholics and Protestants also made it easy for Christianity to penetrate the East African interior.
- 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 in the interior.
- 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 easy penetration of Christianity in the East African interior.
- The translation of bible scriptures into local languages made many East Africans to understand the gospel hence the spread of Christianity in the interior.
- The use of African converts as catechists, priests and evangelists helped to overcome the problem of missionary man power hence the penetration of Christianity into the interior.
- The development of transport and communication networks in form of roads and railway lines eased the movement of the missionaries in different areas of the interior 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 interior 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 to be spread in the interior.
- 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 1 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.

Qn. Assess/Explain/Discuss the factors that helped Christianity to penetrate in the East African interior easily (25 marks)

FACTORS THAT SLOWED DOWN THE SPREAD OF CHRISTIANITY AT THE COAST OF KENYA BETWEEN 1890 AND 1920

Why did the spread of Christianity slacken at the coast of Kenya between 1890 and 1920? (25 marks)

- Between 1890-1920, the local chief of the wandigo tribe converted from Christianity to Islam with most of his tribesmen and women which made Christianity to slacken.
- In 1895, there was a Muslim led rebellion of the wandigo tribe against the British and the Christians at the Kenyan coast which also affected the spread of Christianity negatively.
- During the same period, the missionaries withdrew from the coastal areas to the interior of East Africa hence hindering the spread of the gospel at the coast.
- Islam had taken strong roots at the coast and was quite difficult to out complete hence slackening the spread of Christianity.
- Christianity was seen as a more foreign religion at the coast as compared to Islam that had many African related practices.
- The early missionaries at the coast were more interested in exploration works than evangelization work making Christianity to slacken at the coast.
- The establishment of colonialism at the coast made Africans more suspicious of the Missionaries than the Arabs and their Islam.
- The construction and extension of the Uganda railway into the interior attracted more missionaries into the interior from the coast.
- The continued use of foreign languages especially English by the missionaries at the coast led to language barrier problems hence hindering the spread of the gospel.
- Christian life at the coast at that time was too cool, strict and difficult to catch with by the Africans.
- The fall in slave raids in the interior attracted missionaries from the coast for interior evangelism.
- The increased British protection towards the missionaries inspired the missionaries to penetrate into the interior for evangelism with less fear hence abandoning the coast.
- The stiff competition for followers among the Christian mission societies led to missionary influx into the interior for followers.

- The increased missionary interest to establish mission centres in Kikuyu and Buganda communities at that time made them to withdraw from the coastal areas.
- The desire by the missionaries to engage in cash crop production led to their going into the interior from the coast hence slackening the spread of Christianity at the coast.
- Existence of huge chunks of land in the interior for settlement and production by the missionaries pushed many of them to the interior from the coast.
- The decline of slave trade at the coast for new strategic of getting followers hence going to the interior.
- The establishment of colonialism in the interior provided for freedom of missionary evangelism which made missionaries move from the coast to the interior.
- The too much coldness at the coast also forced the missionaries into the interior where the environment was abit warm and favorable for settlement.
- The hospitality of the interior tribes especially the Baganda also attracted the missionaries from the coast which was ambit hostile to the interior.

CHRISTIANITY IN BUGANDA

Christianity in Buganda was penetrated as early as 1870s. The earliest missionary groups entered Buganda during the reign of Kabaka Mutesa I

Mutesa I had invited them through a letter which was taken by Henry Morton Stanley who took it to the Queen of England.

This letter was published in the daily telegram the British Newspaper of Nov 1875.

When British received the letter, they were excited and therefore the CMS selected teachers to come to Buganda and civilize Mutesa's subjects.

Those teachers started teaching the pages (kabaka's messengers) at kabaka's palace together with Buganda chiefs, ministers and the kabaka

Other missionary members from the catholic group arrived in Buganda and joined the CMS in 1879 and these were the Roman Catholics

They also started their teachings which attracted the king to join them.

FACTORS FOR THE RAPID SPREAD OF CHRISTIANITY IN BUGANDA

- The early interest in the Christian teachers by kabaka Mutesa I in 1781 and his allowing them to come into Buganda made Christianity very strong in the region.
- Kabaka Mutesa I also allowed his chiefs to attend missionary teachings and lessons at the palace leading to wide spread of Christianity.

- The services offered by kabaka I has a translator to the missionaries was a symbol of acceptance of the church in Buganda hence its spread.
 - The translation of New Testament, prayer books and hymns by Alexander Mackay into Luganda also made Christianity easily acceptable in Buganda.
 - Mutesa I allocated the teachers of gospel places outside his capital which enabled them to easily go to other areas preaching the gospel.
 - The 1885-1886 killing of the Uganda Martyrs also inspired many Baganda to join the Christianity to serve God.
 - The 1882-1892 religious wars in Buganda that led to the removal of Islam from Buganda greatly made Christianity to develop because it remained as the only foreign in Buganda.
 - Buganda's centralized administration made the conversion of people to Christianity very easy because when leaders got converted, it was easy for the subjects to be also followed.
 - Buganda's settled way of life also made it easy for the missionaries to reach out to them and teach them the gospel.
 - The Baganda were and they are still hospitable people with a culture of adopting change easily. Therefore they warmly welcomed the missionaries.
 - Buganda was blessed with very many missionary societies that competed for converts which made it easy for the gospel to be spread in the region.
 - Buganda had good transport network which was developed by central leadership system in Buganda a factor which made the missionary movement very easy.
 - Missionaries used the local Baganda evangelists to preach the gospel to fellow Bagandas which made the gospel easily accepted e.g. Apollo kivebulaya.
 - Favourable climate in Buganda characterized by reliable rainfall and sunshine greatly favored the missionaries making them spread the gospel.
 - The raise of independent church movement in Uganda known as African Greek orthodox churches greatly involved the Baganda to join Christianity hence its spread.
 - The missionary station their head quarters in Buganda e.g. at Namirembe hill, lubaga churches
- Qn. Account for the easy spread of the gospel in Buganda.**

WHY KABAKA MUTEESA I INVITED MISSIONARIES INTO BUGANDA

- In 1875, Henry Morton Stanley visited Buganda and had a meeting with Kabaka Mutesa one.
- After Stanley's advice, Mutesa I wrote a letter to England requesting for the missionaries to come to Buganda.

- Following the invitation, between 1876 and 1877, the Church Missionary Society under the leadership of Reverend CT Wilson and Shergold Smith arrived in Buganda.
- Later in 1879, the Catholic White Fathers from France arrived under the leadership of Father Lourdel and Brother Amans.

REASONS WHY KABAKA MUTESA I INVITED THE CHRISTIAN MISSIONARIES INTO BUGANDA

- The Christian missionaries were invited because:
- Mutesa I wanted to strengthen his position by acquiring guns from the missionaries.
- He expected the missionaries to teach him how to make his own guns.
- He expected the missionaries to train his soldiers and equip them with the best military skills
- To be able to use their influence and fight Bunyoro under Omukama Kabalega
- He was afraid of pressure from Egypt who wanted to colonize Buganda, so he hoped to use the missionaries to defeat them.
- He needed prestige and respect from his fellow chiefs.
- He needed to use Christian missionaries to check on Muslims who were becoming too arrogant.
- He expected Christian missionaries to teach his people how to read and write.
- He was tired of the demands from traditional religion. He needed a change in religion.
- The need by Mutesa I to use the missionaries to teach his people technical skills.
- Mutesa I wished to trade with the Christian missionaries so as to further develop the economy of Buganda.
- Mutesa I wanted the Christian missionaries to teach his people new farming methods.
- He had a hospitable heart towards foreigners. The friendly nature of Mutesa I, therefore forced him to invite missionaries to his kingdom.
- Mutesa I expected to receive some gifts from the Christian missionaries, for example beads, mirrors and clothes among others.
- He had been convinced by H.M Stanley that Christian missionaries would be good for the safety of his kingdom.

WHY MUTEESA I SENT AWAY MISSIONARIES FROM BUGANDA IN 1882

- In 1882 Kabaka Muteesa I ordered Catholics and Protestants to quit Buganda. They left for the coast, though some stayed on an island on Lake Victoria. Muslims were not chased away.
- Missionaries failed to supply Buganda with guns as expected, which annoyed the Kabaka.
- Missionaries did not extend any financial support to Buganda as expected which disappointed the king.

- Arab Muslims in Buganda advised the king against missionaries as imperialists hence the decision to chase them.
- The king feared losing Buganda's independence to the whites and decided to send them away.
- Missionary teachings against Buganda culture and religion disturbed the king and chased them away.
- The king failed to understand and feared the conflicts that continued to exist between the Catholics and the Protestants in the palace and chose to get rid of all.
- Each of the Christian denomination was struggling for the favour and conversion of the king which Muteesa I feared and chased them away.
- Christian teachings of equality for all people were against the culture and position of the king hence the resolve to chase them away.
- Alexander Mackey of the CMS rejected the royal army to protect him which made the king suspicious of the whites.
- Disobedience of the first Christian converts, the pages, by refusing to take the orders of the king made him suspicious of the missionaries.
- Traditionalists and palace officials advised the king to get rid of the missionaries since all their activities were suspicious of Buganda's interests.
- Missionaries were dividing the Baganda along denominations of Catholicism and Protestantism, threatening Buganda's unity.

WHY KABAKA MUTEESA I DIED NEITHER A CHRISTIAN NOR A MUSLIM

- Kabaka Muteesa I was tactical, he worked with both the Christians and the Muslims but could not join any. He died in 1884.
- The king was interested in guns from the foreigners to defend Buganda against her enemies, and not necessarily religion.
- The king was interested in formal education to his subjects and not religious education. He invited teachers not religious leaders.
- The king was to develop Buganda through trade relations with the foreigners, i.e. Arabs and Europeans and not interested in their religious faith.
- The king could not betray his own traditional religion and culture for foreign religions of Christianity and Islam.
- Buganda palace officials like the traditional Prime Minister Mukasa could not let/ advise the king join any of the foreign religions.
- The king feared entering strong alliance with any of the foreign religions as this would arouse rivalry and conflicts among these religions in Buganda.

- The king wanted to protect Buganda's independence against foreign colonialism hence the failure to convert to any of the foreign religions.
- The open conflicts between the Catholics and the Protestants in the palace threatened the Kabaka against converting to any.
- Muslims who had stayed in the palace for long advised the king against joining Christianity describing the Christians as imperialists.
- Disobedience of the first Christian converts, the pages, by refusing to take orders of the king threatened him against conversion.
- Christianity advocated for equality which was against the position of the king, and could not convert to compromise his special position in the kingdom.
- Joining Islam meant circumcision at an advanced age, on the king could not take on.
- Arab Muslims stayed in Buganda focused on trade and not converting local people into Islam.
- Islamic culture of praying five times a day, food prohibitions could not attract the king into conversion.

WHY KABAKA MWANGA RE-INVERTED MISSIONARIES TO BUGANDA

- In 1884, kabak Mwanga rose to kingship following the death of the father kabaka Muteesa I.
- He inverted missionaries to come back to Buganda and immediately, they packed bags back.
- Mwanga could have not consulted palace officials and took it upon himself to invert the teachers back.
- Being young, about 18 years of age, he could have acted irrationally and inverted the missionaries back.
- Mwanga was a dictator and could have prevailed against all other people to invert the Christians back to Buganda.
- He expected military/ weaponry support to strengthen Buganda's defense against her enemies.
- He expected financial support to Buganda that he would use to build and develop the kingdom.
- He expected material/charity support the people of Buganda that would improve their welfare.
- Mwanga expected social service support in terms of education and health service to Buganda.
- Mwanga underrated circumstances under which his father had chased the teachers out of Buganda, hence inverting them back.
- Being young he believed he was strong enough to handle and manage the teachers hence inverting them back.
- Upon death of kabaka Muteesa I, the teachers appealed to come back to Buganda and Mwanga gave them a second chance.
- Missionaries had earlier been friendly to the young people in Buganda, who could have influenced the king to re-invert them.

BISHOP HANNINGTON JAMES (1847-1885)

- Bishop James Hannington was born in 1847 in England and he studied and attained a Bachelor of Arts degree in 1872.
- He was ordained as a Deacon on 21st March 1874 and later went to East Africa to proclaim the goodnews.
- While in East Africa, he was disturbed by fever and dysentery which forced him to go back to England in 1883.
- When he recovered in 1884, he was ordained as a bishop of equatorial Africa and in 1885, he returned to East Africa.
- When he arrived at Frère town near Mombasa, he decided to use the Eastern route (Busoga region) to connect to Buganda.
- News reached kabaka Mwanga of Buganda that a European missionary has used the Eastern route to come and colonize Buganda.
- This forced kabaka Mwanga to order his men to go and arrest him and later he was stabbed to death on 29th October 1885 leaving a land mark on the spreading of Christianity.
- As the Bishop was dying, he reported that he told the soldiers who were killing him to go and tell Mwanga that he had purchased the road to Buganda with his blood.
- Joseph Mukasa Balikuddembe a catholic priest and an official at Mwanga's court criticized the king for killing the Bishop and Mwanga responded by beheading him.
- Hannington was the first martyr of Uganda and his death is celebrated on every 29th October by the Church of England.
- The dedication stone was erected (put up) in his memory together with Bishop Hannington memorial church in England.

REASONS FOR THE DEATH OF BISHOP HANNINGTON

A number of reasons have been put up by scholars explaining the possible reasons for the killing of Bishop Hannington as explained below.

- There was a rumour and a belief that Buganda's independence would be taken away by a foreigner coming from the East. Therefore when Hannington came from the East, he was mistaken to be a colonialist hence his death.
- The missionaries in Buganda had already annoyed and disappointed the king which made him to order for the death of bishop Hannington who was coming from Busoga.
- It is also possible that Mwanga ordered for the death of Bishop Hannington in order to scare away other missionaries from coming to Buganda.

- The strong belief in the Kiganda culture forced Mwanga to order for James death so as to preserve the kiganda culture against foreign influence.
- The Baganda also suspected that the protestant missionaries were working with General Gordon a British colonialist to take away Buganda's independence hence killing Hannington.
- It's also believed that Mwanga was misadvised by his great chiefs and friends like Kalungi and Prime Minister Mukasa to kill Bishop Hannington.
- Mwanga at that time he was still a young man and a youth who lacked knowledge on how to make right decisions hence his decision to kill the Bishop.
- Mwanga's desire to become a catholic explains why he ordered for the killing of bishop Hannington who was a protestant.
- The dictatorship and autocracy of Buganda's kings of that time also led to the killing of Hannington i.e. in Buganda, killing people was as easy as eating and drinking.
- The disobedience of Alexander Mackay to Mwanga in January 1885 when he boastfully rejected the services of the customary royal yatch (boat) on his travel to Lake Victoria annoyed Mwanga hence killing the bishop.
- The conflicts and rivalries that existed between the Protestants and catholic missionaries made Mwanga was tired of them hence ordering murder of the Bishop Hannington.
- Mwanga probably wanted to express his authority over all sections of people in his kingdom hence employing excessive force by killing Bishop to attract loyalty from his subjects.
- Mwanga's desire to strengthen himself in power forced him to kill the man who was coming in his power.
- There was a believe that some devoted Muslims influenced the king because Bishop was coming to convert Muslims to Christianity

Qn. Analyze the circumstances that surrounded the killing of James Hannington

Account for the death of Bishop James Hannington.

EFFECTS/IMPACTS OF HANNINGTON'S DEATH ON THE CHURCH

Positive effects

The death of Bishop Hannington in Buganda favoured the spread of Christianity as shown below:

- His death made the church popular and famous in East Africa thus attracting many people to join the church.
- It increased the determination of missionaries to come into East Africa to spread the Christian faith.
- The death of the Bishop was a confirmation that Christianity had taken route in Buganda hence the need for other people to join it.

- It led to increased funding of missionary work in East Africa by British government which led to rapid expansion of the church.
- It also increased the British protection towards missionaries in East Africa which made them spread the gospel everywhere without fear.
- The bishop's death became the basis for the death of the Uganda Martyrs whose blood is highly recognized for having made the church to grow.
- The killing of the bishop in Buganda made Buganda region a centre of Christianizing all other regions in Uganda.
- It became a confirmation to the missionaries that the spread of the gospel was a very hard task that needed endurance in order to be successful
- The killing of the Bishop partly led to the religious wars in Buganda that scattered Christians to different parts of Uganda leading to the spread of gospel.
- His death won the church a number of sympathizers who joined Christianity just to console themselves for losing their Bishops.
- His death also led to colonization by British in Buganda in particular and Uganda at Large which strengthened Christianity in the region.

Negative effects

The death of Bishop Hannington hindered the spread of Christianity as explained below.

- The death of James robbed the church leader who was bold and determined to push the church forward.
- The death of the Bishop scared other missionaries to come to East Africa fearing to die hence decline of the gospel spread.
- His death also scared some Baganda to join Christianity also fearing to be killed by the king, since the Bishop' death pointed to the king's dislike for Christianity.
- His death led the death of other Christians in East Africa e.g. Joseph Mukasa Balikuddembe hence reducing the number of Jesus' converts.
- His death partly was the basis for the religious wars in Buganda which brought insecurity in Buganda hence interfering with missionary work.
- His death father worsened the working relations between the kabaka and the missionaries which also disrupted the spread of the gospel in Buganda.
- His death negatively publicized the church which made people to have a lot of suspicion and stop others from joining Christianity.
- The missionaries who came to Buganda after James' death had to use distant routes other than Eastern routes which delayed the actual spreading of the gospel in Buganda.

- His death scared some missionaries who had already set off to Buganda to go back to the coast. E.g. William Jones one of the Bombay got scared and went back to Rabai mpya.
 - The killing of the Bishop brought fear among the converted Christians who stopped spreading the good news for fear of losing their lives.
1. Assess the influence of Bishop Hannington's death on the spread of Christianity in East Africa
 2. To what extent did Hannington's death contribute to the spread of Christianity in East African interior?

THE UGANDA MARTYRS

These are 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.

REASONS FOR THE KILLING OF THE MARTYRS

- 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 satiation 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.
1. Under what circumstances did the first (Uganda martyrs) Christian witnesses lose their lives in Buganda?

EFFECTS/IMPORTANCE OF THE DEATH OF UGANDA MARTYRS ON THE CHURCH

The killing of the Uganda Martyrs had both positive and negative effects on the spread of the church/ Christianity as shown below.

Positive effects

Their death favored the spread of Christianity as shown below.

- When they were killed, it confirmed that Christianity was established in Buganda amidst other religions.
- The killing of Uganda Martyrs also helped to make Christianity popular and famous within and outside Buganda making people to know what Christianity was.
- The Christians who remained defended the death of the martyrs on grounds that they had not died but had joined Christ in heaven a teaching that attracted very many people in Christianity.
- The on-lookers and those who got news of the killings were inspired by the heroic acts of the martyrs who accepted to die for their faith.
- The acceptance of the victims to die made Mwanga believe that he couldn't stop the spread of Christianity by persecution. He therefore made peace with Christians hence spreading the gospel.

- The killings/massacres inspired and aroused many more Baganda like Apollo Kivebulaya to take on missionary work both within and outside Buganda
- After killing of martyrs, Mwanga started befriending the Christians and appointed them in important positions in his palace which made Christianity to spread e.g. Apollo Kgagwa.
- The killings scared the Christians and made them scattered into different parts of Buganda and Uganda from where they spread the gospel.
- The massacres made the church to get many sympathizers which led to the expansion. E.g. the friends and relatives of the martyrs joined Christianity after seeing their beloved ones dying.
- The death of the martyrs helped to reduce tension between Catholics and Protestants and created a short term unity between the two groups leading to the spread of Christianity.
- Their death inspired other missionaries to come to Buganda to defend their counter parts in the spreading of the church.
- The determination of the martyrs to die for their faith made the surviving Christians to endure all sorts of persecution during the spread of the good news.
- It gave birth to future celebrations in remembrances of martyrs for example every 3rd of June at Namugongo.
- It increased the determination to the missionaries to stay in Buganda and spread the church everywhere.
- It resulted into increased financial support to the missionaries from their home governments and they used this money to establish churches in different parts of East Africa.
- The massacres inspired the surviving Christians to name churches after the Uganda martyrs and this has kept the church strong e.g. Uganda Martyrs church Namugongo.
- Their death forced the British to come and declare Uganda a British protectorate and after, they gave protection to Christian missionaries which favoured the spread of the good news.

Negative effects

The death of the Uganda martyrs also hindered the spread of Christianity as shown below.

- The killings reduced the number of Christians because 37 of them were killed hence reducing the number.
- Some Baganda opted to join Islam because it had little conflicts with the kingdom hence hindering the spread of Christianity.
- When the martyrs didn't resurrect as expected, many Christians lost confidence and hope in Christianity thus backsliding
- Some Ugandans got scared of joining Christianity because they feared that Mwanga would kill them as he had killed the martyrs.

- The massacres laid a foundation for the religious wars in Buganda which brought insecurity and hindered the spread of the gospel.
- The killings scared some missionaries from coming to Buganda fearing that they would be killed by the kabaka.
- The killings increased conflicts between the missionaries and the kabaka which reduced the time of preaching the missionaries had hence hindering the spread of the church.
- Many Christians in Buganda got scared of spreading the gospel publically fearing to be killed by Mwanga hence affecting the church negatively.

Revision Questions:

1. How did the death of the Uganda Martyrs contribute to the expansion of the church in East Africa? (App. positive effects for the death of Uganda martyrs)
2. Assess the role of the death of the Uganda martyrs on the spread of the church in East Africa. 25 marks (App. positive and negative)
3. How far did the killing of the Uganda martyrs lead to the spread of Christianity in East Africa? (App. To small extent positive effects and to a large extent other factors that led to the spread of Christianity in East African.)
4. Account for the martyrdom in Buganda in 1886.

THE RELIGIOUS-POLITICAL WARS IN BUGANDA

(1877-1900)(The Wanfransa-Wangeleza wars)

The religious wars were the unhealthy competition, rivalry and mistrust in Buganda among the Catholics, Protestants, Moslems and traditionalists. They are sometimes referred to as religious confusion/ conflicts at the court/ palace of the king

CAUSES OF THE RELIGIOUS WARS

To a large extent, Kabaka Mwanga was responsible for the outbreak of the religious wars in Buganda between 1888-1892 as explained below

- Kabakamwanga was young and inexperienced who could not handle well the issues at that time hence leading to the religious wars.
- The kabaka was inconsistent and had no clear religion i.e. He could become a catholic, protestant and the next day a Muslim. This .This led to confusion hence the religious wars
- Mwanga ordered for the killing of Bishop James Hannington in Busoga which annoyed the Missionaries hence the religious wars'. The Protestants, Catholics and Muslims and when he did not get them, he hated them leading to the religious Wars.

- Mwanga's unethical behavior of being a homosexual also brought a lot of resistance in the Kingdom thus leading to the religious wars.
- Mwanga expected guns from the new religious groups.e.the Protestants, Catholics and Muslims and when he did not get them, hated them leading to the religious wars.
- KabakaMwanga also ordered for the killing of the Uganda martyrs which brought him into conflicts with the Christian Missionaries leading to the religious wars.
- KabakaMwanga was also a dictator and when the Missionaries opposed him, it resulted into religious wars.
- Mwanga's desire to protect the political independence of Buganda kingdom and maintain himself in power also led to the wars.
- Mwanga;s desire to preserve the traditional norms and culture of Buganda brought him into conflicts with the white Missionaries thus the wars.
- KabakaMwanga ordered for the expulsion of all foreigners from Buganda which made them combine to fight him in the religious wars.
- Mwanga aborted plan to abandon the Missionaries on the island of lake Victoria so that they could die of hunger also annoyed the Missionaries hence fighting Mwanga.
- KabakaMwanga blamed the Missionaries for the mysterious fire that caught his granary/food store hence leading to the religious wars.
- He further blamed the Missionaries for the death of his mother (Namasole) which also led to conflicts hence the wars.
- He over listened and believed the Muslims who told him that the Missionaries were agents of European colonization which made him to fight the Missionaries.

However, to a small extent, there were other factors that contributed to the outbreak of the religious wars as shown below.

- The desire for the religious denomination to win culminated into war.
- Each religious group also wanted to win in the favors of the Kabaka and as a result, they black mailed themselves leading to the religious wars.
- The influence of the Arab Muslims in Buganda also increased the Confusion because they kept on exerting pressure on the kawaka to expel the Christian Missionaries.
- The role of the traditionalistswho also criticized Christianityfor undermining the African values and culture also resulted into religious confusion in Buganda.
- Mother countries like Britain and France had longterm differences which were also transferred by the Christian Missionaries thus causing the religious wars.

- The untimely death of kabaka Muteesa I in 1884 created a political vacuum in Buganda leading to the appointment of Mwanga who could not control the religious groups.
- The struggle for political power in Buganda between the Protestants and Catholics so led to the wars. ie each of them wanted a prime minister (katikiro) to come from their side.
- The involvement of Captain Lugard in the political issues of Buganda also increased the tension. eg he gave 100 guns to the Protestants to fight the Catholics hence the war.
- Religious disagreements among various pages in the King's court led to the religious wars. ie they started questioning the authority of the king which forced him to kill them.
- The Islamisation policy in Buganda where the Muslims forced Christians to join Islam by destroying churches and Killing those who refused annoyed the Missionaries forcing them to fight the Muslims.
- It is also believed that the Muslims fueled the Conflicted caused the wars because they wanted to create market for their guns.
- Buganda's traditional belief that a foreigner from the East would come and take away their independence caused tension leading to the religious wars.

COURSE OF THE RELIGIOUS WARS

- The first missionary group to come to Buganda was the CMS that arrived at kabaka Mutesa I's palace in 1877.
- In 1879, a catholic missionaries also arrived and joined the protestant missionaries (CMS)
- Between 1879-80 the two groups started conflicting with each other especially their leaders i.e. Alexander Mackey of the protestants and father Loudel Simon of the Catholics.
- In 1884, Mutesa I died and he was succeeded by his son Mwanga who was only 18 years old.
- Meanwhile, Bishop Hannington came from the coast and he entered Buganda through Busoga. Mwanga ordered his men to arrest him and kill him and he was killed in 1885.
- Joseph Mukasa Balikuddembe who was by then a page at Mwanga's palace criticized Mwanga for killing the Bishop.
- The king responded by sentencing him to death and he was killed in November 1885.
- In 1886, there occurred the massive killing of Christians at Namugongo who had disobeyed Mwanga's orders of coming back to the traditional region.
- These became the Uganda Martyrs and they were real Christians because they were singing hymns as they were going to be killed, preached to their persecutors and strongly believed in life after death.
- The killing of the Uganda martyrs made the Christians to realize that they need protection from their home government to safe guard the future of Christianity in Buganda.

- Mwanga then started making peace with those religions and this gave a chance to the three religious groups to get arms and organized themselves into military groups.
- By 1888, the missionaries had well armed themselves and Mwanga got scared of the military strength.
- In April 1888, the united forces of the new religions attempted a coup against Mwanga.
- Mwanga fled from the catholic to coast south of lake in Sukuma land in order to safe guard himself.
- The united forces of the new religions divided themselves after the running away of Mwanga because they failed to agree on who should take over power.
- The Muslims who were powerful in terms of number and arms over powered the Christians who also fled to kabula on the borderwith Ankole.
- The Muslims enthroned Kiwewa as a Muslim king who refused to be circumcised. It is reported that he was killed and he was replaced by Kalema who embracedIslam.
- The Muslims therefore started Islamizing all people in Buganda and they did this by harassing the Christians through killing them, destroying churches and burning Bibles.
- Such events made Catholics and protestants to unite and come back to fight the Muslims.
- They fought and defeated the Muslims and brought back Mwanga as a king of Buganda in 1890.
- The unity between Catholics and Protestants was short lived as the two groups started fighting and quarreling for political offices where many had been given to the Catholics.
- The Protestants were helped by CaptainFredrik Lugard to fight the Catholics and this resulted into the religious wars between 1890-92 which was ended with the defeat of the Catholics.
- The climax of these wars on the 24th Jan 1892 at the battle at Mengo when the two groups conflicted each other and the protestants won the battle
- After one month a true (an agreement) was signed where the Protestants under IBECO was recognized as the leaders of Buganda.
- After the agreement, the protestants on several occasions convinced the British government to take over Uganda and this came to pass in 1894 when the British remained in Buganda their protectorate
- In 1897, there was an attempt by kabaka Mwanga to regain his independence but he was defeated. He was removed from power and exiled Seychelles Islands
- In 1900 the Buganda agreement was signed and it consolidated British rule over Buganda and established a special relationship between the British and Buganda under a new king called Daudi Chw a and his prime minster Sir Apollo Kagwa

Qn. Describe the course of the religious wars in Buganda between 1877-1900 (25 marks)

EFFECTS OF THE RELIGIOUS WARS IN BUGANDA IN GENERAL

The wars had both positive and negative effects on the general social, political and economic life of people as shown below.

Positive effects

- The wars led to the end of absolute rule in Buganda because they brought in use of constitutional leadership by the king.
- The wars led to the recognition of the existence of Christianity in Buganda hence leading to its rapid spread in the religion.
- Conflicts led to competition for converts among the different foreign religions something that made them provide social services to Ugandans in order to convert them.
- During the wars, Catholics and protestants united and this has given way to the current ecumenical movement among different Christians groups to day

Negative effects

- Many people lost their lives during the wars and it's estimated that around 200 of them died.
- They also led to destruction of property characterized by burning of churches, Bibles, Christian homes etc.
- The wars led to imprisonment of people without trial as each religious group wanted to dominate the other.
- The wars led to political instability in Buganda which led many people to leave Buganda in order to safe guard their lives
- The conflicts led to division of Buganda on religious lines e.g. one county was for Muslims, 8counties were for Catholics and 11 counties were for protestants
- Conflicts caused family and clan disintegration and disagreement because people in the same clan and family belonged to different religions
- Religious wars led to exilesion of people to far places in order to bring order in Buganda e.g.kabaka Mwanga was exile to Sychelles Island.
- The wars led to the spread of foreign religions in Buganda and this led to the end of some traditional practices like that were still going on in Buganda e.g.polygamy, shrines, worshipping of small gods etc.
- The conflicts interfered the rapid spread of Christianity in Buganda as many people feared to join Christianity until the wars were over.
- Religious wars laid a plat form for the loss of Buganda's independence as the Protestants called upon the British government to come and take over Uganda after winning the wars.
- The wars disorganized Buganda's political, traditional order of monarchism because kings were now being enthroned by the different religious groups
- The wars led to British declaration of the protectorate over the rest f Buganda in 1894 after being advocated for by missionaries.

- The wars led to the signing of 1900 Buganda agreement which the powers of kabaka and intensified the British control over Buganda.

Qn. Assess/examine the impact of religious wars in Buganda and Uganda at large.

EFFECTS OF THE WARS ON THE CHURCH

Positive effects

- The wars made the church popular in Buganda and Uganda at large because people's attention was directly towards the Christian cause.
- The conflicts helped to recognize the presence of Christianity in Buganda hence its wide spread.
- They inspired religious competition among religious groups which made them to spread the gospel at all times all costs.
- The wars made Christians to scatter into different parts of Buganda and Uganda leading to spread of gospel in such areas.
- The wars produced committed Christian evangelists who were inspired by the mistreatment to spread the gospel e.g. Apollo Kivebulaya.
- The wars produced Christian martyrs who out of their heroic actions attracted many people to join Christianity.
- They ended the king's persecution of Christina's factor that easily led the spreading of Christianity in Buganda.
- They led to the division of Buganda's counties on religious lines which provided a peaceful and favorable environment for spreading the church.
- They also brought short term unity and co-operation among the Christians against the Muslims which also favorable of Christianity.
- The wars led to the British control over Buganda something that led to the recognition of the church as the state religion hence favouring its spread.
- They led to the over throw of Islam out of Buganda a factor that left Christianity as the only dominate religion in the region.
- They led to the British final takeover of Uganda and this brought security to the Christian teachers to spread the gospel everywhere.
- They attracted more Christian missionaries to come to Buganda to support their colleagues hence more man power to spread Christianity.
- The wars led to financial support towards the missionaries from their home government and they used this money to spread the gospel through putting up schools and churches.

Negative effect

- The wars led to death of some Christians hence reducing the church congregation.
- The wars scared away people from joining the church fearing to lose their lives hence hindering the expansion of the church.
- They brought instability/ insecurity that scared many Christian teachers from moving to preach the gospel.
- During the course of the wars, some Christian followers were imprisoned by the Muslims which threatened many people to join the church.
- They made many people to go into exile and this reduced the number of Christians in the region hence church expansion.
- The wars portrayed the missionaries as people fighting against the kiganda traditional culture which annoyed the Baganda and stopped them from joining Christianity.
- They also revealed the missionaries as colonial agents which also made many East Africans not to join Christianity
- The wars favoured the spread of Islam in Buganda especially when Kalema was the Muslim king and this hindered the progress of the church.
- They also resulted into destruction of church property such as Holy Bibles and church structures which were burnt by the Muslims.
- The wars scared some Christian missionaries in Europe from coming into Buganda to assist their fellow missionaries in spreading Christianity.

Questions:

1. Assess the impact of the religious wars on the spread of the church in East Africa. (Positive and negative effects on the church)
2. How did the religious wars hinder the expansion of the church in East Africa? (Negative effects)(13 marks)
3. How did the religious wars contribute to the expansion of the church?
4. To what extent did the religious wars contribute to the spread of Christianity in East Africa?

OUT STANDING CHURCH LEADERS IN EAST AFRICA

1. CANON APOLLO KIVEBULAYA (1864-1933)

- Kivebulaya was a Muganda who spent most of his early years at the court of Mutesa I and Mwanga.
- At the age of 13, he became interested in the whites and he so much admired Alexander Mackay's classes at Mengo.
- However before Alexander classes he had been influenced by Islam that had first reached the palace.
- Apollo kivebulaya picked courage and joined the classes and started learning how to read and write.

- From 1887, he was serving in Mwanga's army and in 1888; he was forced to join the revolt organized by the Moslems against Mwanga.
- During the religious wars, Apollo joined the Christians who had escaped to Ankole and when he came back to Kampala, he went for Bible study organized by the protestant missionaries.
- The protestant missionaries put him into police and he worked as a soldier until he was baptized at the age of 31 in 1895.
- After being baptized he requested to be sent as an evangelist to Toro where he was allowed to go and he served as a missionary of the CMS.
- He is reported to have walked on foot for over 300km and he passed through 75 papyrus swamps to reach Toro.
- While in Toro he preached Christianity to the local people and he is credited for having been the 1st person to take Christianity to Toro.
- From Toro he went to Boga in Congo (Zaire) where he preached the gospel to the pygmies.
- When the Belgians occupied Boga, Apollo returned to Toro and worked there as a preacher for 15 years up to 1915.
- In 1915, he returned to Boga where he stayed until his death in 1933.
- Because of his work, he became the most famous of all African evangelists especially among the Protestants just as Adrian Atman of Tanganyika among the Catholics.

STRENGTH/ACHIEVEMENTS/IMPORTANCE OF KIVEBULAYA TO THE CHURCH

- He was a devoted Christian convert with a high level of spirituality whose ways of life attracted many people to Christianity.
- He surrendered his life to the service of the church by abandoning all other activities for the service of the church.
- He endured suffering for the sake of serving the church and his experience and suffering was a testimony that brought many people to Christianity.
- He was an African who was easily accepted by fellow Africans together with the Christian gospel he was preaching.
- Apollo was a friendly and social man who was loving and welcomed every one into the church without basing on sex and his first convert in Toro was a woman.
- He was a forgiving and reconciling church leader who did not have grudges and hatred for any one e.g. he forgave the chief who had flogged him and he later converted him to Christianity.
- Kivebulaya trained fellow teachers such as sedulaka who assisted him in the work of spreading the gospel.

- Apollo condemned drunkardness, lustfulness and quarrelsome ways of people by telling them that God hates such acts. In doing so, he imparted a Christian culture to his followers.
- Kivebulaya labored to learn the pygmies' language which he learnt and became a comrade in the society which made his work easily accepted.
- He made some writings by translating the gospel of Mark into the pygmy's language hence making it easy to be read, interpreted and understood by the pygmies.
- He labored to teach pygmies how to read and write which ashamed the whites who thought that pygmies had no language. Their learning how to read and write led to the spread of Christianity in Congo.
- The missionary work of kivebulaya inspired other African evangelists such as Rachael SSebuliba who volunteered to evangelize on some Islands of Lake Victoria.
- Apollo spent most of his time in prayer for all his missionary work to become successful. Every morning he would pray for 1 or 2 hours such that he would have a successful day.
- He carried out charitable works to the church so as to make it grow and expand e.g. when he died; he left his two cows to the church of Boga.
- Apollo is credited for having created a Christian community among the pygmies which promoted the practice of Christian among them.
- He carried out catechism among the people of Toro and Bogo and he over saw/ supervised the activities of catechists and guided them
- He lived an exemplary life and condemned sorcery and other pagan practices which attracted many people to Christianity.
- He carried out missionary journeys and evangelism in many areas like Toro, Boga, Ituri etc where many people were converted to Christianity.

WEAKNESSES OF APOLLO KIVEBULAYA

- At the beginning, Apollo kivebulaya was a Muslim who strongly opposed his Christianity.
- Apollo lacked experience and knowledge to carry out the Christian work of preaching the gospel at the beginning
- He is blamed for having moved away from the royal palace in Buganda where he would have preached the gospel to many pages.
- He did not construct any church in his home area until the time of his death in 1933.
- He monopolized/ dominated the position of being a catechist in Toro and Bogo which even made his work very tiresome.
- He failed to learn the local languages of the people of Toro and Boga at the beginning which delayed the spread of Christianity among those people.

- He was a coward who feared Mwanga's execution of the Christians and that's why he ran away from Buganda.
- He didn't give himself a Christian name and this made many people to doubt his Christianity.
- He never wanted to consult his white missionaries on how to carry out some Christian activities.

Qn. Assess the role of Canon Apollo Kivebulaya in the spread of Christianity in East Africans. (25marks)

App. Achievements and failures.

PROBLEMS APOLLO FACED

- Mwanga's persecution of the Christians between 1885-86 threatened him so much and made him to run to the Island for some time hence affecting his work.
- Apollo at the beginning lacked experience in Christian missionary work because he joined missionary work only after 8 months of his baptism.
- The journey to Toro and Boga was too long for him to walk through though he endured. He is reported to have walked for 300km which was not easy.
- He was disturbed by poor roads through which he passed. It is reported he passed through 75 papyrus swamps to Boga which weakened him so much.
- He lacked resources to use because he had very few belongings in form of clothes which he wrapped in his sleeping mat and the bundle was carried on his head.
- The local leaders at the beginning rejected him and while in Toro, he was arrested and told to go back to Buganda and when he went to Boga he was captured and flogged seriously.
- Apollo initially faced a problem of language barrier in Toro and Boga therefore he had to spend times studying the local languages that delayed his work.
- Apollo faced a problem of wild animals especially lions, leopards and hyenas especially in Boga and this threatened him and stopped him from moving to some areas.
- He suffered from poor health which was caused by flogging this made him lose a lot of blood especially in Boga where he was thrown in a Jungle to be eaten by hyenas
- Apollo also had very few evangelists to assist him in his work. He had only four assistants who were not trained and lacked knowledge of carrying out missionary work.
- While at Boga, he was disrupted by 1899 Belgian occupation of the area. This made him to first leave the area and went back in 1915 when order had been restored.
- He was disturbed by old age. He would no longer walk for long distances and finally died in Boga in 1933 because of fatigue.

1. Examine the role played by Apollo Kivebulaya in the spread of Christianity in East Africa. (25 marks) App. achievements. Failures and problems

2. Analyze the achievements of Apollo Kivebulaya in the spread of church in East Africa (13 marks)
3. What were the obstacles/challenges in his ministry? (12 marks)

CHRISTIAN IMPACT/ SERVICES IN EAST AFRICA

MISSIONARY/ CHURCH EDUCATION IN EAST AFRICA

- Education refers to the imparting of knowledge, skills and values into the learners. It can be both formal and informal.
- Informal education is the African Traditional type of education which was imparted by the elders with no classrooms; no trained teachers, no time table, no syllabus, no credentials, and no assignments at the end of it.
- Formal education is the western type of education involves reading and writing and learners are given academic credentials at the end of it
- Formal education was introduced in East Africa by missionaries and later it was offered by the colonial government to the people of East Africa.

CHARACTERISTICS OF MISSIONARY EDUCATION/ FORMAL EDUCATION

The missionary type of education is still going on in East Africa and it's characterized by the following:

- It is formal in that teachers teach learners how to read and write
- It is conducted in the established schools with good infrastructures like Kings College Buddo, Gayaza high school etc.
- This type of education is carried out in classrooms and classes are classified according to the age of learners.
- Missionary education requires trained teachers to teach learners at different institutional levels.
- Learners in this education are given certificates/ academic credentials at the end of each level of education.
- It has a teaching time table which explains at a certain time when to teach and evaluate the learners.
- This education system is not compulsory to everybody but it is attained by those who are lucky and those who can afford in terms of paying school fees
- It's regarded as an investment because of being so expensive and people expect wealth after attaining it.
- Church type of education creates classes in the society based on the levels of education one has attained.
- Missionary type of education is characterized by formative evaluation of learner termly or per semester to find out the academic achievements or failures of the learners.
- Learners in this type of education expect white color jobs after completing. They also expect being paid big salaries.
- This education involves awarding of academic credentials like certificates, diplomas, degrees, masters etc to all those who have successfully undergone a given level.

- In this education system, there are teaching syllabi to cater for all those in different classes.
- It involves a lot of research in order to find out new things which motivate human learning and development.
- It is gender sensitive in that both boys and girls are taught together and it aims at bringing women at the same level with men in the society.
- This education is very theoretical and neo-colonial and its major graduates are mainly job seekers.
- The missionary type of education teaches against African culture and it emphasizes so much European culture and that's why its graduates so much want to go to Europe instead of serving Africa.

ROLES OF MISSIONARIES IN THE PROVISION OF EDUCATION IN EAST AFRICA

- 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 best 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.

- Missionaries gave out white color jobs to people who had been taught as Bishops, catechists hence motivating more people to join the school.
- Missionaries 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.
- Missionaries solicited for funds foreign nations which boosted their education to the extent that they were able to buy printing machines.

STRENGTH OF THE CHURCH/MISSIONARY EDUCATION

- Missionary education provides direct and indirect employment to professionals like teachers, doctors, secretaries etc.
- It equips workers with knowledge, skills and experience hence increasing the efficiency of labour.
- It is instrumental in supporting industrial development because it provides skilled labour with ideas necessary for industrial development.
- It reduces the need for expatriates and brain drain and at the same time leads to job creation.
- It helps in controlling population because people spend more years in school and when they start producing, they produce few children hence reducing population.
- Missionary education helps the people to do away with traditional beliefs like having extended families and producing food for home consumption hence leading to development.
- Missionary education has led to employment of many educated people which has reduced income in quality and increased savings.
- Missionary formal education has increased people's levels of income because educated people tend to have good jobs with good salaries.
- Attaining missionary education also gives self satisfaction to the people and therefore it makes them have confidence and high self esteem in life.

WEAKNESSES OF CHURCH/ MISSIONARY EDUCATION

- 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.

Questions:

1. Assess the impact of missionary formal education in East Africa. (25 marks)
2. Evaluate the effectiveness of church education in East Africa. (25 marks)

HOW MISSIONARY EDUCATION FACILITATED THE SPREAD OF CHRISTIANITY IN EAST AFRICA

- Missionary formal education greatly contributed to the spread of the gospel as shown below
- It has led to the creation of a literate society with people who could read and write Christian literature hence leading to the spread of the church.
- Missionary education produced African evangelists such as priests and catechists who spread the gospel to fellow Africans.

- The schools built by the missionaries attracted Africans to go for education from where they were converted to Christianity.
- Missionary schools also became evangelical centers where the gospel was preached to those who went for studies.
- Missionary schools also had church that served as worship centers for the purpose of strengthening people's faith in Christianity.
- Missionary schools further included CRE in their education system and this imparted Christian principles into the students making them to convert.
- In missionary school, education was only given to those converted to Christianity. This pushed many people to Christianity so as to attain education.
- In these schools, jobs to teachers, secretaries, cooks etc were only given to those converted to Christianity and this made people who wanted such jobs to get converted.
- In missionary schools catechism and confirmation lessons were offered to the learners who were later baptized and confirmed to Christianity leading to its spread.
- Missionary schools stressed Christian practices and doctrines to be practiced by the workers. E.g. they called upon workers to have monogamy marriages thus spreading Christianity among Africans.
- The Protestants and catholic missionaries put up very many schools because it was the only way to attain converts who went to attend such schools.
- Missionary formal education civilized the Africans and weakened their cultural beliefs hence easily accepting Christianity.

Questions:

1. How did missionary education facilitate the spread of the church in East Africa? (13 marks)
2. To what extent did missionary education contribute to the spread of Christianity in East Africa? (25 marks)

REASONS WHY THE BRITISH GOVERNMENT TOOK CONTROL OVER EDUCATION AFTER 1920

- At the beginning, missionaries were in charge of providing education in the 3 East African countries. However when the colonialists came they realized a number of weaknesses in missionary education and thought of taking over.
- Before taking over, the colonial government ordered the Phelps Stokes commission to re-examine the state of education in the 3 East African countries.
- The commission investigated and found out many weaknesses in missionary education and issued out report which influenced the British government to take over missionary education.

The following are the reasons why the British took over education from missionaries.

- Missionary education was too theoretical which made the government to take over control so as to provide practical education.
- The government wanted to check on the curriculum so as to produce graduates who were not against colonialism.
- The need to develop a uniform curriculum to be used by all those giving education led to government take over i.e. initially each denomination had its own curriculum.
- The need to provide uniform standards of assessing learners by all schools led to government take over. This is because each denomination used to set its exams.
- The need to develop and award similar standardized academic credential to all graduates to their schools led to government to take over.
- The government wanted to start funding missionary schools financially in order to improve on service delivery.
- The government wanted to train and produce professional teachers of uniform standards to manage the schools and teach uniform content.
- The government wanted to use the schools to produce agents of colonialism who would co-operate with the colonialists to extend colonial policies among Africans.
- The government wanted to promote the use of English language in East Africa in order to promote British imperialism in their colonies.
- It also wanted to use formal education as a British tool of civilizing Africans and make them admire and take on British ways of life.
- With colonialism already established, Britain wanted to heal the divisions that had been created by denominational education among Africans
- There was need to develop high education training for the award of diploma and degree courses by the government, hence the university of East Africa.
- There was need for the government to permanently supervise and advise on the conduct and offer of education by the missionaries.
- Government wanted to improve on school infrastructures and expand education services to all interested Africans.
- Wanted to train African officers to work in remote areas where Europeans felt uncomfortable staying.
- The desire to produce cheap African labor to exploit and deploy in farms, industries, communication and promote colonial interests.
- By supporting missionaries in the offer of education, wanted to promote the rapid spread of the church among Africans

- They wanted to produce educated westernized Africans who would provide market to European produced goods.

MISSIONARY HEALTH SERVICES IN EAST AFRICA

- The Christian missionaries were the pioneers of health services of East Africa just as they were pioneers of education.
- It should be noted that the early missionaries in East Africa considered health services to be very necessary to them selves and to the people of East Africa in order to convert them to Christianity.

MISSIONARY EFFORTS IN THE PROVISION OF MEDICAL SERVICES IN EAST AFRICA

- They established health oriented organization in order to carry on their work e.g. sight by wings.
- They also put up health centers in form of clinics, dispensaries and hospitals from where they offered medical services to the East Africans e.g. Bagamoyo hospital, Mengo hospital etc.
- They provided the necessary technical personnel's in form of doctors and nurses who looked after the patients. E.g. Dr Albert cook at Mengo hospital and his wife nurse Timpson.
- Missionaries provided medical facilities in form of medicine, medical beds and other laboratory equipments that were used to offer quality services to the people. E.g. in 1897, Mengo hospital had 28 beds and by 1901 they had increased to 75 beds.
- They carried out missionary health journeys by visiting the sick people so as to treat them. E.g. Dr. Albert cook went to Ankole from Buganda for that purpose.
- They trained some Africans in medical services and put up medical schools for this purpose e.g. by 1958, there were 86 male and female nurses trained by missionaries in Tanganyika.
- They carried out research on African diseases such as malaria and leprosy and tried to find the appropriate vaccine to cure such diseases.
- Missionaries provided special needs education to the blind i.e. they treated the blind and at the same time taught them. E.g. in Kenya there was 5 primary and 7 secondary schools for the blind by 1972.
- The church had a special mobile all time health services for those needed them in East Africa and this has survived up to date. E.g. sight by wings has got a mobile air craft that serves Uganda, Kenya and Tanzania.
- They worked with their governments to offer health services in East Africa e.g. with the help of the government, they founded Kilimanjaro Christian medical centre near Moshi in Tanzania in 1971.
- Missionary doctors offered charity services to the needy by using their common private resources to save the sick from dying.
- They used the church to preach and teach against African herbal medicines some of which were actually dangerous and could cause health complications to the Africans.

- They provided western formal education with the major aim of changing the minds of Africans and convince them to start taking western medicine.
- Missionaries provided funds/money for the establishment and smooth running of the health services in East Africa.
- Today missionaries have established links with the Greek health centers abroad to assist East Africans e.g. sight by wings offers a useful link of obtaining flash eyes from the eye bank in Hayward centre in England.

PROBLEMS FACED BY MISSIONARIES IN PROVISION OF HEALTH SERVICES IN East AFRICA

- They faced a problem of inadequate finances to buy the healthy equipment needed for the provision of quality health services.
- They also had a problem of limited number of workers to work as doctors and nurses yet the number of patients was too big.
- They faced a challenge of inadequate medical facilities like laboratory equipments which were very few in their health institutions.
- They had shortage of medicine and delayed supply of medical facilities from Britain.
- They had a problem of Africans who strongly believed in their African medicine changing them to take western medicine was a big problem.
- Slave raids and its insecurity greatly affected the missionary work of treating sick in East Africa.
- They had a problem of tropical diseases like malaria which killed some of them while in East Africa. For example Dr. Albert cook died of malaria.
- There was lack of infrastructures inform of health centers like hospitals which also negatively affected the work of treating the sick.
- Many Africans had a negative attitude towards European medicine thinking that it was intended to cause more health problems to them.
- Poor roads in remote area were another problem. Missionaries could not reach out to the sick in some areas due to their remoteness.
- The strong African cultures, conservation and rigidities among Africans were all challenges to missionary doctors.
- The belief in the miraculous healing among African Christians also interfered with the missionary work of providing health services to Africans.

Questions:

1. Explain the role of the missionaries in trying to provide medical services to the people of East Africa. (13 marks)

2. Discuss the obstacles the missionaries faced in their effort to provide medical services. (12 marks)

CONTRIBUTIONS OF THE CHURCH TODAY IN PROVIDING MEDICAL SERVICES IN EAST AFRICA

- The church has established health centers in Uganda e.g. Bishop Kihangire medical centre at Biina.
- The church has also recruited professional medical personnel in form of doctors and nurses to treat the sick people in its hospitals.
- The church provides free drugs to the sick people e.g. it has given ARVs to the AIDs patients.
- The church has promoted immunization programs by calling upon people to immunize their children against the killer diseases.
- The church has sponsored many students to study medicine and other health medical courses both with in the country and abroad.
- The church has formed the Uganda Christian joint medical council with a major goal of promoting good health in Uganda.
- It has solicited for funds from developed countries to support health program in Uganda
- The church has jointly worked with government in providing health services in Uganda e.g. it has offered free HIV testing with the help of the government.
- The church institution has carried out health journeys in remote areas treating the people with different illnesses in villages.
- The church has constructed big hospitals in Uganda which treat complicated diseases e.g. Catholic Church has expanded lubaga and Nsambya hospitals and Mengo hospital has been expanded by the protestant church.
- The church provides free guidance and counseling services especially to people leaving with HIV/AIDS.
- The church has established medical schools to train more health workers especially nurse. E.g. Nsambya medical school and Mengo medical school in Uganda.
- Some of the church leaders work in the hospitals to supplement on the shortage of man power in hospitals e.g. Nuns in catholic hospitals.

PROBLEMS THE CHURCH IN EAST AFRICA HAS FACED IN THE PROVISION OF HEALTH SERVICES

- The church has faced a problem of in adequate funds to facilitate them of providing quality health services to the sick.
- It has also faced a problem of shortage of man power of doctors and nurses who are too few to treat the many patients.
- Insecurity in some areas with wars has also made it hard for the church to treat the sick in such areas.

- Hostile tribes in some parts of East Africa are against the provision of health services due to their conservatism hence limiting church work e.g. the karamajongs.
- The church has got limited land to build more health centers and expand the existing ones especially in urban areas like Kampala.
- The emergence of new and rare diseases like Ebola, Marburg etc have caused a big challenge to the church medical department.
- Some Africans are too confident of their traditional medicine/ herbs and this has interfered with the church provision of modern drugs.
- Poor roads in some remote areas have made it hard for the church to carry out its health missionary journeys.
- There is rampant corruption among some church leaders who at times misuse the health funds got from the donors.
- Some times the government interferes negatively with the church work of providing medical services to the patients
- Illiteracy among many people of East Africa is also a problem e.g. some people cannot follow the instructions of taking drugs because of illiteracy.
- Low levels of technology have hindered the church effort of providing quality health services to its clients.
- Inadequate medical facilities in form of medical machines like x-ray machines, ambulances etc is another obstacle to the church.

Questions:

1. Show the contribution made by the church in providing medical services in Uganda today. (13 marks)
2. What limitations has the church faced in this endeavor? (12 marks)

BASIC CHRISTIAN PRACTICES

1. BAPTISM

- Baptism is a Christian initiation rite /ritual as Muslims has circumcision.
- Baptism is one of the major sacraments in Christianity and it's considered to be the first practice in the life of a normal Christian.

CHARACTERISTICS/ FEATURES OF CHRISTIAN BAPTISM

- It is an out ward physical and visible sign of one's spiritually that confirms one's belief in Christ.
- In most churches, it is conducted when the person is still young. I.e. young babies are baptized especially among catholic and protestant churches.
- The young baptized babies are represented by mature Christians commonly known as God- parents.

- The young ones are mainly baptized in the churches of their biological parents and therefore they become members of such churches.
- The Pentecostal and Adventist churches, baptism is done on old Christians after they have accepted to get baptized.
- In the Anglican and catholic churches, baptism involves sprinkling of water on one's fore head to show his or her acceptance to follow Christ
- In the revival churches, baptism is done by physically dipping/ immersing the person in the stream of water to show his acceptance to die and resurrect with Christ. Roman 6
- Instructions are given verbally to the one being baptized to accept God and believe in Jesus as a Messiah. The young ones are represented by their God parents.
- Christian baptism is presided over by religious leaders such as priests, Reverends, Bishops etc.
- Baptism is a public ritual/ practice which is done in the presence of other Christians who act as witnesses.
- During baptism, the baptized person acquires a Christian name identifying him/her with Christ and therefore, celebrations follow welcoming that person into the church.
- It is practiced on both boys and girls using the same practice not like in Islam where boys are the only ones circumcised.
- Baptism is not compulsory to every one but any one who wants to show his commitment to Christ is called upon to be baptized.
- It is believed that those who get baptized would receive the Holy Spirit therefore they stand high chances of receiving spiritual gifts like speaking in tongues and performing miracles.
- In traditional churches, the baptized Christians usually put on white clothes to symbolize their commitment to live holy lives.
- In many churches today, baptism involves giving of baptism cards to those who have been baptized.
- In the catholic churches, there is burning of candles during baptism to symbolize receiving of spiritual light for those being baptized.

Qn. Explain the main features of the Christian initiation rite/ ritual.

RELEVANCE/ IMPORTANCE OF BAPTISM TO CHRISTIANS TO DAY

- It gives an individual a sense of belongingness to the kingdom of God because a person accepts Jesus as the lord and messiah.
- It also gives an individual a sense of belongingness to a given church where he is baptized from and he/she becomes a member of that church.
- It identifies a person as a believer and follower of Christ thereby breaking one's old life of paganism.

- It helps a person to fulfill God’s command which Jesus gave to the disciples i.e. “go in the world and baptize people in the name of the father.”
- It is a proof that a person believes and has faith in Christ and therefore or she has accepted to die and resurrect with Christ.
- Baptism gives guidance and protection to the baptized Christians against all evils and satanic forces.
- It makes a person to live an exemplary life i.e. a person lives like a Christ through being morally up right, obedient, humble, caring etc
- It provides a chance to the baptized Christians to receive other sacraments the church such as Holy Communion and holy matrimony.
- It provides a chance to the baptized Christians to receive the gift spirit and serve God better. I.e. the baptized Christian can speak in to perform miracles.
- Baptism unites a person with Christ and fellow Christians hence unity with in the church.
- Christian baptism also strengthens one’s faith in Christ hence him/her to start serving God through preaching the gospel.
- It enables a person to acquire a Christian name like saint Elizabeth etc hence becoming identified as Christians.
- It helps the baptized person to be washed or cleansed of sin of Adam and Eva hence purifying his/her life.
- It gives hope of resurrecting/ life after death to the baptized of being dipped and removes from the water.
- It enables the baptized person to receive a descent burial prayed for by religious leaders and members of the church.

Question:

1. Discuss the relevance (importance) of baptism as a Christian initiation rite.

CHRISTIAN MARRIAGE

- It is also known as church marriage or ecclesial marriage or wedding
- It is a form of marriage where an adult male and female make vows declaring themselves as husbands and wife.

CHARACTERISTICS OF CHRISTIAN MARRIAGE

- It is done in the presence of the church minister who may be a priest, Bishop, Reverend etc who officiates the occasion
- At least two witnesses must attend the function of the marriage. This can be the best man and the matron.
- It is a legally accepted form of marriage in courts of law that recognizes the couple as husband and wife who are free to enjoy all state privileges.

- It is a social function which is generally saluted or recognized by the general public and those who are married are given a lot of respect.
- It has a lot of publicity and it's usually witnessed by many people.
- It emphasizes monogamy so as to show true love companionship and mutual respect for one another.
- It usually comes after customary marriage after the parents of the bride have agreed.
- This marriage can continue with or without children. This is because Christians take children as a mere blessing from God.
- It calls for equality between the husband and wife who undergo counseling in order to treat each other with love and respect.
- This marriage is supposed to be permanent and the couple swears to stay together until death.
- It can take place with or without paying bride price to the girl's parents.
- It is paid for in the church if it's to be conducted by the church leader and the amount paid varies for church to church.
- Christian marriage does not allow the divorced man and woman to remarry. This is adultery and Christians are called upon to reconcile with their partners.
- This marriage also allows producing of children if God allows in order to subdue and fill the earth.
- It is guided by mutual love and respect for one another i.e. husbands must love their wives and wives must respect their husbands
- Christian marriage emphasizes forgiveness and reconciliation in case of misunderstanding.
- It emphasizes companionship between the man and the woman and it's seen as a gift from God i.e. man and woman are free to enjoy sex in marriage.
- It involves celebrations that congratulate the newly married couple for the achievement.
- It calls for proper upbringing of children by both parents i.e. children must be brought up in the Christian life.
- It involves exchange of marriage rings which signify endless love for one another.
- It also involves making marriage vows to each other where the two promise to stay together for ever.

IMPORTANCE OF CHRISTIAN MARRIAGE/ WEDDING

- It helps the man to express his inner passion for the woman i.e. it shows his love for the wife through wedding her.
- Church marriage is also a fulfillment of the seven sacraments in Christianity
- It shows respect of God and allows the couple to enjoy sex and produce children.
- The couple is recognized as married since it's accepted in the courts of law as the legal form of marriage.

- It protects the couple against pagan cultural practices which are common in customary marriage e.g. having sex with the father in law as it used to be among the Bahima.
- Once entered into, it ensures the couple of permanent marriage which is a big security especially to the woman.
- It brings about public respect and recognition to the married family since marriage is a public affair.
- It reduces inheritance conflicts incase the husband dies i.e. the wife authority takes over ownership of property of the dead husband.
- It warns the general public not to interfere in the married life of the couple since they are husband and wife.
- It brings psychological and emotional satisfaction of the woman since she is not assured of any other woman by the man.
- It builds up a family on principles of the equality between the man and the woman hence bringing mutual consideration and respect.
- This marriage can exist with or with out children because children are seen as a blessing from God.
- It's sometimes cheaper because bride price is not necessarily condition for the wedding.

LIMITATION OF CHURCH MARRIAGE

- It is generally expensive since it involves buying very many costly items like food staffs, Paying church fee, cars, gowns etc.
- It insists on permanence of the marriage relationship amidst very hard problems like barrenness and impotence in one of the members.
- Many men don't want it because it calls for equality between man and woman and yet them they feel that they are above the women.
- Church weddings have turned out to be occasions of showing off one's economic abilities which even scares off some people who want to wed.
- Some people don't want church marriage because it involves a lot of publicity yet for them they want privacy in their marriage.
- This marriage is looked at as useless because it doesn't consider the importance of children yet in Africa, children are very important.
- Most men disperse church marriage because it calls for monogamy yet for them, they have extra desires for sex which can not be satisfied by only one woman.
- Some people consider church marriage as a foreign form of marriage which should not be brought in Africa.
- Some women after being wedded tend to be stubborn and disloyal to their husbands because they know that the husband can not get another woman.

- Church marriage under minds African traditional cultural beliefs and practices especially those concerning marriage e.g. it doesn't consider initiation rituals.

WHY MODREN MARRIAGES ARE BREAKING

(CAUSES OF DIVORCE)

- Limited sex education provided by church leaders, uncles and aunts to the married couples has made couples to misbehave while in marriage hence divorce.
- The small period of courtship where people date for like one month and then get married has also led to divorce because the couples cannot know themselves in a short period of time.
- Bad peer groups influence in marriage affairs has also brought about divorce i.e. some divorced women tend to misadvise their friends in marriage to also divorce.
- Increasing drug abuse and alcoholism especially among men make them beat their wives hence divorce.
- The high cost of living today combined with high levels of poverty has also led to divorce because men cannot meet their responsibilities.
- Collapsing African cultures today have made people not to value marriage hence breaking up very fast.
- The women liberation movement has also made women to demand for their right and try to be equal to men which has made men tired of their wives hence divorce them.
- Political instability/insecurity today has also separated married people leading to the final end of their marriage.
- Permissiveness where people to day are free to do whatever they want has made married partners to do things that annoy their partners hence divorce.
- Growing unfaithfulness/ adultery in marriage where women move out side marriage and have sex with other men has made their husbands annoyed hence divorce.
- Lack of sex satisfactions on both sides makes marriage meaningless and useless hence divorce.
- Decline in moral values in society to day has led to marriage breakages i.e. most woman lack discipline to the extent they cannot kneel for their husbands making marriage breaking up.
- Unemployment which is so common to day has made wives tired of their husbands hence looking for other men who are loaded.
- Too much individualism caused by too much work on both sides as many married people are tired of one another due to the limited time they give themselves hence divorce.
- Barrenness and impotence on the side of men and other abnormalities have made married people divorce because of lack of children.
- Diseases such as AIDS, cancer, Epilepsy have also made many married people to divorce fearing to be infected.

CHRISTIAN WORSHIP

- In Christian terms, worship is understood as attending church service. It also refers to giving reverence, respect and love to God.

CHARACTERISTICS OF CHRISTIAN WORSHIP

- In most churches worship is made on Sunday (Sabbath) though a few church worship on Saturday.
- Sabbath is considered a holy day and during worship, Christians are expected to repent their sins.
- Christian worship also involves celebration of sacraments especially baptism and Holy communion
- Christian worship is led by special ordained religious leaders who may be a Priest, Reverend, and Bishop etc who directs the congregation.
- It is taken as a social occasion where very many believers gather in worship centers to honor God.
- It usually takes place in worship building called a church with a cross on top as a symbol of Christ's death for our sins.
- There is free mixing of men and women during worship which symbolize equality of all in Christ Jesus.
- It involves prayer to God which prayers involves issues like thanks giving, asking for wisdom, protection etc.
- During worship, there is giving of offertory in form of money to help in facilitating God's work of spreading the gospel.
- Worship involves serious music dance and drama as a way of giving praise to God. This is done in different languages.
- In some churches especially Pentecostal churches, worship involves performance of miracles like healing of the sick.
- During worship, scriptures are read from both the old and New Testament and there is preaching or giving of sermonizes.
- Worship today follows a uniform order like reading of scriptures, giving of sermonizes, giving of offertory etc.
- Today's worship is formal i.e. specific prayers and songs are written down and are read and sang during worship.

IMPORTANCE OF WORSHIP TO CHRISTIANS

- It brings the worshipers close to their God.
- It brings blessings to the worshipers from their God.
- Christians are able to take part in sacraments of baptism and Holy Communion.
- It strengthens the faith of worshipping Christians in Jesus Christ
- Worship promotes moral uprightness among Christians who live as role models.

- It promotes social interaction among Christians who go for worship hence bringing unity and love among themselves
- Worship inspires the worshipers to repent, renew their lives and live holy lives.
- Through worship, Christians express their gratitude to God in form of thanks giving, in form of tithe and offertory.
- Worship nurtures children in the Christian way making them God fearing people.
- It provides Christians with an opportunity to seek God's mercy, providence, guidance and protection.
- It creates equality of all worshipers in the image of God thus helping women to utilize their potential.
- It provides for Christian marriage in form of weddings some things that brings happiness among Christians because of sex and child bearing involved.
- Christians have received miracles e.g. some have been healed of the sicknesses by the power of the Holy Spirit.
- Through worship Christians have been entertained and their minds have been relaxed.

REVOLUTIONS/ CHANGES IN CHRISTIAN WORSHIP TODAY

Christian worship has experienced a number of changes and development as explained below.

- There is now a shouting form of worship and people praise God loudly especially the Pentecostals.
- There is strong emphasis on God during worship today than in the past
- Worship today has got preachers who preach along side an interpreter /translators for easy understanding of the gospel.
- These days, worship, is conducted through the media like over the radio and television.
- During worship today, women get actively involved in worship activities than ever before e.g. they preach, lead church choir etc.
- Performance of miracles is also very common during worship especially in Pentecostal churches.
- Worship today involves very expensive and show off wedding functions.
- There is a lot of baptism during worship today done by both immersions, sprinkling of water in all churches.
- Worshiping takes place any day and any time like in the morning, lunch hour, night fellowships etc.
- There is also public confession/ repenting of sin by worshiper's during worship today than in the past.
- Most people to day go for worship smartly dressed and some especially women do it for showing off.
- These days worship is emotional in that some worships even cry during worship.
- Today's worship involves giving big sums of money as offertory and tithe by the Christian than before.
- Church leaders these days dresses in the unique way during worship e.g. some pastors put on long coats.
- During worship today, there is use of loud speakers and modern music instruments for entertainment e.g. keyboards, guitars etc.

- Worship today is formal i.e. specific prayers are written down and they are read during worship.

Question:

1. “Christian worship has under done a revolution” comment. (15 marks)

(b) Explain the causes of such a revolution. (10 marks)

CAUSES OF THE CHANGES OF WORSHIP TODAY

- Increased desire and search for God among Christians has made them worship God all the time.
- The need to be forgiven their sins has also made Christians to cry during worship
- The search for healing and cure of diseases has made Christians to emotional worship in order to attract the Holy Spirit.
- Competition for converts among churches has made most churches have loud speakers and modern music instruments to attract converts.
- The search for wealth by Christians has made most church leaders to donate a lot of offertory from Christians in order to prosper.
- The search for cheap popularity, respect and recognition by church leaders has also contributed to such changes in worship.
- Too much hypocrisy in the church has increased false testimonies and prophecies during worship.
- Permissiveness in the church where the church today doesn't have control from the government has also led to such changes.
- The need to appreciate and praise God for the good things he has done for the people also explains too much offertory given during worship today.
- The need to spread the gospel to many people at age has made worship to be done over the radios and tvs.
- The desire to entertain the worshippers and excite them partly explains the good music dance and drama in church today.
- Coming of literacy where there are many educated people in the church explains the formal kind of worship we have in the church today.

THE INDEPENDENT CHURCH MOVEMENT

- They are those African founded churches that emerged after breaking away from mission founded churches.
- They are also termed as separatist, splinter, break away or indigenous churches.
- Like the East African Revival movement, it was partly out of the clash of the cultures, traditional, mission and western.
- Both movement occurred over the same period of time and were strongest in the same area of Buganda, Nyanza, Ukamba and N.W. Tanzania.

TYPES OF INPENDENT CHURCHES

- Independent churches have been categorized into three main groups. The nationalist, secessionist and spiritan church

Nationalist independent churches

- These churches started as a direct attempt to be free of missionary control, white control
- They also tended to extend their Nationalism to politics, being very critical of colonial activities, and inspiring African independence.
- They aimed at forming an alternative to the mission churches, a church for the whole African community not for a “chosen few”.
- Cultural Nationalism was a major feature and in Kenya circumcision and polygamy were allowed in such churches.
- These churches were critical of white man’s conduct with the understanding that “missionaries weren’t any different from other Europeans”
- Major examples of these churches are the African National church- Tanganyika from 1935. The African independent Pentecostal church of Africa-Kenya and the African orthodox church of Kenya and Uganda

THE AFRICAN INDEPENDENT PENTCOSTAL CHURCH

- It sprang from the Anglican and Presbyterian mission churches in central Kenya.
- In 1925, it was started as a religious wing of the Kikuyu independent schools Association. (KISA)
- The main occasion for its founding was the female circumcision controversy.
- The church allows circumcision and polygamy among its followers.
- During the state of emergency in 1952, it was banned and re-emergency from 1963, causing a mass exodus from other churches.
- In 1964, it was given legal recognition by the government of Kenya and, it claimed nearly 500,000 members had spread to other parts of Kenya and had five dioceses.

The African Greek Orthodox church-Kenya

- One of the independent churches that emerged due to the Kikuyu circumcision controversy, in Kikuyu and Karinga areas 1929.
- In 1933, J Beecher, an Anglican Bishop of Mombasa was approached by two men for ordination from this body, refusing and guaranteeing independency of clergy.
- In 1937 Archbishop Daniel Alexander consented, (the leader of the Orthodox Church), and these men consequently declared their loyalty to Alexander, adopting the name, African Orthodox Church.
- In 1946, the movement was recognized by Alexandria and became the African Greek Orthodox Church.
- The movement encouraged tribal custom, supported polygamy and western education and gave special importance to the place of baptism.

- Anglican prayer book and hymns were used but emphasis was laid on Greek vestments i.e. the use of candles and the seven sacraments.
- In 1972, members numbered 2.1 million people.
- February 1973, Arthur Gathuna one of those ordained in 1937, was consecrated first African Bishop of the Orthodox Church in Kenya.

AFRICAN GREEK ORTHODOX CHURCH- UGANDA

- This was the only most forward looking independent church in Uganda founded by Reuben Mukasa spartas, an Anglican educated at Buddo.
- Reacting against missionary double standards, he in 1929 announced the establishment of an orthodox church, “for all right thinking Africans who wished to be free in their own house, not always being taught of as boys”
- In 1932 spartas was ordained and in 1943, his church linked up with the African Orthodox Church in Kenya.
- In 1946, the church was accepted into communion with the Greek Orthodox patriarchate of Alexandria.
- In the 1940’s and 50’s Spartas and the church were much involved in the politics of Buganda nationalism.
- Spartas was influenced by the pan-Africanism of the Jamaican Marcus Garvey through the Magazine of Negro-world, which called for African independence.
- By 1970, followers numbered 210,000; spartas was consecrated Bishop on 17th December 1972, in Alexandria.
- On 22nd December, 1970 another Uganda, Theodros, Nankyama was consecrated Bishop in Cairo and designated Bishop of Tanzania.

SECESSIONIST INDEPENDENT CHURCHES

- These are churches that broke away largely over doctrinal and leadership reasons.
- They have varied features including preservation of the doctrine and liturgy from which they separated.
- They are lead by both ordained and ordinary leader.
- They are deeply concerned with withdrawing from the world with its competition and evils.
- Major examples include the African Brother church, church of Christ in Africa, Legio Maria of Africa all in Kenya, and the Nomiya-luo church.

THE NOMIYO-LUO CHURCH 1914

- This was the first African independent church in East Africa, Kenya started by Johana Owalo, who was called by God to be a prophet.
- Owalo initially started as a catholic Seminarian before joining the CMS- mission from where he parted to form an own church.
- Male circumcision is practiced, and the five books of Moses in the Old Testament are followed strictly.

- Jesus is regarded as the greatest prophet the son of God.
- The church has had two prayer books, and has attempted to have them translated into other languages in order to attract non-Luo people into membership of the church.

THE CHURCH OF CHRIST IN AFRICA

- This is another splinter church from the Anglican Church in Nyanza province Kenya.
- It is led by an Anglican Deacon Rev. Mathew Ajuoga, he in 1957, together with 16.000 followers left the Anglican church out of leadership disagreements.
- The other major issue was doctrinal, emphasizing, “salvation through the blood of Jesus”, and the “love of Jesus reaching out to all”.
- By 1972, it had 75,000 members and 120.000 followers in eight dioceses.
- It had a home craft training center, a commercial school, and a Bible school.
- The presiding Bishop was Ajuogo, then a widely traveled leader, known on the four continents.

THE AFRICAN BROTHER HOOD CHURCH

- The largest independent church in Kenya was founded by Simeoni Mulandi kaasya, a former officer in the salvation Army.
- It was largely a break away from the Africa in land church and the gospel furthering fellowship.
- Kaasya had been dreaming for four years of an independent African led church free from white domination.
- Having moved to Nairobi in 1942, he shared his dream with groups of kamba Christians and formed the inter-denominational Akamba Christian brother hood.
- The Aim was to unite Akamba Christians divided by denominationalism but in actual facts, its formation was the first step to the founding of the new church.
- On 8th April 1945, at Karioker market, the church was founded and dominated by the Akamba.
- The main issue was leadership. Kaasya hated the system of white domination in the mission churches.
- Where as he did not envisage a racial church, his focus was on an African led church.
- Successful in his undertaking, adherent of the church numbered 65.000 by 1972.
- The church allows baptism of polygamists, but is not allowed in position of leadership.
- Members are also not allowed to taking on a second wife after joining the church.

THE HOLY-SPIRIT INDEPENDENT CHURCHES

- These emphasized the work of the Holy Spirit, and in many cases, the ministry of inspiration and healing.
- Examples are the chosen church of Kenya the Holy Spirit church of East Africa, and the African Israel church Nineveh.

THE AFRICAN ISRAEL CHURCH NINEVEH

- Its first leader was the founder David Zakayo Kivuli, who received an experience of the Holy Spirit in 1932, when he began preaching.
- He was born of polygamous parents in 1896, attended school becoming fluent not only in his native Logoli but also Nandi, Luo and later Kiswahili.
- In Jan 1942 he founded his church then called “Huru Salvation Nineveh”, a breakaway from the Pentecostal Assemblies of Canada mission.
- Later the church adopted its present name, and Kivuli continued as the church’s highest priest.
- Its headquarters were at Nineveh, 17 miles north of Kisumu with 03 priests devoted to prayers for the sick.
- Spreading to the other parts of Kenya its holy day of the week is Friday.
- By 1972 its members were 240,000 with up to the 700,000 adherents, some in Uganda and Tanzania.
- In 1970, the church was accepted as a probationary member of the National Christian Council of Kenya.
- The church at Nineveh is called the “Ark” with a fish pond and over 350 coffee trees, which provide income to the church.

GENERAL CHARACTERISTICS OF INDEPENDENT CHURCHES

- Independent churches have a sense of closeness to the spiritual world, emphasizing the gifts of the Holy Spirit through visions and dreams.
- Practice emotional worship, can pray loud on top of their voices, so low and deep in their hearts, including crying.
- They emphasized African forms of Christian expression in music, dance, movement, prayers etc.
- They believed in the unity of the soul and the body, emphasizing faith healing.
- They tend to relate Christianity to African forms of cultural initiation hence circumcision.
- Independent churches greatly respected African traditional family institution and structures and called upon their followers to practice polygamy.
- Many of them believe and practice adult hood baptism by immersion.
- Their leaders were not well educated hence the saying that it was a movement of common people.
- Most of these churches emphasized the teachings of the Old Testament especially the Nomiya-Luo church.
- They had deep concern and respect for women position in the church and they allowed them to play an active role in church affairs, compared the situation in mission churches.
- Their worship was more lively and enjoyable with lively musical and emotional teachings quite different to the somewhat dull situation in mission churches.
- Most of them tried to oppose anything foreign like western medicine, education, languages, hence a true African church.

- They were not strict on a membership as they could baptize any person even if he had not attended the catechism lessons.
- They emphasized high moral conduct among their follower and they were against the missionary quarrelsome ways of life.
- They had a certain degree of social concern for one another basing on the African spirit of socialism.
- Many of them were built on personality basis, i.e. their founders were at the same time their first leaders until they died e.g. Bamalaki church in 1929.
- They emphasized the belief in Jesus as a son of God especially the secessionist's churches
- They were started by Africans by Africans after breaking away from the main stream churches.
- They were colonial provided churches there4 they had a lot of aspects concerning Nationalism
- They emphasized and encouraged some African initiation practices among their members especially circumcision and dictoridectomy.
- They were headed by African leaders hence being true African churches.

Question:

1. Discuss the characteristics of the splinter churches in Africa.

REASONS FOR THE EMERGANCE OF NDEPENDENCE

- They were cultural conflicts between Africans and missionaries which made Africans to break a way to safe guard their cultures.
- The missionaries disliked to Africanize church leadership which made some Africans to establish their own church.
- The differences in doctrinal interpretations caused disagreement between missionaries and Africans hence breaking away some Africans.
- The translation of Bible scriptures into local languages enabled Africans to form their own churches.
- The coming of the colonialists and their offering of social service especially education and health made some Africans to neglect the mission churches.
- The use of foreign languages in mission churches such as English, French and Latin Limited African participation in church affairs leading to their breaking away.
- From 1920's, some Africans started offering some social service that the missionaries were offering e.g. education health hence making some Africans to break away.
- Missionary education was condemned by the Philips stokes commission as being theoretical which annoyed the Africans hence breaking away from mission churches.
- Missionary double standard of acting as Christians and at the same time as imperialists annoyed the Africans hence denouncing the mission churches.

- Missionary restricted life style, e.g. prayer life, catechism education, worship etc made some Africans form (make) their own churches in order to live a free life.
- Missionary conflicts among themselves like between Catholics and Protestants made some African doubt their faith hence the formation of African churches.
- Missionary disregarded women in their churches which made Africans to break away from missionary churches due to gender reasons e.g. Mengo Gospel church in Uganda.
- Some Africans claimed to have been inspired by the Holy Spirit which gave them morale to form their own churches.
- Some independent churches came up due to missionary segregation of Africans in church i.e. missionaries offered social services basing on colour and the blacks were usually under looked.
- The use of Nationalism in African led to the rise of independent churches. Africans wanted to be free from the white domination both in the church and the politics.
- The influence of PAM/pan Africanism spread by African nationalists in the Diaspora such as WEB Dubois, Marcus Garvey, George Padmore etc. also inspired many Africans to break away from missionary churches.
- The search for unity under the African independent churches organizations and the desire to end denominational division led to the rise of independent churches.

Question:

1. Account for the emergence of the independent movement in East Africa.

IMPORTANCE OF INDEPENDENT CHURCHES

- Many of them helped to offer social services especially education e.g.the African independent Pentecostal church in Kenya.
- They helped in the preservation of African cultures from missionary European imperialism.
- They brought some Africans into positions of the church leadership which never happened in missionary churches e.g.Mabel Ensor.
- They helped to reduce racial segregation and strengthening African Nationalism because they condemned European exploitation of blacks.
- They helped to up lift the status of women because women were promoted to leadership positions in those churches.
- They made missionaries to start respect African interest in order to continue having Africans in missionary churches.
- They increased missionary charity works to Africans so as to reduce the rate at which Africans were moving away from their churches.

- They tried to respect the rights of the Africans and they acted as avenues through which Africans enjoyed a common voice.
- They put pressure on the colonialist especially in Kenya to quickly work on African complaints over land, labour and African representation in government.
- They called upon Africans to maintain African spirit of socialism and social concern for one another as it used to be in A.T.S.

WEAKNESS OF INDEPENDENT CHURCHES

- They divided up the people along churches because they were very many. I.e. members of one church could not mix freely with members of other churches.
- Due to their being many, they exposed the Christian doctrine in their misinterpretation hence misguiding the followers.
- Most of these churches died out when their founders died, therefore they didn't have strong leadership that could make them survive after the death of their founders.
- They lacked a strong financial base and therefore they could not help their followers who were in need as the missionary churches were doing.
- Many of them promoted African cultures like circumcision at the expansion of the Christian gospel.
- They caused confusion in Christianity because of always conflicting with the missionary churches over doctrine.
- Most of them were led by ordinary and untrained people which exposed the gospel to false interpretations.
- Independent church especially Nationalist churches over stressed the spirit of Nationalism at the expense of the gospel and that is why some of them were abolished.
- Independent church encouraged their members to practice polygamy yet the Bible strictly calls for monogamy.

Question:

1. Assess the importance/significance/ Achievements of independent churches in East Africa

WHY MANY AFRICANS JOINED THESE CHURCHES

- They were led and run by Africans themselves hence attracting many Africans to join them.
- They were founded and started by local people which also made very many blacks to join them.
- There was use of local languages in these churches making more people to be part of them.
- In these churches, there was respect of African worship practices in form of prayer, music dance and drama hence making many Africans to join them.
- These churches accepted and respected some of the African initiation rites like circumcision which missionary churches had refused.

- They also respected the African family practices such as polygamy kept married ones comfortable to join the church and also preserve their marriage.
- Women were respected in these churches and they were given position of leadership hence attracting more Africans to join.
- Translation of the scriptures into local languages made it easy for Africans to take on Bible study and understand scriptures.
- some independent churches offered social service like education to the Africans making them to join in big numbers
- Independent churches were not stick on the life style of the followers as the missionary churches which also made many people to join them.
- An umber of independent churches were established in different places giving an opportunity to Africans to join them.
- Independent churches were rural based and therefore they reached out to rural population where missionaries could not go with Christian gospel.
- They offered employment opportunities to the Africa converts which attracted many of them to join the churches.
- Independent churches built schools for the African children which made many Africans to join them.
- The preachers of independent churches had African based inspirational preaching which inspired many Africans to join.
- Many Africans joined independent churches because of the nationalistic spirit they used to impact into the Africans

Question

1. Account for the popularity of independent churches in East Africa.
2. To what extent did the independent churches contribute to the spread of Christianity in East Africa?

HOW THE CHURCH CAN BRING UNITY AND END DIVISION TO DAY.

- The church can bring by indigenizing/ Africanizing the church i.e. it should allow and accept some African cultural practices to be practiced by Christians.
- The church should emphasis equal treatment of all people in the church regardless of wealth, tribes, gender etc.
- It should encourage total ecumenism/ unity among churches through having uniform scriptures and translation of the gospel.
- The church should increase charity works in the main (mother) churches so that people with problems get help and settle in their churches.

- The church should be gender sensitive in that, it should allow women to take activity roles in church affairs.
- It should emphasize its teachings of equality and universality of the church under one body of the risen Christ.
- The church should be dynamic in that it should conduct service for different people like the young, adult, aged etc.
- It should put a standard church code for all churches so as to stop people from breaking away to form their own churches.
- The church should put up social services like schools and hospitals to be enjoyed by all people regardless of their religions in order to bring unity.
- The church should also strengthen the (UJCC) Uganda joint Christian council so as to bring unity among all Christian denomination.
- The church should work hard to solve the social problems that Christians face like sickness, poverty, unemployment etc.
- The church should work hard to solve the social problems that Christians face, pray for God's innervations to bring unity and togetherness among Christians.
- The church should address the issue of conflicts among Christians in times of trouble to avoid breaking away.
- Church leaders should always listen to the complaints forwarded by the church members and find appropriate solution for them.
- The church should call upon the government to put strict rule concerning the coming up of new churches that mislead people.
- It should set up valuable economic projects which can help people to meet their economic aspirations and demand.

THE CHURCH UNITED

THE ECUMENICAL MOVEMENT IN EAST AFRICA

- The word ecumenism refers to the efforts made by the church to bring the different Christian denominations together in order to archive great religious unity and co-operation.
- Generally, ecumenism calls for world wide religious unity among Christians of different denominations.
- In East Africa, *each of the three* countries has an inter faith/ ecumenical body that show a certain degree of unity and co-operation.
- In Uganda, there is the Uganda joint Christian council (UJCC). In Kenya, there is the National council of church in Kenya (NCKK), and in Tanzania, there is the Tanzania Episcopal conference (TEC).

- In the whole world, there is the world council of churches, (WCC) which is the biggest ecumenical body and its aim is to bring Christian unity in the world.

THE UGANDA JOINT CHRISTIAN COUNCIL (UJCC)

- This is an interfaith / an ecumenical body in Uganda which unites three major churches/ Christian denominations i.e. the Roman Catholic, orthodox and the Anglican Church.
- It was established in 1963 after independence with the major aim of uniting Christians and improving the quality of life of Ugandans through harmonious co-existence.

ACHIEVEMENTS/ACTIVITIES OF UJCC

- It monitors and organizes joint fellowships at diocese and national levels.
- It promotes joint celebration of some important events among the members e.g. the joint celebration of the day of the cross on Good Friday and the Uganda martyrs day every 3rd of June.
- It calls for inter faith collaboration and partnership which even includes Moslems hence a peaceful co-existence.
- It encourages frequent interaction among the three heads of Christians through prayer breakfast where they share expenses of their pastoral lives.
- The UJCC has fought moral degeneration through condemning pornography, prostitution in the country.
- The council also advocates for abstinence and being faithful (ABSTAIN) as the only ways of fighting against HIV/AIDS.
- It has fought for the rights of women by contributing to the domestic relations bill and condemning the beating and mistreatment of women by their husbands.
- It involved itself in the promotion of Teso-karamaja reconciliation as participated in the Teso animal's recovery Programme of two tribes.
- It has actively joined itself in providing social services to those in problems particularly to those in Northern Uganda i.e. the Kilyandongo refuges etc.
- It participates in ensuring in free and fair elections through supervising elections and condemning election malpractices using mass media like radios, TVs and newspapers.
- UJCC has taken part in training some of the religious leaders to get involved in the protection of human rights and good governance in the county.
- It has called for peace in the country and it called upon all dioceses to come together and pray for peace during the kony war in Northern Uganda.
- It has taken part in making of laws in parliament e.g. it contributed to the constitutional Amendment bill in 2005, referendum bill in 2004, homosexuality bill in 2015.
- This body has also produced a joint Christian religions syllabus for secondary education.

- Through the council, the joint prayer book has been produced and it is being used during the public prayer functions.
- It has called upon government to avail the citizens with cheap health services to improve on their standards of living.
- The council condemned and opposed the removal of the presidential terms limit hence contributing to the country's democracy.

FAILURES OF THE UJCC

- The council has failed to end religious segregation and discrimination especial over employment in church founded institutions.
- Today there are still schools and health centers that offer services to people basing on their religious denominations and the council has failed to end this.
- The UJCCC has failed to stop sexual immorality in the society because there is a lot of prostitution, homosexuality and fornication etc among the Christians today.
- Today, there is continued violation of human rights inform of prolonged imprisonment of people with out trial and the council has done nothing to end this.
- Political unrest/ instability in Northern Uganda went on for over 20years with serious negative effects with out the intervention of the council.
- Rigging of elections and other electoral injustices like arresting and imprisoning candidates have to take place despite the presence of UJCCC.
- The council members themselves are divided in some issues e.g. the Catholic Church discourage the use of condoms ye the Anglican Church has no problem with condom use.
- The karamajongs and the Itesotes have remained hostile to each other despite the reconciliatory efforts of the council.
- The council has failed to fight corruption in parliament and in government which even contributed to the removal of the presidential terms limit and age limit.
- The council has done nothing to resettle the displaced people in Northern Uganda and most of them are still wondering with no help.
- It has failed to solve marriage conflicts and divorce among married couple. There are even disagreements in the church over gay marriages.

Question:

1. To what extent has the UJCC achieved the aims and objectives of its foundation. (25 marks)
2. To what extent has the UJCC tried to bring about unity among Christians in Uganda. (25 marks)

CHALLENGES/PROBLEMS FACED BY THE COUNCIL

- Political instabilities in some parts of Uganda like the Kony war in Northern Uganda which went on over 20years so much affected the activities of the council.
- Some places are too remote with poor transport which has also limited the movement of the council officials to different places.
- There is lack genuine trust among the three interfaith churches i.e. they are united just for formality.
- It also faces political threats in some of there activities i.e. some times it is forced to stay away from politics.
- The long history of fighting violence between the karamojong and itesotes has made hard for the council to reconcile the two groups.
- Unemployment and poverty among the people has made it hard for the council to fight immoral practices like corruption and prostitution.
- cultural rigidities and conservatism among the karamojongs who look at cattle rustling as part of their culture and way of life has led to continued inter-tribal fighting
- It has faced a problem of commitment on the side of the rebels during the process of peace talks in the Northern Uganda war.
- Removing of small arms from the karamanjongs was sometimes done secretly by the government security organs which interfered with the council work.

THE RENEWAL OF THE CHURH

THE EAST AFRICAN MOVEMENT

(THE BALOKOLE MOVEMENT)

- The East African revival movement is part of the (18th evangelical awakening that took place in Europe
- The revival movement is a means by which the gospel of Christ has been spread rapidly and radically and has entered people's hearts deeply and most people have accepted it then ever before.
- The East African revival movement mainly originated from the Anglican church of Uganda and the members of these movements are locally known as "Balokole" which means the saved people who received salvation from Jesus Christ.
- Many, who claim this, prefer to be known simply as "Abolugand," meaning brethren and sisters.
- The term 'balokole' has remained widely accepted as a convenient designation for the movement and is used far beyond Buganda.
- Similarly, the luganda chorus 'Tukutendereze Yesu' - we praise you Jesus, has become the theme song of the revivalists throughout East Africa.

- Thus, although the first large scale Revival occurred at Gahini- Rwanda at the end of 1933, the seed of this Revival must be traced in Buganda.
- The CMS mission hospital at Gahini, was out post of the Anglican diocese of Uganda with religious influence of the Uganda church.
- Most of the hospital staff at Gahini, and most leaders of the awakening were Baganda from Uganda.
- It is believed that East African revival movement originated from Buganda especially from the spiritual experiences that Simeoni Nsibambi went through.
- Nsibambi left his job, sold his motorcycle and started a life of personal evangelism on the streets of Kampala and in people's homes with a lot of abuses and mockery.
- The revival movement spread to various countries like Rwanda, Tanganyika, Sudan and Kenya and it was strong among the Anglicans and the Presbyterians.

REASONS FOR THE EMERGENCE OF REVIVAL MOVEMENT IN EAST AFRICA

- The missionary work of two English men i.e. Stanley Smith and Leonard Sharp who worked as doctors at Rwanda mission hospital led to the emergence of Revival movement i.e. they caused deep religious conviction among the people.
- The early influence of the committed men who had leadership abilities such as Pastor Robert Kayanja also attracted many people into the Balokole movement.
- The social problems especially famine at that time in Rwanda also favored the movement. This is because the suffering people were given food by the saved which attracted them to join the movement.
- The Balokole movement had deep concern, love, respect and care for one another which made most people to join it.
- The big population in Rwanda especially at Gahini, Uganda, areas of Kigezi and Mbarara made it easy for the revivalists to convince people to join them.
- The movement fought social evils and problems in the country e.g. the sick were given medical care, immorality was condemned etc and this gave people confidence to join in big numbers.
- The search for the Holy Spirit and eternal life which could be got through prayers and fasting also led to the rise of the revival movement.
- The movement emerged due to the boring worship in the mission churches where worship was not so much different from mourning.
- The movement came up to condemn some African traditional practices like polygamy which was still being practiced by some African Christians.
- Lack of moral discipline and Christians of that time characterized by theft, disobedience and mistrust also led to the emergence of the revival movement.

- The too much materialism that existed in the church especially among church leaders and some Christians led to the raise of the revival movement to end it.
- Biblical teachings that if one confesse with one's mouth that Jesus is the lord and believes in his heart that God raised him from death, he will be saved also led to the raise of this movement.
- The world war with its negative effects in East Africa threatened the future of Christianity hence caring of the revival movement to strengthen Christianity.
- The annual meetings at kamosi in Kenya from 1926 and the ten years convention of kabale from 1935 strengthened the revival movement the more.
- There was a lot of rigidity during worship in mission churches which led to the coming of the revival movement to remove such rigidities.
- The need to fight and eliminate African belief in the small gods which was too much further led the coming up of the revival movement.
- The presence of miracles in the revival churches such as healing of the sick the lame made many people to join these churches in great numbers.
- The provision of social services such as education to the people of East Africa by the revivalists so much strengthened the Balokole movement.

CHARACTERISTICS OF THE REVIVAL MOVEMENT

- The balokole are strictly committed to their church and this is proved by their regular attendance to Sunday worship.
- The movement strictly calls for baptism of adults through immersion and it calls upon people to change their hearts after baptism.
- The movement emphasizes monogamy as the idle form of marriage so as to make married partners share equal love and respect.
- They call for church marriage as the only acceptable form of marriage where the couple can enjoy gift of sex and other benefits.
- The movement advocates for genuine and open confession of sin by the brethren or Christian during worship.
- There is high respect of the blood of Jesus poured on the cross. They believe that it's this blood that washed man's sin.
- During fellowship, the movement calls for open testimony of what the lord has done in the lives of Christians
- The balokole movement calls for social concern and care for one another. They seriously encourage bearing of one another burdens as a way of bring more people to Christianity.

- It emphasizes moral uprightness in the lives of the Christians in matters regarding dressing, drinking, and sexual relationship. etc.
- There is emotional worship in this movement i.e. Christians involve the heart, soul and body to the extent of crying during worship.
- The movement boasts the status of women in the church by giving them responsible positions in church and make them testify, preach and pray as men do.
- The movement discourages politics in church so as to allow the H.s to come and to avoid divisions in the church.
- The Balokole call for smartness of the believers during worship i.e. the church leaders and their subjects are expected to dress decently to avoid stumbling others.
- The movement condemns some traditional practices like taking local beer, alcohol, using traditional medicine and it calls for the use of western medicine and depending on prayer.
- The saved community respects the Bible as a source of all Christian doctrines. They believe that the Bible contains all solutions to all problems in the society.
- There is strict emphasis on Bible study in this movement in order to make people understand the Biblical scriptures.
- The Balokole movement is characterized by performance of miracles in the church. A number of people have been healed of their sickness in the churches

STRENGTH OF THE REVIVAL MOVEMENT (ACHIEVEMENTS)

- Those who have joined the Balokole movement become special people who are assured of being forgiven their sins
- The movement has contributed to stable marriages and families with disciplined children because of emphasizing monogamy.
- It has promoted equality between men and women because even women are allowed to serve God through preaching the gospel just as men.
- The movement has enabled people to become born again hence enjoying leaving a new life in Jesus Christ.
- It has helped in the offering of education to many people in East Africa through the schools it has built hence fighting illiteracy and ignorance.
- It discourages individualism among Christians and it has called upon Christians to live the life of concern for one another.
- It has imparted good values into its members such as integrity, honor and hard work and this has enabled the Christians to get jobs hence improving their standards of living. (SOL)

- The movement has promoted Christian rural services like in Buganda where it provides literacy lessons, scientific agriculture, bee keeping etc to the people in rural areas.
- The movement has got a strong, entertaining and exiting church worship not like the cool and boring worship in traditional churches.
- It is credited for performing miracles using the power of the Holy Spirit and this has strengthened the faith of Christians in Jesus Christ.
- The movement has promoted indigenization of Christianity through allowing African cultures in the church e.g. they play African music and drama and use African drums during worship.
- It has given comfort and company to the people with serious problems like widows and orphans hence regaining hope in life.
- The Balokole movement allows all groups of people to play active roles in church affairs i.e. men, women, children and the aged all get involved in church activities like worship prayer, testimony, church choir etc.
- The movement gives church leadership to Africans unlike in the traditional churches where leadership was given to the whites in the past.
- The movement is also credited for its mixed approach on culture i.e. it allows some cultural practices which are good and discourages those which are dangerous like polygamy.
- The movement has uplifted the status and dignity of women by giving them respected positions in the church just as men.
- It has led to modernization and development in the country through putting up churches and schools in different areas.
- Many Balokole churches have put up medical centers in various places that provide health services to the sick East Africans.
- The revival movement is also credited for its charitable works towards the needy. It has collected a lot of items like clothes, food etc and taken them to the needy people in the camps.

WEAKNESSES OF THE REVIVAL MOVEMENT

- In many Pentecostal churches, people give insincere/false testimony to the public in order to bring more people to the church.
- There is also forced public confession/repentance of sins in order to get favour and sympathy from the Christians.
- Most leaders of the balokole are not trained in Bible interpretation especially in Uganda and this has led to wrong Bible interpretation.
- The revival movement is against some African practices like polygamy, bride prices, African medicine etc which the independent churches had accepted.

- The movement has failed to bring about complete discipline among its followers i.e. most of the Balokole fornicate, steal, practice adultery etc.
- Between 1960s, and 1970s, there was a break away of the “Bazukufu” (Re-awake) from the balokole which weakened and discredited the balokole movement
- Christians in the revival movement have always been reported to have committed sexual sins during the fellowship meetings organized at night
- Church leaders of the balokole tend to involve themselves in politics by campaigning for political candidates during preaching. This has ended up dividing the church.
- The movement has a weakness of over condemning the bad behaviors of people like drinking and smoking at the expense of emphasizing the positive goodness of God’s love and grace.
- The movement advocates equality of all people in the society and this has threatened the authority of traditional leaders.
- The colonial authorities also had negative attitudes towards this movement in Uganda because of emphasizing equality which threatened colonial rule.
- The movement is known for having unexemplary church leaders who practice adultery and take away husbands of their Christians which has promoted immorality.
- The movements aim at getting many followers which has brought all sorts of people with bad behaviours in the church like prostitutes, homosexuals etc and this has spoilt the image of the church.
- Some born again Christians have turned the church into a business where they ask for money from the Christians to pray for them and perform miracles.
- The movement is also known for forging miracles by pastors in order to gain prestige and popularity.
- Some church leaders of the Balokole use magic/satanic powers (illuminatism) in their churches which has discredited the Balokole movement.
- There are a lot of conflicts and misunderstandings among born again churches based on different bible interpretations, miracle performance etc e.g. pastor Ssempe and male one time accused pastor Kayanja of homosexuality.
- Some pastors of born again churches tend to be proud of themselves. Actually some praise themselves and their powers other than praising God.

Question:

1. Comment on the strong and weak points of the revival movement in East Africa. (25 marks)
2. What has been the impact of the revival movement on the Christian in East Africa? (25 marks)
3. What are the strength and weakness of Balokole movement in Uganda?
4. Examine the success and failure of the revival movement in East Africa. (25 marks)

INDIGENISATION OF CHRISTIANITY IN EAST AFRICA

Indigenization is the same as Africanization.

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

The church in East Africa has been indigenized/ Africanized/enculturised in a number of ways as shown below.

- 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 with out 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 an evidence that the church has been indigenized.

HOW HE CHURCH IS NOT YET INDIGENIZED

- However, there are still some European elements in the church of East Africa as shown below.
- Many African Christians prefer to use European Christian name like Stephen, Getrude, 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 Christian so much believes 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 Africans Christians believe in them so much.eg the pope for the Catholic Church.

Question

1. **To what extent has the church in East Africa been indigenized/ Africanized/ enculturised? 25 marks)**
2. **Howfar has the enculturisation of Christianity been realized in East Africa?**

CHAPTER: TWO

AFRICAN RELIGIOUS EXPERIENCE

AFRICAN TRADITIONAL RELIGION

- Religion refers to the way of life of a given group of people in the society.
- According to Professor John. s. Mbiti, Africa traditional religion is the richest part of the African heritage that is found in all human life.
- Mbiti added that African traditional religion has dominated the thinking of African people to the extent it has shaped their social life, cultures and their political and economic activities.

- From the above, we can conclude that there no pagans in the traditional Africa. All Africans were religious, the living and the living dead.

WRONG AND DEROGATORY UNDERSTANDING OF AFRICAN RELIGION

- Many people including the educated and Christian missionaries have failed to understand this religion because of a number of confusing things written and said about it.
- Some people call it ancestral worship/ worship of the dead people which is only small part of it. Others call it superstition i.e. believing and fearing something without proper ground.
- It is called paganism a wrong word used to refers to Africans who were not Christians and Muslims.
- The religion is also called magic and witchcraft yet actually it is much more than that. Although witch craft features in the traditional way of life, it is not right to equate African traditional religion to witch craft.
- There all sorts of false names given to the African traditional religion by those who do not understand it.
- They misunderstood African initiation rituals as babyish yet to Africans it was means of worship.
- The religion is also wrongly called fetishism, meaning “charms” worn by Africans.
- The religion was termed as devilish and yet Africans worshipped gods as assistants to God.
- Missionaries looked at Africans as primitive and back word.
- They did not know that religion had penetrated into every department of African life, yet to Africans religion was accurate way of life.

Revision question

1. Comment on the different ways in which the early missionaries misunderstood African way of life.

CHARACTERISTICS OF AFRICAN TRADITIONAL RELIGION

- African traditional religion believed in God as the creator of heaven and earth and all creatures. That is why the Baganda call him katonda, basoga call him Kibumba etc.
- This religion also believed in the small gods as the assistants to God.eg the Baganda have different gods as the like Musoke the god of rain,Ddungu the god of hunting etc.
- The religion believed in the ancestors and their spirits. These are the people who die d and traditional Africans believe that they are not completely dead but they are living dead.
- African traditional religion believed in physical features like mountains, rocks, etc. as dwelling places for the gods and the spirits.
- The religion had Art pieces and symbols such as the drums,stools,skins, spears and others which have a lot of religious meaning.
- Traditional African believed in prayer and they usually prayed to the divine beings for help.

- The religion involved offerings of sacrifices to the gods. They were mainly in form of animals and chicken and they involved shedding of blood.
- In addition, African traditional religion involved giving of offerings to the gods and these were in form of food like grains, drinks like local beer etc.
- The religion involved African music dance and drama to the gods by the people in order to appease and entertain them.
- African traditional religion involved a lot of initiation rituals and practices especially for children at puberty stage.eg circumcision among the kikuyu in Kenya.
- It is a religion that emphasized morals and discipline among the children and all society members.eg children were to respect the elders in the society.
- African traditional religion involved carrying out of charitable works to the needy. The traditional Africans always took care of strangers and the needy as a religious obligation.
- The religion involved putting up of shrines as worshipping places of the gods. Almost every family in Africa had a shrine to show their being religious and these were locally called “Amasabo” in Buganda.
- The religion also had religious leaders in form of diviners, traditional healers, medicine men etc. who connected the people to the gods.
- It involved worshiping of the spirits and the gods by the people by drumming and dancing for them.
- African traditional religion had a number of rites of passage that were observed.eg Birth rites, Naming rites, funeral ritesetc.
- The religion involved a number of celebrations or ceremonies like after a great harvest coming of rains, winning a war etc. were all celebrated.
- African traditional religion was and is still not written down like other religion i.e. it has no written scriptures but it’s found in people’s minds and practices.
- The religion called for respect of traditional cultural norms and values and it discouraged marrying of close relatives.
- The religion called for keeping of one’s virginity until marriage and sex before marriage was highly punishable. E.g. among the Karamajongs and the Bakiga girls who broke their virginity before marriage were killed.
- The religion had African riddles, poems and proverbs or wise sayings which were highly respected because they explained religious realities. These passed on to the young by the elders.
- African traditional religion involved dreams and visions which were seen as foretelling and explaining events that would happen in the society.

- The religion had prophets whose prophetic messages were highly respected because prophets were seen as being close to the spiritual word.
- Political leaders also worked as religious leaders and these presided over religious functions especially prayers and sacrifices.
- Of all divine beings in traditional Africa, God held the most respected position and he had special attributes like creator Holy, Provider, protector etc.
- In traditional African religion, those who were morally upright received blessings from divine beings in form of producing many children, having good harvest etc.

Revision question:

1. **Discuss the characteristics/main features of African Traditional Religion in the Pre-Christian era? (25 marks)**

NATURE OF THE AFRICAN GOD

- God is the creator of the universe and is given names that describe him as the creator for example the Baganda call Him Katonda meaning the creator
- God sustains his creation; he keeps, cares and upholds his creation together.
- He provides for what was created, provides life sunshine, rains, water, good health, fertility of people, animals, plants, food and protection.
- God rules over the universe and has names like lord, Judge, ruler, distributor etc.
- In the human images, is considered father, mother and thus parent. Africans looked at themselves as children of God.
- God is also considered as a great friend, people feel at home with Him, believing that He is trustworthy, faithful, close to them and ready to help.
- God is attributed to images of human bodily parts that God sees, hears and smells, tastes.
- There are also images of human activities said of God, such as eating, sleeping, playing, getting angry, speaking, remembering etc.
- God is considered very good towards all people and all things.
- God is merciful and kind, the God of pity, of blessings and this expression is often used “May the God mercy be with you.”
- God is holy and pure, he cannot and does not do any things wrong or evil. He has no faults or failures.

- God is powerful and almighty, can do all things and there is nothing which God cannot do.
- God is all knowing, there is nothing hidden from him he is the wise one, whose wisdom, knowledge and understanding are without limit.
- He is present everywhere in the universe, at once yet not identical with anything or any place.
- God limitless, has no limit and is both very far and very near, both beyond and with in.
- God is self-existent, he has made all things, yet He is not made. He exists on his own.
- He is the first cause, the original source, and he beginning of all things.
- God is perceived to be spirit, invisible and everlasting.
- God never changes, is considered the same everyday.
- God is unknowable, cannot be precisely explained or fully known.

WHERE IS AFRICAN TRADITIONAL RELIGION FOUND?

Although African traditional religion has no scriptures, there are number of areas where the religion is found and these include the following:

- African traditional religion found in the shrines which are built in peoples' homes and they are believed to be houses of the ancestors.
- African traditional religion is found in the physical features like mountains, rocks, big trees and caves for example Mubende rocks, Nakayima tree etc where small gods are believed to be staying
- African traditional religion is found in music, dance and drama. This is because most religion go hand in hand with music.
- The religion is found in African rites of passages e.g. birth rites, naming rites, funeral rites and initiation rites.
- It is found in African proverbs, riddles and poems i.e. such stories contain a lot of religious information.
- The religion is found in African art and symbols like stones, sticks, pots, stools and calabashes.
- The religion is found in African names of people and places e.g. some names given to people are names of gods e.g. mukama, mukasa, musoke etc
- The religion is found in myths and legends, since the was no writing, religious truth was passed down by word of mouth.
- It is found in marriage e.g. getting married is away of making ancestors happy.
- It can be found in African ceremonies e.g. after a great harvest, successful hunting, victory in war.
- The religion is found in people's hearts, minds and practices since it has no written scriptures.

- It can be found in food taboos for example women were denied to eat certain foods as way of appeasing spirits for chicken pork raw groundnuts etc among the Baganda.

CHARACTERISTICS/ FORMS WORSHIP IN AFRICAN TRADITIONAL SOCIETY

- In traditional Africa, worship meant communicating to the divine beings such as God, gods and the ancestors.
- Africans worshipped God the creator whom they believed to be everywhere and the most powerful of all divine beings.
- They also worshipped the gods who were taken as assistants to God.
- African further worshipped the ancestors and the ancestral spirits who were taken to be living dead who continued to live among the Living.
- Worship took the form of giving sacrifices of animals to the divine beings in order to appease them and overcome calamities in the society.
- Worship took place in worship centre such as shrines on mountains, rocks and along river banks.
- They worshipped using objects such as local drums, spears, xylophones etc. to the divine beings.
- Worship took the form of prayer to the divine beings asking them for their wants and requesting for blessings in Life.
- It took place in form of offerings where material and physical things were offered to God and other divine beings.
- It also involved singing and dancing for the divine beings to please and appease them. This was in form of the African Music, dance and drama.
- Worship took the form of celebrating rites of passage such as birth, naming rites, marriage rites and funeral rites.
- It involved asking for forgiveness and reconciliation from the divine beings in order to have a harmonious living with the gods and people in the society.
- Africans worshipped basing on family, clan and community levels and their worship sessions involved few and many people.
- Worship was led by different religious leaders ranging from Kings, medicine men, rain makers, diviners etc. who connected people to the divine beings.

COMPARISON BETWEEN AFRICAN WORSHIP AND CHRISTIAN WORSHIP

Similarities

- Both traditional Africans and Christians today worship God the creator of heaven and earth.

- Both offer to God in form of worship though Christians offer in form of money.
- Both Christians and traditional Africans worship from worship places which are well built.
- Both have worship objects in form of music instruments like drums which entertain the worshippers.
- Both pray to the divine beings during worship asking for blessings from them.
- In both, worship involves singing of songs and dancing to the divine beings in order to appease them.
- In both, worship involves asking for forgiveness from the divine beings and reconciling with one another.
- In both, people worship the divine beings in both small and big congregations.
- Both have religious leaders who lead people during worship and these connect people to the divine beings.

Differences:

- Christians worship only one God the creator while the traditional Africans worshipped God alongside the small gods.
- Christians during worship offer in form of money while the traditional Africans offered in form of sacrificing animals to the divine beings.
- Traditional Africans worshipped from shrines, rocks, along rivers etc. while Christians worship from churches and other holy places.
- Africans worshipped in form of celebrating rites of passage while Christians celebrate Christian events like Christmas Easter etc. during worship.
- Christians refer to those who died in Christian faith (saints) during worship while the traditional Africans worshipped the spirits of the dead/ancestors.

1. Examine the forms of worship in the African Traditional society (13 marks)

(b) Compare African forms of worship with the Christian forms of worship today. (12 marks)

IMPORTANCE OF WORSHIP TO THE AFRICAN

- Worship helped the Africans to express their social and personal problems to the divine being who in turn solve them.
- It also helped the Africans renew their relationship and contacts with their departed ones, the ancestor. This is because the living communicated to their ancestors through worship.
- Worship enabled the worshippers to seek or search for divine blessings which make them to become happy and prosperous in life.
- Worship imparted good morals into the young generation, and any form of immorality was highly punishable by the divine beings.

- Through worship, Africans repented their sins and received forgiveness from the gods which made them live a happy life.
- Worship promoted unity among the people in the society. This was because they could worship together.
- It helped to instill culture into the young generation, who were always taught to respect the society norms as a religious obligation.
- Worship was also used by the African to celebrate human life from conception to death and every stage in, birth, naming, initiation and death was marked by worship practices.
- Worship enabled the living to receive guidance from the ancestors who were believed to know all.
- Through worship people socially interacted with others in society. They came to know one another and promoted relationship.
- It helped to solve society such as witchcraft, diseases, famine etc. this would be done by the divine beings when pleased by the living.
- Worship helped to please, entertain and keep the ancestors happy in the spiritual world. This was done through sacrificing for them, and letting them eat from the living.
- It helped to maintain law and order in the society. This was because the spiritual beings would be called upon to identify the wrongs done during worship.
- Worship promoted justice, peace and harmony in the society. This is because it promoted the spirit of friendship among the people who worshipped the same gods.

WEAKNESS OF AFRICAN WORSHIP

- African worship involved human sacrifice as a way of appeasing the divine beings and getting whatever they wanted.
- African worship at times involved the use of abusive and vulgar words when communicating to the gods for example during twin dancing rituals in Buganda.
- Worship lacked a uniform order as each family, clan and community worshipped different gods at different times.
- Worship at times involved inflicting pain to the people for example at times would punish severely the criminals.
- It lacked trained and ordained leaders and respected elders and anybody with special quality such as political leaders, diviners and foretellers would lead worship.
- It promoted gender inequality because women were usually considered unclean to lead worship and to come near the spiritual beings.
- It also promoted revenge, as the people called upon the spirit to harm others through use of witchcraft.

Qn. Asses the importance of worship in the African traditional society (apply both positive and weaknss of worship)

AFRICAN RITES OF PASSAGE

- Rites of passage were celebrations/rituals that Africans carried out following the different stage of human growth and development from conception to death.
- The rites of passage included conception rites, birth rites, naming rites, initiation rites, puberty rites and death rites.

BIRTH RITES AND THEIR IMPORTANCE

- When a woman was discovered to have conceived, there was great happiness in the family.
- When a child was born, it was seen as the greatest blessing of the life and the Africans reacted to such event with joy and satisfaction.
- If it was the first pregnancy, it brought assurance to everyone that a woman was due to bare children, an asset to the family.
- Once a woman gave birth, the marriage became secure, strong and stable than when she was discovered to be barren.
- The relatives and the entire family of the man would treat the woman with greater respect than before.
- Becoming pregnant and giving birth, assured the public of the god health of the woman and the man i.e. both were seen sexually normal.
- Giving birth strengthened the love feelings between man and the wife, the basis of a good family and marriage.
- It helped to transmit life from the parent to the new born babies and from one generation to another.
- It enabled the parents to get children who were future sources of labour, wealth and security of the family, clan and the society at large.
- It helped in expanding and enlarging the clan of the man to greater heights and respect.
- Delivering a child, brought respect and prestige to the family of the man and woman and they were recognized in the society.
- Through birth, the living communicated with the living dead, ancestors, through the blood shed by the mothers.
- Becoming pregnant and giving birth showed the willingness and readiness of the woman to make a home and a family.
- The birth of a child was seen as a reward for the man for much bride price that had been paid to the girl's side or family.

Question:

1. Explain the importance of giving birth in African traditional society.

NAMING CHILDREN AFRICAN TRADITIONAL SOCIETY

- There are many naming customs all over Africa, which however tend to vary from one society to another.
- In some cultures, the name is/ was chosen before the arrival of the baby.
- In other societies the name was chosen immediately upon arrival-birth of the baby and without any ritual or ceremony.
- In most cases, naming involved ceremony attended by members of the family, relatives, neighbours and friends.
- Naming involved giving of gifts to the new born baby, which varied from one culture to another e.g. the Banyankole of western Uganda gave cows and still.
- Names were Linguistic such as Mwesigwa among the Bantu and Okello and the Luo.
- Special meals were prepared during the ceremony. Millet food was prepared among the Banyoro.
- Naming involved or involves celebrations and beer partying that welcomed the baby into the family and the clan.
- Special herbs were smeared on the baby during naming ceremony in preparation for a successful future and cleanse away bad omen.
- The choice of the name was determined by the parents, elders and relatives.
- Some names were situational, given according to the circumstances surrounding the pregnancy and birth.
- Names were given in praise of the supreme creator as the overall provider and controller such as Byamukama among the Banyoro.

MEANING/ IMPORTANCE OF NAMING

- In African culture, names given to babies helped to bring back the departed members of the family i.e. names of the dead were given to new babies.
- Some names helped to show the feelings of the parents during pregnancy and child birth.
- Some names helped to show the religious feelings of the parents concerned, many times granting recognition to God's role e.g. Byakatonda, Byaruhanga- all referring to God as the one in charge.
- Names helped to show the clan in which someone belonged, e.g. 'Kababiito' among the Banyoro showed that the person belonged to the Biito clan.
- Naming rites were social functions which helped the child to be welcomed and integrated in the community.

- The naming occasions helped to create unity among the members of the community due to the many people that got involved.
- Since all names were cultural, naming helped to preserve culture and ensured its continuity hence Bantu names, Luo names etc.
- Through naming rituals, the child could get spiritual assistance and blessings from the ancestors, gods and God.
- Some names helped to educate and explain some past experience to the young generation hence guiding them in life.
- Naming rites helped the babies to receive gifts e.g. among the Banyankole babies were given cows.
- Names helped to show one's belongingness to a particular family because some families had specific family names.
- Some names reflected the state of and time of birth of the child e.g. thunder, rain, famine, harvest etc.

GROWTH AND INITIATION

- There was circumcision which involved removing of the foreskin on the male reproductive organ. It was very common among the Bagishu and kikuyu and it was important for hygiene and sexual satisfaction.
- Clitoridectomy was another initiation ritual which involved cutting off of parts of the clitoris on the female reproductive organ. It was very common among the Sabiny and it helped to control sexual immorality among the Sabiny women.
- Pulling/elongation of the Labias were also an initiation practice which involved elongating the Labias to a given height. It was so common among girls of Buganda, Toro, Ankole, Busoga etc and it helped to stimulate sexual appetite among girls in marriage.
- Another initiation ritual was detoothering which involved removing of the upper fore middle tooth from the initiates at puberty stage. It was done among the Karamajongs and it was for beauty and identification.
- Piercing of the face was a common ritual to the young people at puberty stage. It involved piecing the face following a pattern of lines as it was common among the Masai and karamajongs. It also increased the beauty of the initiates.
- There was also tattooing of the body where different parts of the body were decorated with tattoos. This was common among the Alur and it was for beauty and identification purposes.
- Ear piercing was an initiation ritual which involved piercing the ears and decorating them with ear rings mainly for beauty. eg among the Kikuyu, Masai etc.

IMPORTANCE OF INITIATIONS

- In African traditional society there were different initiations rituals performed on the young by different societies as explained below:

Positives:

- Initiation graduated the initiate from Childhood to adulthood. E.g. the circumcision ritual among the Kikuyu of Kenya.
- It also joined the initiates with the ancestors through shedding blood on the ground.
- It enabled the initiates to assume positions of responsibility like leadership in the society.
- Initiation rituals were moments of celebration and enjoyment with the society members through eating and drinking.
- It enabled the initiates to acquire wealth through the gifts they received e.g. among the Gishu of Eastern Uganda, the boys would receive cattle, goats, sheep, chicken etc. After circumcision.
- Some initiation rituals enabled the initiates to enjoy sex while in marriage e.g. the pulling of the Labias among the Baganda, Banyankole, Basoga, Batoro etc.
- Initiation promoted unity among the African societies because these rituals were attended by many people.
- It enabled the initiates to acquire sex education e.g. during the pulling of Labias, the Baganda girls were taught a lot about sex.
- It promoted permanent marriages due to sex education which was provided to the initiates.
- Through initiation rituals, African culture was preserved from one generation to another. eg piercing of the face by the Kramajongos.
- Through initiation, the initiates received spiritual blessings from the ancestors for future life and responsibilities.
- It provided the initiates with identification marks/scars which made it easy for them to be recognized in the society. E.g. piecing of the face among the ALUR.
- Some rituals made the initiates to be brave and fearless in the society e.g. circumcision and detoothering among the Gishu and Karamojong's respectively.
- It promoted entertainment in society because some rituals like circumcision involved drumming, singing and dancing.
- Some rituals helped to control sexual immorality in the society. eg clitoridectomy among the sabinu reduced the sex Libido of the girls/women.
- Some rituals made the initiates beautiful and attractive. E.g. detoothering, face piercing and tattooing among the Karamajongs, Alur and Dinkas.
- Initiation enabled the initiates to get married because no one could get married before being initiated.

- Through initiation rituals, new relationships/friend ship were made among people who came together to celebrate.
- It enabled the people to identify future marriage partners. E.g. during the Kadodidance among the Gishu, the men would get attracted to girls who danced well.

Weakness

- The Negative roles of initiation rituals included the following:
- Some rituals caused a lot of pain to the initiates e.g. clitoridectomy, detoothering etc.
- Some of them caused a lot of bleeding to the initiates making them lose a lot of blood. E.g. circumcision among the Bagishu.
- Some initiation rituals caused death especially when they were not carried out properly e.g. clitoridectomy among the Sabiny of Eastern Uganda.
- They violated God's natural Law of creation of Man by cutting off some of God's created body parts.
- Some rituals deprived women of their right to enjoy sex by cutting off their clitoris which makes sex interesting.
- They deprived the initiates' right to privacy because they were circumcised when the whole public was seeing.
- Some rituals distanced the initiates from their family members because they were taken to secret places after the ritual.eg Kikuyu boys were taken to the forest after circumcision.
- Some rituals were done by force. ie they were done without the will of the initiates hence taking away their freedom and Liberty.eg Clitoridectomy.

a. Analyze the implications of initiation in the African traditional religious experience (15 marks)

Approach:

The question wants the important /significance of the different initiations ritual that were performed on the young during the puberty stage. Rituals like circumcision, clitoridectomy, detoothering etc. A candidate should

b. Assess the role of initiation rituals in Traditional African Religious Experience. (25 marks)

Approach:

It is a two sided question which wants both the positive and Negative roles of the various initiation rituals in traditional Africa.

Givesome examples for the S.H marks

AFRICAN EDUCATION SYSTEM

- Education is a process of imparting knowledge, skills and attitudes by the teacher to the learners.
- Education is in two i.e. formal and informal educations.
- Formal education is the European type of education introduced in East Africa by the missionaries and it involves reading and writing while informal does not involve reading and writing.

CHARACTERISTICS OF INFORMAL EDUCATION (AFRICAN EDUCATION)

- It was conducted outside classroom and learners were taught together without grouping them in different classes.
- It was conducted in open places i.e. did not have schools but it was taught from home.
- It had no trained teachers, elders, parents or any knowledgeable relative conducted it.
- It had no teaching syllabus to be followed. The content taught was got from the environment and cultural norms.
- It lacked a formal time table to be followed, at any time the elder felt like teaching he or she would do it.
- It lacked formal or regular assessment and evaluation of learners.
- It lacked exams or tests to find out whether learners had understood or not.
- It was not literate i.e. did not involve reading and writing.
- It was cultural in nature i.e. it promoted preservation of cultural norms by the people.
- It was mainly practical since it involved practical skills for example cooking, digging and planting.
- It emphasized promotion of morals among the children in order to live a successful life.
- It involved sexual education especially to the children at puberty.
- It emphasized respect for one another i.e. girls were taught to be low so as to respect their husbands.
- African education was free of charge i.e. did not involve paying of school fees like formal education.
- There were no educational credentials to the learners, but practical outcomes were got after attaining this education e.g. circumcision of boys was a credential and qualification for adulthood among the Kikuyu of Kenya.
- Content of this education system varied with the age of the learners. Sex education e.g. was exclusively for the adolescent and not the young.

STRENGTH/ ADVANTAGES OF AN INFORMAL EDUCATION

- Positively, it helped to produce morally upright people in the society. This is because morals were highly appreciated.
- It helped the young people to fit in the society in which they were born, however harsh it was.
- It promoted equality because it did not grade learners and separated them into classes.

- It made the youths to get to know why certain things in an area e.g. lightening, famine, earth quakes and the will get to know how to overcome them.
- It taught young ones their historical background and made them aware of past experiences such as origin, migration pattern, battles fought.
- It promoted unity because the content taught was the same and learners were allowed to interact with one another.
- It promoted the spirit of social concern for one another because the spirit of brotherhood was imparted into them.
- It equipped the young ones with practical skills for their own survival e.g. they were taught domestic work for example digging, hunting, fetching water and collecting fire wood.
- It also prepared the young people for social responsibilities in the society as some of them became leaders while others became medicine men and women.
- It helped youth for marriage relation, promoting stability of marriage, as every one well knew and performed required duties respectively.
- It served to respect and preserves the African cultural beliefs and practices, since the content was got from the cultures of the communities.

WEAKNESS OF AFRICAN INFORMAL EDUCATION

- It created inequality and classes in the society based on sex. This is because women were undermined and seen as inferior to men.
- Content taught was not universal but societal i.e. it varied from culture to culture which created disunity among the people.
- It was not literate and therefore it produced people who never knew how to read and write.
- Since it lacked academic papers or credentials, it undermined the position of leaders since their education could not qualify them.
- Some forms of informal education like circumcision was unfair and painful to human life.
- It involved punishment that were unfair e.g. ex-communicating the girl who become pregnant before marriage or even killing them.
- Since it depended on the elders as teachers, these could become tired and sick hence making the children miss their lesson.

Questions:

1. Asses the African informal type of education. (give strength and weakness)
2. Compare the missionary education and the African traditional education.

SEX EDUCATION IN TRADITIONAL AFRICA

Sex education was that type of education that involved imparting of information about sex to the young people at puberty stage and were about to get married.

In African traditional society, different societies taught different things to their children concerning sex as seen below:

CONTENT OF SEX EDUCATION TAUGHT TO CHILDREN

- Sex education was that education that involved imparting of information about sex to the young people at puberty stage.
- It was mainly taught to the adolescent by the elders, parents, relatives and friends.
- Boys were usually taught by their uncles who gave them marriage roles and responsibilities.
- The girls were usually taught by their Aunties who also gave them tips on how to behave while in marriage.
- Sex education involved separation of the learners from the rest of the public to teach them.eg among the Kikuyu, the boys were taken to the forest.
- The adolescent boys and girls who were about to get married were taught the different sex techniques and styles which they were to use while in marriage.
- The children were taught to be morally upright and disciplined and respect all elders in the society.
- The girls were called upon to keep their virginity until marriage and heavy punishments were given to those who broke it before marriage.
- The Aunties always told the girls to show respect to their husbands by kneeling while greeting and giving them anything. This was common among the Baganda.
- In some societies, it involved mutilation of sex organs e.g. among the kikuyu of Kenya, circumcision was done in order to bring sexual satisfaction among thepartners in marriage.
- Life skills were also imparted into the young to prepare them for the future e.g. among the Baganda boys were taught how to hunt,Masai girls were taught how to build house etc.
- The boys were also taught by the uncles to be hardworking in life in order to able to take care of their wives and children.
- The girls in Buganda were told not to respond when their husbands were quarreling. They were told to put water in the mouth to prevent responding.
- Sex education also involved taking the girls to the bush schools where they were taught how to elongate their Labia. This was common among theBaganda, Basoga, Batoro etc.
- The girls were also taught not to fear sex while in marriage and to always give sex to their husbands any time they wanted

- The girls were made aware of their menstrual periods and they were taught how to handle/clean themselves during those periods.
- Girls were told to Love their husbands and always be clean at home through washing the clothes, utensils and cleaning the house and the compound.
- Both boys and girls were taught to produce as many children as possible while in marriage in order to expand the clan.
- Both boys and girls were taught to produce as many children as possible while in marriage in order to expand the clan.
- Girls and boys were taught to get married and not to fear getting married for their own good.
- Both boys and girls were a lot about their culture during sex education so as to be able to pass it on to their children.
- The children at puberty were taught to have sex as many times as they wanted while in marriage.
- In some societies, girls were also circumcised during sex education. This was to reduce their feelings sexually in marriage e.g. among the sabiny of Eastern Uganda.

1. Discuss the major elements/characteristics and contents of sex education in African Traditional society. (15 marks)

Approach:

It wants how sex education was carried out and what was actually taught to the young people at Puberty stage.

IMPORTANCE OF SEX EDUCATION IN AFRICAN TRADITIONAL SOCIETY

- Sex education referred to the Imparting of information about sex into the young people at puberty stage.
- It was important as shown below:
- It provided information which helped the young to develop into healthy and responsible adults.
- It also enabled the children to get married at the right time.ie not too early and not too late.
- It helped to prevent sexual abuses/ misuses in the society such as fornication, rape, homosexuality etc among the youth.
- It also helped to prevent early and unwanted pregnancies as well as sexually transmitted diseases like syphilis.
- Sex education promoted hygiene and sanitation because children especially girls had to be clean during their menstrual periods.

- Sex education helped the girls to keep their virginity until marriage hence attracting big bride price for their parents.
- It promoted hard work especially among the boys because they were taught by the uncles to be hardworking people.
- It also promoted culture because a lot of cultural norms and values were taught to the young during sex education.
- It enabled the parents to get a lot of bride price from their daughters during marriage.
- It brought satisfaction of both partners in marriage and made it possible for children to be produced.
- Sex education promoted permanent marriages because they young were taught to have permanent marriage during sex education.
- It promoted Love among married people due to the fact that the young were taught to Love their roles in case of marriage.
- It enabled the girls to know their biological changes of menstruation before it happened hence preparing for it.
- It promoted respect for elders in the society and respect for one another in marriage.
- Through sex education, children became morally upright and well disciplined.

1. Discuss the importance of sex education in the traditional African society. (13 marks)

Approach:

It wants the good things that came out of teaching the young people about sex.

METHODS OF IMPARTING SEX EDUCATION IN TRADITIONAL AFRICAN SOCIETY

- It was imparted through punishing the sex offenders.eg killing of the fornicators among the Bakiga and the Karamajongs
- It was imparted through Age mates who taught their fellow peers about sex.
- It was passed on through African poems which revealed a lot of secrets regarding sex.
- Through African dances like Mbagas dances in Buganda, circumcision dance among the Bagishu, Mpango dance among the Batoro etc.
- The Aunties also taught the girls much about sex during the puberty stage e.g. the Sengas in Buganda.
- Through initiation rituals likecircumcision, pulling of the Labiasetc sex education was also imparted into the young people.
- The uncles especially in Buganda also gave the boys a lot of information about sex.
- Sex education was also passed on through elder brothers and sisters to their young siblings.

- It was imparted through telling stories to the young from the grandparents usually in the evening around the fire places.
- It was also taught through cultural taboos. E.g. the Kiganda taboos that discouraged sleeping of mature brothers and sister together.
- Through giving different kinds of work to girls and boys e.g. in Buganda, boys were to hunt while girls were to cook.
- Through composing and singing of songs to the young that contained information about sex.
- Through rewarding those who kept their virginity until marriage.
- Sex education was passed on through bush schools e.g. in Buganda girls were taken to the bush where they were told to pull their Labias.
- It was imparted through living exemplary lives sexually e.g. mothers being faithful to their husbands.

1. In what ways was sex education imparted among traditional Africans.(13 marks)

Approach:

The question wants the various methods used by the traditional Africans to teach the young people about sex.

WHY SEX EDUCATION IS COLLAPSING TODAY

- The Elders and the parents are too busy with their work hence have no time to impart sex education.
- The big gap between the youth and the elders has hindered free discussion about sex.
- Peer group influence has made youths to only listen to their own experiences and disregard the advice of the elders.
- Lack of appropriate Literature about sex education is another challenge faced in imparting sex education
- Sex education is commercialized today and this has made many poor people to miss out these wonderful Lectures.
- Influence of formal education which has made many educated people to look at sex education as something out dated and primitive.
- Emergence of nuclear families which have eroded extended families and their roles.
- There is high rate of permissiveness where youths have a lot of freedom to do whatever they want and refuse sex education.
- Some parents are too shy to impart sex education into their children.
- The influence of western culture which has eroded traditional cultures hence distorting the practice of sex education.

- The presence of mass media that are pornographic is another problem faced in trying to impart sex education today.
- Most parents think that teachers will impart sex education to their children at school and so, both sides end up missing out.
- Some parents look at sex education with suspicion i.e. they think that it will instead ignite sex urge among the youths.
- Family instabilities/disintegration in form of divorce and separation has also hindered the practice of sex education today.
- Political instability/unrest has made parents unsettled hence being unable to impart sex education.
- There is selfishness of some family members like step mothers who out of Jealous refuse to pass on sex education to their step daughters.
- Influence of boarding schools where most children stay have also limited the time parents have to teach their children about sex.
- Most parents today were not taught about sex in their youthful stage and so, they lack the real information to teach their children.
- Poverty has also made it hard to uncles and Aunties today to keep boys and girls in their homes teaching them about sex.
- The decline in African traditional beliefs has also made sex education useless as modern people consider it to be for long ago.
- The high cost of living today has made it impossible for the aunts and uncles to fear teaching their girls and boys at their home.
- The influence of religions like Christianity that do not emphasize culture has made it hard for sex education to go on today.
- The rapid growth of urbanization has also limited the practice of sex education. This because there are no secret places (bush) in towns where girls can be taken to teach them secrets.

1. Discuss the challenges your society is facing while trying to impart sex education. (12 marks)

Approach:

It wants reasons why sex education is rarely being carried out to the young people today.

HOW IS SEX EDUCATION IMPARTED TODAY

- Sex education is imparted through news papers, Novels and magazines like straight talk, Red peppers, Bukedde, Newspaper, Kamunye etc.

- It's imparted by teachers in schools during their Lessons especially C.R.E and Biology teachers, Senior Woman and senior man etc.
- Drama plays like Emboozizabagalana by alina talents,Obufumbobwabatoetc is another way of imparting sex education into the young.
- It's also imparted through television programmes like soaps, movies, films, "Akasale" on bukeddeTv etc.
- Through medical professionals like doctors and Nurses who teach their patients a lot about sex and family planning.
- It is taught through religious leaders like reverends, priests and pastors who teach those about to be wedded a lot about sex.
- Cultural organizations like "Kisakate of the Queen of Buganda is another way of imparting sex education today.
- It is taught by counselors to those who have challenges in marriage.
- Some courageous parents today still teach their children about sex.
- It is taught through fellow peers/friends e.g. most girls today get to know about pulling of the Labias from their Friends.
- It is imparted through cultural ceremonies like circumcision among the Bagishu.
- Through social media on the internet.eg face book, twitter, whatsapp,Skype etc.
- It is imparted through government initiatives and programs like piassy.
- Some uncles and Aunties also teach their children about sex.
- Sex education is imparted through songs; both local and international contain a lot of information about sex.

REASONS WHY PARENTS ARE AGAINST THE USE OF MASS MEDIA TO IMPART SEX EDUCATION

- Mass media involves use of radios, Televisions and Newspapers to impart sex education, so the question wants reasons why parents today don't want sex education through the media to their children.
- Answers.
- Mass media involves a lot of permissiveness.ie it gives the youths a lot of freedom to do whatever they want.
- Mass media especially televisions show pornographic pictures which instead spoil the youths sexually.
- Some radio presenters and sex educators over the media speak sexual words directly to the public which also spoil the morals of the youths.

- Sex education is supposed to be private and secret affairs but mass media makes it a public affair.
- Mass media cannot be accessed by all youths in the country. ie not all youths can get Newspapers or afford radios and televisions.
- Traditionally, sex education was supposed to be imparted by the biological uncles and Aunties to the children but those of mass media are not.
- Mass media is aimed at making money but not improving the morals of the youths in the society.
- Traditionally, fathers were not supposed to be around when teaching their daughters about sex but mass media does not consider this.
- Mass media aims at arousing and inspiring the youths into sexual abuses instead of making them to have self-control sexually.
- Mass media teaches both boys and girls together yet traditionally, boys are supposed to be separated from girls during sex education.
- Using mass media to teach about sex originated from Europe and that is why most African parents today are against it.

1. Why are most parents today against the use of mass media as a method of sex education? (10 marks)

AFRICAN MARRIAGE SYSTEM

AFRICAN UNDERSTANDING OF MARRIAGE

- Before marriage, the couple was supposed to go through initiation ceremonies e.g. among the Bagishu and the kikuyu, the boys had to be circumcised before marriage.
- Marriage was for the production of children. The children produced sealed the marriage, acted as a link between the living, the dead and the future generation.
- Africans believed that from the very beginning of human life, god commanded people to get married and bear children; therefore marriage was seen as a gift from God.
- Marriage was seen as a sacred (holy) duty, which every normal person was of age was supposed to perform i.e. it was compulsory.
- In all societies, everything possible was done to prepare the young people for marriage and make them love the marriage institution.
- Women were considered inferior to their husbands and were expected to be submissive to their husbands.
- Having sex was only allowed in marriage and the married people were free to enjoy sex any time they wanted.

- Marriage was compulsory for every adult and those who did not were disrespected i.e. they were seen as children and were denied leadership roles.
- The unmarried were not even given descent burial e.g. in Buganda their dead bodies were passed through the back door and their names were not given to the new born babies.
- Divorce was not allowed in African traditional society except when one of the partners was a witch or a night dancer.
- Virginity was highly valued by most African traditional societies. A girl who was married when still a virgin would earn her parents and relatives a lot of respect, pride and special gifts were given.
- Marriage was between partners of the same tribes i.e. inter- marriage was forbidden and in case it happened the couple would be isolated by the community.
- Marriage was a social affair built on a permanent basis i.e. Couples were expected to their agreement for ever until death.
- Polygamy was highly practiced i.e. man married as many wives to get enough wealth, labour and sexual satisfaction.
- Marriage was between people of the opposite sex i.e. between man and woman and marriage between people of the same sex was forbidden.
- Marriage was sealed by the payment of bride wealth i.e. marriage took place after full payment of bride wealth.
- Marriage was also across clans i.e. between people of different clans and marrying from the same clan was sinful because the two were brothers and sisters.
- Marriage was a communal affairs i.e. parents and relatives were actively involved in the affairs of the children through offering sex education, choice making.etc

IMPORTANCE/ VALUE OF MARRIAGE IN AFRICAN TRADITIONAL SOCIETY

- All Adults were expected to marry because marriage helped to fulfill the African cultural demands of every adult person to get married.
- Marriage enabled the adults to have sex for pleasure leisure and enjoyment.
- Marriage enabled the adult married people to share Love and intimate relations among themselves.
- It was a must to marry because marriage extended relationship and friendship with other families and clans.
- Marriage provided for the production of Children by the married couple hence expanding the family and the clan.
- It earned the married people respect and prestige in the community because they were seen as responsible

- All Adults were to marry because marriage enabled the Men to acquire Leadership positions in the society because of being able to lead their families.
- Marriage promoted unity and cooperation among the members of the society who intermarried.
- Marriage was compulsory because it enabled the married couple to receive gifts that congratulated them for that achievement.
- Getting married promoted sexual morality in the society as all adults had sexual relations in marriage.
- Marriage that involved producing children helped to show that the couple was in a good health status.
- It was a religious ritual that united the living with the ancestors hence providing blessings to the newly married couple.
- Marriage enabled leaders to get Loyalty in their Leadership because they married from several clans. This prevented leadership conflicts.
- Marriage provided for material wealth and property to the family to the girl through payment of bride price and that is why all adults were expected to marry.

1. “In traditional Africa, all adults were expected to marry. “Comment (13 marks)

Approach:

The question wants the importance of marriage in traditional Africa to the extent that all mature people were supposed to get married.

COMPARISON BETWEEN AFRICAN TRADITIONAL MARRIAGE AND CHRISTIAN MARRIAGE

Similarities

- To a large extent, African traditional understanding of marriage is similar to that of Christianity as shown below:
- In both, bride wealth/price before marriage is emphasized.
- Both traditional Africa and Christianity call for permanence in marriage.
- Both call upon the married couples to have sex regularly while in marriage.
- In both, Virginity is emphasized before marriage. ie they both discourage fornication.
- Both Christianity and African tradition encourage sex education before marriage.
- Both believe that marriage is a sacred institution.
- Both call for marriage between man and Women i.e. they emphasize that marriage should be hetero but not homo.
- Both encourage pro-creation in marriage i.e. they encourage producing of children in marriage.
- In both forgiveness and reconciliation in marriage is emphasized.
- Both Christianity and traditional Africa call for proper upbringing of Children
- Both believed that marriage is a sacred institution which every normal person must perform.

- In both incest is condemned meaning that people should marry from another clan e.g. Paul condemned the man who slept with his step mother, to be ex-communicated.
- In both marriage is seen as uniting factor, and that is why in Genesis God said, that a man shall leave his parents and unit with his wife and the become one.
- In both marriages is seen as a fulfillment of God's command of companionship, love and procreation.
- In both, acts adultery and other unfaithful cases are punishable as a way of restoring the dignity of the marriage institution.

Differences

However, to a small extent there are differences between African and Christian understanding of marriage as shown below;

- In Christianity, man and woman are equal in marriage while in traditional Africa; man was superior to the woman in marriage.
- Christianity calls for monogamous marriage while African tradition called for polygamous marriages.
- In African traditional society, child bearing was compulsory while in Christianity, it is optional.
- Christianity calls for church marriage while African tradition calls for customary marriage.
- In African traditional society, inheritance of widow was allowed while in Christianity, it is condemned.
- In African tradition, sex was offered for hospitality in marriage while in Christianity, it is regarded as sexual immorality.
- In some African societies like among the ancient Bahima and Tutsi, marrying of close relatives was allowed while in Christianity, it is seen as incest and therefore a sin.
- In African tradition, divorce was allowed on grounds of adultery while in Christianity, reconciliation is called for instead of Divorce
- In African tradition, they believed that marriage had to be blessed by the ancestors to be stable while in Christianity, is blessed by God.
- In African traditional society, a wife was regarded as a family/clan wife while in Christianity, she is a personal wife.
- In traditional Africa, the marriage partners were chosen by the parents/elders for their children while in Christianity, it is a personal choice.
- In Christianity, Baptism is a condition for one to attain church marriage while in traditional Africa, initiation rituals like circumcision was a condition for one to get married.
- In African traditional society, marriage was within their cultural tribal settings while in Christianity mixed marriages are encouraged.

- In African traditional society, marriage was compulsory while in Christianity, it is optional especially those who are to serve God whole heartedly.

1. To what extent is African traditional understanding of marriage similar to Christianity? (25 marks)

Approach:

It is a two sided question. The large extent part needs the similarities between the Christian and traditional African understanding of marriage. The small extent part needs the differences.

THE UNMARRIED LIFE IN TRADITIONAL AFRICAN SOCIETY

- They were considered to be social misfits in the society for failure to get married.
- They were looked at as people who were cursed by the ancestors and therefore no need of respecting them.
- They were seen as people who were still young and therefore couldn't even hold any leadership position in the society.
- The unmarried were seen as a source of evils in the society. I.e. when the society was faced with problems, they were attributed to the unmarried ones.
- They could not be respected since they had no inheritance rights to property. I.e. they could not inherit their dead parents.
- They were looked at as people who were impotent and barren and therefore not worthy respecting.
- They were looked at as people who were against the natural Law of God i.e. Go and multiply and fill the earth.
- They were not respected because even upon their death no single funeral rite could be performed for such people.
- The unmarried were seen as people who were greedy and selfish and therefore could prepare their own meals.
- They were seen as a loss and a disgrace to the society because of not producing children who were very important.
- They were not respected because they could not enjoy the gift of sex since they did not have their own spouses.
- They were under looked because even when they died, they were not mourned.
- The unmarried were seen as people who were greedy and selfish and therefore could prepare their own meals.
- The unmarried were undermined because they were seen as people who feared responsibilities in life.

1. Why were the unmarried not respected in the traditional African society?

Approach:

It wants the reasons why people who were not married yet mature were under looked and despised.

REVISION QUESTION:**1. “Remaining unmarried was not acceptable in African Traditional society. “Comment (25 marks)**

It is one sided question which wants reasons why remaining unmarried was not allowed in Africa Traditional society. The question basically needs the disadvantages of being unmarried and the advantages of being married.

Answers:

1. Unmarried life in African culture was considered a curse and people ensured that they married to avoid being seen sources of curses.
2. The unmarried were also seen as a source of bad omen and they were avoided in society. The unmarried life was not accepted because even initiation rituals were organized to prepare people for marriage and rising of families.
3. The initiates were strongly commanded to live under a solemn obligation of getting married and they had to respect it.
4. Africans also believed that God commanded them to marry and bear children hence a reason why being unmarried was not acceptable.
5. Marriage was seen as a sacred duty for all Africans and therefore religious rites which all adults had to undergo.
6. Remaining unmarried was seen as stopping the flow of life which was seen as evil.
7. The unmarried were as rebels to culture and therefore Law breakers.
8. The unmarried were known to be abnormal and half human and thus not complete people in Life.
9. Refusing to marry was seen as a rejection of one’s culture and society and the society in return also rejected such a person.
10. Marriage was considered a duty and an obligation for all with every one as an actor or participant
11. Marriage which resulted into child bearing acted as medicine against death.ie a person with children did not die completely.
12. Marriage was a religion for all and a source of blessings hence its being compulsory.
13. Remaining unmarried was seen as being selfish and self-centered without regard for others.
14. Elders took every concern to establish the causes of single life among adults to ensure that they married.
15. Getting married attracted gifts such as Land, animals etc. which motivated all people to marry and this encouraged the adults to marry and get married.

16. Sexual intercourse was strictly for the married and it was highly punishable among the unmarried and this encouraged the adults to marry.
17. The unmarried could not inherit property or own property because they were seen as young.eg among the Baganda of central Uganda.
18. They were seen as children however old or mature they were hence being called upon to marry in order to be seen as old.
19. The unmarried did not hold responsible or leadership positions in the society.
20. They were not also given respect or descent burials when they died and they were not mourned for.
21. Upon death, the unmarried were not inherited meaning that they died completely.
22. The names of the unmarried were not given to the new born babies in order to encourage people to get married.
23. Getting married created unity and relationship among people and families and that is why remaining unmarried was not acceptable.
24. Getting Married appeases the ancestors and that is why remaining unmarried was condemned in African Traditional society.

REASONS WHY MARRIAGES ARE BREAKING UP TODAY

- Limited sex education being given to these about to get married has made married couples to make mistakes in marriage hence divorce.
- Limited period of courtship where people do not get to know each other well before marriage has also led to marriage break ups.
- Increased drug abuse and alcoholism especially among men have annoyed their wives leading to marriage break ups.
- Poverty and the high cost of living have also made wives tired of their husbands hence divorcing them and looking for rich men.
- Declining African cultures today has made people not to value marriage hence breaking up very fast
- The women Liberation movement and their demand for their rights and equality has made men tired of their wives hence divorce.
- Permissiveness where people today are free to do whatever they want has made married tired of them hence divorce.
- Unfaithfulness/marital infidelity where the partners cheat on themselves sexually has also led to marriage breakups.

- Lack of sexual satisfaction among married partners has made marriage meaningless and unless leading to its breaking up.
- Lack of respect and trust for each other in marriage has made the partners suspicious of each other leading to marriage instabilities.
- Too much work where the partners ‘don’t give themselves enough time has contributed to marriage break ups.
- Barrenness on the side of women and impotence on the side of men have made marriage useless leading to divorce.
- Producing of single sex children and children with disabilities has made most men divorce their wives thus ending marriage.
- Political instabilities in the world today have made partners to run away for safety thus ending up a banding their marriages.

1. Give the reasons for the high levels of marriage break ups in the society today. (12 marks)

Approach:

The question wants reasons for the high levels of divorce cases today.

COURTSHIP IN TRADITIONAL AFRICAN SOCIETY

- Courtship refers to close or intimate relationship between a man and woman who are mutually attracted to each other with the intention of getting married.
- Or It is the period which the couple spends studying one another before the get married/ before actual marriage.

In African traditional society, courtship was spent following a number of aspects, rules and regulations as seen below:

- After getting a girl of desirable qualities the man was supposed to inform the parents about the new catch he had got.
- The girl could also inform her parents about her love with the boy in order to seek for their advice and blessings.
- The parents of the boy would now meet the parents of the parents of the girl to allow the boy date their daughter.
- The man and his family were then expected to inform the whole community about their courtship intention with that girl.
- The couple intending to get married was not allowed to meet and talk directly to the each other but a middle man was got for this.

- Courtship was the time that those intending to get married went through initiation e.g. in Buganda the girl had to visit the bush at this time if she had not pulled.
- It was the time when those wanting to marry looked for marriage size to confirm whether the two really love themselves.
- During courtship, the boy and the girl would be sent for another round of serious sex education in preparation for actual marriage.
- It was during courtship that both families tried to find out the health of their children i.e. no family wished their child to marry a sick person.
- It was during courtship that the boy's family struggled to look for bride wealth demanded by the girl's family.
- It was time when the couple researched about each other in matters concerning hard work, cleanliness, obedience and general discipline.
- A number of rituals were also performed during courtship and this was aimed at preparing the couple for marriage e.g. cleansing ritual among the Banyoro.
- During courtship, wedding clothes for the girl were prepared e.g. a gomasi, ear rings bangles beads to wear around the neck and lower abdomen in order to look beautiful on the stage.
- It was the time when the boy would be assisted by the elders to plan for the future because he was no longer a child but an adult.

1. Explain the ways in which courtship was conducted in African traditional society

VALUES/ IMPORTANCE OF COURTSHIP INTRADITIONAL AFRICAN SOCIETY

- Courtship resulted into good choices of marriage partners which made marriage exist with less challenges.
- It also made marriage stable since the couple had due appreciation for each other before getting married.
- It bought joy of love and intimacy among the couples through exchange of gifts.
- Courtship enabled the couple to learn the behavior of one another before marriage.
- It provided for parental participation in determination of the marriage partners of their children.
- Courtship was used to shape the morals of the unmarried into good people.ie during courtship, the unmarried were counseled and guided-morally.
- It helped to promote virginity among girls because it was one of the qualities looked by the boy.
- The practice of courtship led to respect and promotion of African cultural values because a lot of cultural ideas were passed on to the unmarried.
- Courtship made marriage meaningful, respected and admired by many people in the society.

- It helped to reduce and prevent cases of incest among partners because they got to know each other thoroughly well.
- It enabled the two parties i.e. the family of the boy and that of the girl to negotiate and appreciate bride price.
- The courtship that took a long time enabled the couples to plan for their marriage in advance.
- It promoted permanence in marriage since the couple got married when they knew themselves.
- It promoted trust and faithfulness among partners because of knowing themselves well.
- Due to courtship, the married partners respected one another and they were loyal to each other.
- It enabled the partners to know and appreciate each other's interests in life and personal weakness and strengths.
- Courtship was a public declaration that a person had moved from childhood to Adulthood.
- It enabled the couples to receive blessings from the parents because they would be involved in courtship process.

1. Discuss the values that were attached to courtship in African tradition. (13 marks)

Approach:

The question wants the importance of courtship as it was carried out in African traditional society.

FACTORS THAT HAVE UNDERMINED COURTSHIP TODAY

- Influence of western cultures in Africa today which have no regard and respect for courtship.
- Limited and lack of sex education to the youths today has also deprived courtship of its importance.
- Declining respect for African cultures by the youths today has made many of them not to carry out courtship before marriage.
- Too Much selfishness and individualism among people today limits the practice of courtship. i.e people do not want to exchange gifts during courtship.
- Influence of formal education which prevents some people from practicing their traditional practices like courtship.
- Influence of the women emancipation movement that gives women rights on their marriage relations.
- Presence of Killer diseases such as HIV/AIDS in Africa which undermines the value attached to marriage today as well as the practice of courtship.
- Negative peer influence where some people simply encourage each other to enter marriage on a rush.
- Rampant urbanization which tends to distance people from their traditional village obligations and practices such as courtship.
- Permissiveness where the youths have freedom to do all what to be delayed with issues of courtship.

- Increasing moral decay among people in the society today has made most youths to have little respect for cultural obligations like courtship.
- Poverty has also made it hard for people to sustain long periods of courtship due to the courtship gifts involved.
- The generation gap has also undermined courtship .i.e. the youths do not believe in the elder's advice at dating for a lot of time.
- The high sex libido/ urge among many youths have also made it hard for them to date for a long period of time before marriage.
- Staying unmarried for a long period of time has made such people to courtship for a short period and then get married.

1. Explain the factors that have undermined courtship in modern society. (12 marks)

Approach:

It needs the reasons why people no longer courtship or study each other for a long period of time before marriage as it was in African traditional society.

BRIDE WEALTH

- Bride wealth refers to the gifts which are taken by the man's family to the girl's family who intends to marry.
- In African traditional society such gifts varied depending on the culture of the community, but what was common were heads of cattle, goats and sheep and local beer, foodstuff etc.

ADVANTAGES OF BRIDE WEALTH

- It was paid to compensate the family of the girl for the loss of service she transferred to her new home.
- It helped to indicate the wealthy ability of the man i.e. it was a sign that the girl wouldn't suffer material inadequacies when married.
- It helped the groom to extend/show gratitude and appreciation to the family of the bride for having taken care of their daughter well.
- It acted as a certificate of marriage declaring the boy and the girl as husband and wife.
- Paying bride price acted as a guard against sexual abuse.ie it helped the girls to keep their virginity until marriage because this attracted a lot of bride price.
- Bride price acted as shield against divorce.ie it made Men to take good care of their wives fearing to make losses if the girl divorced.

- Paying and accepting bride price helped to remind both families that there should be no hostility against each other but peace.
- Bride price brought great respect and prestige to both the bride and the groom as the two were seen as mature and responsible people.
- Paying bride price helped to uplift the economic status of the bride's family. Therefore, the more the girls the more the wealth.
- It helped to continue the process of marriage in that the Brothers of the girl could also use the bride price paid to their home to also marry their wives.
- It warned the village boys and stopped them from tempering with the girl since she was some one's wife.
- It encourages hard work as the boys had to work hard to get wealth demanded by the girls' family.
- It acted as a license for the couple to begin the process of reproduction since they had been fully initiated into adulthood.
- Bride price helped to express the man's intimate Love and feelings for the woman.

1. Comment on the significance of bride price in traditional African Society (13 marks)

The question wants the importance of paying bride price in African tradition or why bride price was always paid in traditional Africa

DISADVANTAGES OF BRIDE WEALTH

- It at times involved cheating of the boy' family by asking for too many animals.eg among the Masai and Turkana of Kenya.
- It at times frustrated the efforts of the boy to marry the girl of his choice due to many items that he could afford.
- It left some times girls unmarried and they turned out to be idlers because the boys couldn't afford what was demanded.
- It at times led to forced marriages where parents forced their daughters to get married so as to get wealth.
- Paying bride price also led to early marriages as parents gave their young daughters in order to get wealth.
- After paying bride price, men looked at their wives as personal property and mistreated them.
- It led to elopement.ie boys and girls ran away and got married secretly after failing to pay bride price.
- Some men also looked at their wives as sexual machines after paying bride price. I.e. they over worked them sexually against their will.

- Where too much bride price was demanded, some men ended up stealing, raiding and cattle rusting in order to get demanded items.
- Its payments at times left the boy and his family in a poor financial state after paying a lot to the girl's family.
- Those who contributed towards the payment of bride price usually interfered with the family of the newly married couple.
- Demanding for too much bride price often led to open disagreements and hatred between the family of the boy and that of the girl

DECLINE OF BRIDE WEALTH TODAY

- It at times involves cheating the family of the boy especially where a lot of animals are demanded e.g. Among the Banyankole of western Uganda.
- It frustrates the efforts of some boys to marry the girls of their choice especially where parents demand for impossibilities.
- It has left some girls unmarried and has turned into idlers because of demanding for a lot of bride price.
- The practice of paying bride price has declined because at times parents force their daughters into marriage in order to get wealth.
- In addition, the practice has led to early marriages where parents force their daughters into unwanted marriages in order to get wealth.
- After paying bride price, men tend to consider their wives as personal property hence mistreat and exploit them as they want.
- Demanding for high bride has led to elopement in society where the boy and the girl run away and secretly get married.
- After paying bride price, men tend to look at their wives as mere sexual objects or machines to satisfy their sexual Libido.
- It has corrupted some men into dubious means of acquiring the demanded items such as stealing, killing among others.
- Paying bride price has at times left the family of the boy in a poor financial state to the extent that the boy cannot sustain the family after the function.
- Negotiating for bride price has at times led to open disagreements and hatred between the two families hence leading to its decline.
- Rampant divorce cases today even after paying bride price have discouraged many people today to pay bride price fearing to incur losses.

- Too much poverty today has also led to the decline of the practice because people lack the money to purchase all the required items

1. Account for the decline of the practice of bride price today. (12 marks)

POSITION OF WOMEN IN TRADITIONAL AFRICA

- Women were considered beasts of burdens who were supposed to do all the domestic work as the men were enjoying beer with the friends. eg among the Karamojong.
- Women were denied chance to take up leadership positions in the society but only Men could be leaders.
- Women were prohibited to eat certain foods in some societies e.g. among the Baganda, they forbidden to eat eggs, pork, chicken etc. as they were for only Men.
- Women were denied chance to own property neither could they inherit property hence being inferior.
- There was more celebration when a baby boy was born than when a baby girl was born.
- When a woman died, mourning took a few days than when a man died.
- In some societies, women were seen as a source of curses. eg in Buganda, when a man met a woman first on the ways, he could just go back home.
- Women were blamed for any misfortune or catastrophe that occurred in the society .e.g. earth quakes, drought etc.
- They were also blamed for producing single sex children yet Men were responsible for this.
- A woman were denied chance to initiate divorce yet Men could send away their wives if they wanted.
- Women were seen as sex machines who were supposed to satisfy men sexually without them enjoying sex.
- Women were prohibited to take part in society meetings and they could not make any decision either at home or in the society.
- A woman had no right to choose for herself a marriage partner .Once a man admired her, she had to go with him.
- They were seen as factories for manufacturing children who did not belong to them but belonged to their husbands
- They were denied chance to decide the number of children to produce. It's only men who determined the number of children to produce.
- They were always beaten, slapped and kicked by their husbands and they had no right to fight back.
- Women were expected to keep their virginity until marriage and those who did not were severely punished but the issue of men being virgin was not highly emphasized.
- Women had no identity of their own but they could be known by either their fathers or husbands.

- They were supposed to respect Men and be submissive to them even when a man was younger to the Woman.eg in Buganda; Women were to kneel when greeting men.
- Women were blamed for any misfortune or catastrophe that occurred in the society e.g. earthquakes, drought famine etc
- There was no restriction on how many women a man could marry, but a woman was allowed only one man at time.

However, to a smaller extent, men paid some respect to women giving the special places in society.

- Women were the doctors and nurses of society, making syrups and medicine to cure diseases and illness.
- They would be saluted for helping to prepare the adolescent girls for marriage and other adulthood responsibilities, a unique and highly respected role.
- Women inculcated the correct morals values into the children, helping pass on a legacy to the future generation.
- Women were also applauded because, by producing children, they contributed to the expansion of the clan, making it strong and prosperous.
- They were considered important for, they and their children did bring respect to the men and his family in the society.
- Women were considered mothers of the society for it's them who fed the family even when the going had got tough.

1. “In African Traditional society, Women were considered inferior to Men. “Comment

Approach:

The question wants the various ways in which Women were undermined or under looked in African Traditional society. The candidate should show examples of societies where Women were treated like that.

THE CHURCH’S EFFORT TO UPLIFT THE STATUS OF WOMEN TODAY

- To a large extent, Christianity has contributed to the rise of woman independence movement as shown below;
- 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.
- It has organized counseling and guidance sessions for women telling them how much they matter in society.

- The church has called upon government to consider women positions in government as a way of uplifting them.
- The church has formed women associations and other groups such as mothers unions, young women Christian association etc. to uplift them.
- Christianity teaches that Man and Woman are equal because they were created in God's image hence contributing to their independence movements.
- The church has given employment opportunities to women with some serving as reverends.
- The church has organized weddings which have helped women to have a say and share on family estates/ property of their husbands.
- Christianity calls upon husbands to respect, Love and take care of their wives thus giving them a special status.
- The church has also supported women projects that help them emancipate economically. Such projects include piggery, poultry etc.
- Leadership roles in church are also given to women e.g. reverends, pastors, nuns etc.
- The church has put up health centres in order to give special health attention to Women. eg Nsambya hospital, Mengo Hospital, Rubaga Hospital etc.
- It has established financial institutions like banks where women are employed as Managers, tellers, receptionists' etc. eg Centenary bank.

OTHER FACTORS

- However to a small extent, there are other factors that have contributed to the rise of women independence movement as shown below;
- The influence of eastern culture where women are seen playing an equal role to development just like Men.
- The influence of formal education that has equipped great skills and talents to Women.
- Influence of mass media that continue to expose women as potential contributors to development.
- The presence of women role models such as Winnie Byanyima, Rebecca Kadaga in Uganda has inspired young girls to exploit their abilities.
- Women groups and associations such as FIDA have helped many women realize their position in today's challenging world.
- Political will to uplift women to play equal role in society just like men. In Uganda, Women have been given political offices.
- Presence of women rights have also contributed greatly to the rise of women independence movement today.

1. To what extent has Christianity contributed to the rise of Women independence movement today (25 marks?)

➤ **Approach:**

Two sided question. The large extent part needs ways in which Christianity has uplifted the status of Women.

The small extent side needs other factors that have led to Women independence.

ACHIEVEMENT OF WOMEN EMANCIPATION MOVEMENT

Positive achievements:

- Women have acquired public employment and have a chance to earn a wage or salary. This has made them to become economically independent.
- Women today enjoy all types of food including fish, eggs and chicken. These were denied before the emancipation.
- Both men and women have a right over their children. The constitution emphasizes that a child must not leave the mother before its above 7 years.
- Women have the freedom to own property. This property is sometimes worked for or inherited e.g. buildings, land, cars etc.
- Religiously, women have enrolled in the church activities e.g. in the Anglican Church women are ordained as Reverends and the Catholic Church women are ordained as sisters.
- In political arena women have scored highly as they have the right to vote, voted for and make important decision in the society.
- Women today have the right to their marriage partners without the interference of the parents.
- Girls like boys have equal access to education. It's no wonder that girls' schools have been established and these are both private and government.
- In the cultural settings, women have been appointed as cultural leaders like princess, queens among others.
- Women now days have some sex rights for they can determine whether to engage in sex or not. In this way they are no longer regarded as sex objects.
- Today women have a say on bride wealth. Sometimes they even contribute bride wealth or they determine what should be brought by the husband to be.
- Women have successfully formed a recognized organizations to co-ordinate all women activities, e.g. National Association of women Organization (NAWOU) which was founded on 29th January 1992.

- Culturally there has been abolition of oppressive cultural practices e.g. the sabinian cultural female genital mutilation has been stopped.
- Women have started income generating projects due to government financial support. Women have started up poultry, piggery in order to earn a living.

Negative

- It has increased cases of domestic violence as the educated women and those in working class have failed to respect their husbands and in the end their husbands have beaten them up.
- It has increased the rate of immorality in society as women have resorted to prostitution and others have resorted to cohabiting with young boys.
- It has resulted into child neglect since women have to go and work very early in the morning and come back late in the evening when the children are asleep.
- It has led to loss of cultures as women fight for equality with men in all aspects like women putting on trousers which culture does not accept.
- It has increased cases of divorce in families as women no longer respect their husbands because of the assumed freedom women have today.
- It has led husbands marry house girls as these girls do most of the work and wives are busy working to earn a living.
- Women have resorted to taking their husband's property using women emancipation eg many seek for divorce in order to share the property with their husbands.

Revision question:

What does Christianity teach about the status of Women? (10 marks)

- Christianity teaches the following about the status of Women.
- It teaches that male and female were created in the image of God.
- It also teaches that Man and Woman were created to be companions and to complement each other.
- Christianity strongly emphasizes the idea of equality between Man and Woman.
- Jesus himself says that the kingdom of God belongs to all people including Women
- It teaches that God's relationship is for all mankind hence including women.
- Christianity further shows that Jesus called both men and Women to witness his religious works.
- It teaches that women equally can bring about the good news to men eg the Samaritan Woman.
- St Paul in his letter to the Corinthians says that husbands must Love their wives. Therefore, Christianity calls upon husbands to Love their wives.

- Christianity calls upon wives to fulfill their responsibility of submitting to their husbands. This is not a demotion but a responsibility.
- As seen in Peter's first letter, Christianity calls upon husbands to have respect for their wives.
- Christianity teaches that women are a weaker sex and so men should take good care of them.

CHILDREN IN TRADITIONAL AFRICA

- They were the means by which success and failure of the family was gauged.
- Any family that never bore children was cursed, the redeem of which was in many cases polygamy.
- Many men married women so that by then, they would get as many as they could.

IMPORTANCE OF CHILDREN IN AFRICAN TRADITIONAL SOCIETY

- Children ensured the basic survival of the community, i.e. through producing children; life was preserved from one generation to another.
- Children made marriage complete. Marriage was incomplete until children were produced.
- In case of divorce or death of one of the partners, children became the source of company to the surviving parents.
- Many children attracted a lot of prestige and respect to the man. The person was seen more responsible because he had children.
- Children were the major source of cheap labour to the family e.g. children went to the garden, they hunted, cooked food etc.
- They took care of their parents at old age. They served as insurance covers for their parents at old age.
- Children especially boys provided security to the families and the society at large during inter-tribal wars.
- Children inspired parents to work hard in order to be able to take care of the children in all aspects.
- Children ensured that their parents got descent burial and they performed the necessary rituals.
- They helped to avoid divorce, i.e. husband and wife would stay together because of the desire to raise their children well.
- Through producing children, the family name was preserved from one generation to another.
- They took care of the grave yard of their parents by cleaning the bushes.
- Producing helped to expand the clan and make it recognized in the community.
- Children especially boys inherited their fathers and helped to take care of the property of their dead parents.

- Bearing children was a sign to prove that the partners were normal and in good health. Childlessness was considered an abnormality.
- Children were a source of company to wives who were always left at home as the fathers were always away on duties e.g. hunting.
- Children were a source of happiness to the family especially to the women since failure to produce was regarded as a curse and would lead to family instability.
- Children were a source of wealth to the family. The boys could bring wealth through cultivation of crops and the girls through bride wealth such as cattle and goats etc. For example among the Bahima when a girl was getting married, men expected pay dowry in form of cattle.
- Children acted as a source of blessings for the marriage. This meant that the partners were in good terms with their ancestral spirits and with their God.

1. Examine the importance of children in the traditional African society. (13 marks)

Approach:

It wants the roles children played in the African traditional society.

REASONS WHY PARTNERS PREFER FEWER CHILDREN TODAY

- Parents prefer fewer children because it is easy for the family head to meet the basic needs of the family members e.g. food, shelter, medical care etc
- It is easy to discipline the children since they are of the same parents and few to have discipline instilled.
- Parents prefer few children because dealing with few members, pressure on the family head is reduced due to less demand from the few children.
- Parents prefer fewer children because parents can save income since members are few and so call for a low expenditure.
- Parents are producing few children due to the nature of their jobs e.g. soldiers, who keep from home, always, produce few and models who want to maintain their shape and size.
- The availability of family planning methods which enable parents to have few children has helped so the parent to produce e.g. pills, condom, injectors etc.
- Disagreement between couples has also made parents to produce few children for fear of raising them as single parent.
- The increasing level of sex abuse e.g. homosexuality and lesbianism which has changed the attitude of people towards the opposite sex has contributed to the production of few children.
- Irresponsible parenthood has also made some parents to produce few children for fear of catering for them in terms of basic needs e.g. food, medical care, education etc.

- Health complications among the parents also tend to make them to produce few children e.g. fibroids, cancer etc for fear of them suffering in their absence.
- Today parents produce few children because of the freedom or permissive society i.e. they have right to the number of children they can manage.
- Poverty among the families which make it difficult to provide the basic needs to many children in the family has contributed to the preference of few children in the family.
- The education system which make people to take long time of studying and by the time they complete they are old makes them to produce few children.

POLYGAMY AS AN AFRICAN FORM OF MARRIAGE

- Polygamy refers to the practice of marrying two or more women by the man. It can be successive or co-current where a man marries more than one woman and stays with all in one or different locations.
- In successive, the man picks on an extra wife after a simple disagreement with the first and separating without any legal notification of the woman.

STRENGTH/ ADVANTAGES OF POLYGAMY

- Polygamy refers to the practice of marrying two or more women by the man. It can be successive or co-current. It had the following merits.
- It brought prestige and increased respect of the man in the society because of having many wives.
- It increased the chances of many women to get married hence reducing on the number of idle girls in the society.
- It enabled the man to produce children from another woman in case the first wife was barren.
- It helped to cool down the first wife in case she was too stubborn and very hard to stay with.
- Polygamy also increased the chances of producing children of different sexes and abilities from different women.
- Polygamy helped the widows to get help from the brothers of the deceased who took over their brothers' wives.
- In case of serious sickness or incapacitation of the first wife, polygamy enabled the men to continue enjoying Life.
- It helped the local leaders like chiefs and kings to gain loyalty and protection from different clans and families.
- It enabled a man to get society leadership because he was seen as more responsible than amonogamous man.

- A polygamous man could not suffer from sexual starvation because the different wives could compete to satisfy him sexually.
- Marrying many women helped to preserve African culture from one generation to another because monogamy came from western culture.
- It reduced on unfaithfulness, prostitution, adultery in society as men were sexually satisfied and all the women would at least be married.
- It was a sign of wealth and economic booster. Women were considered as part of the man's wealth and even daughters increased wealth through bride wealth e.g.in western Uganda, every daughter born meant a number of cows secured in the family.
- The members were able to defend themselves in case of any outside aggression because of many boys who were born out of the polygamous marriage.

DISADVANTAGES OF POLYGAMY

The demerits of polygamy included the following;

- It led to unnecessary competition among women that created hatred and disorganized the man so much.
- It was too expensive and disturbing to manage more than one home by the man and this hindered family investment and savings.
- It was characterized by abandoning of the children by one of the parents and this led to untold suffering of the children.
- Some women became unfaith full to their husbands because of the prolonged sexual starvation they experienced.
- It increased chances of contracting sexually transmitted disease especially syphilis and Gonorrhoea which sometimes cause death to those involved.
- Polygamy influenced many women to involve themselves in witchcraft as a way of trying to win the Man's Love.
- It increased cases of child battering especially when the man divorced and married other Women.
- It was characterized with a lot of Chaos in form of quarrels, fights and blames among women thus leading to insecurity.
- Women were considered less human and men tried to mistreat the women by beating them since they had many of them.
- When a polygamous man died, he left behind a large number of dependents that bothered the relatives and the society at large.

- It was against god's original plan for marriage since and created one man and one woman thus monogamy was the ideal type of marriage by God.
- Polygamy made the man over worked sexually and reduced him to a mere robot and a sexual machine to satisfy the wives sexually.
- Decision making became difficult on the side of the family head. This was because of too many wives who might fail to agree on particular issues.
- Women lived in fear of expecting the husband to bring in a new wife thus leading to division of love between the wives.

1. Discuss the merits and demerits of Polygamous marriage in Traditional Africa. (25 marks)

Approach:

The question wants the advantages and disadvantages of Polygamy in African Traditional society.

2. Why is the practice of polygamy dying out in the modern society?

Approach:

The question calls for the disadvantages of polygamy.

SEXUAL INTERCOURSE IN TRADITIONAL AFRICA

- Sex refers to the state of being either male or female. Or
- Sex refers to the union between male and the female reproductive organs to form a zygote.

AFRICAN UNDERSTANDING OF SEX

- Sex was supposed to be between people of the opposite sex i.e. between man and woman.
- Sex was supposed to take place between adults and in most African societies, adults were people who had gone through initiations.
- Sexual intercourse was meant to take place in marriage relations i.e. sex before marriage especially by girls was punishable.
- In addition traditional African cultures valued virginity among the girls. They expected them break their virginity only in marriage.
- Sex was important for hospitality e.g. among the Bahima of western Uganda where a visitor would be allowed to sleep with some one's or daughter or sister as an expression of hospitality.
- Women were expected to satisfy their husband sexually and for this they to give for any time the man demanded.
- Sex intercourse was secret and that is why all people were expected to respect sex and conduct it deep in the night to ensure that children noticed nothing.
- It was a private game supposed to be played when other people were not aware or seeing.

- Sex abuse was highly punishable, people were expected to enjoy sexual intercourse in the right and acceptable ways e.g. among the Bakiga of western Uganda a pregnant girl before marriage would be thrown in a water fall by a brother.
- In traditional Africa, men shared women sexually e.g. among the Banyankole, a woman belonged to the clan and brother shared women at own leisure.
- Sex was played for companionship and company when men were disappointed; women were expected to provide them with sexual pleasure for recovery.
- Sex was important for ritual e.g. during last funeral rites and dancing of twins among the Baganda, cleansing a new house among the Banyankole and Batoro of western Uganda.
- Sex was a gate to life as it was important for pro-creation and expansion of the clan.

IMPORTANCE OF SEXUAL INTERCOURSE

- Sex provided satisfaction to the two parties that is to say the man and the woman.
- Sex provided enjoyment and pleasure to Africans without shame or guilt.
- Sex provided comfort and companionship to African i.e. sex was used to comfort the partners who had problems in marriages.
- Sex helped to contain sexual immorality in society for example adultery, prostitution etc.
- Sex was used for hospitality purposes e.g. among the Bahima of western Uganda a visitor was offered a wife or sister or daughter or the host to give company to the visitor.
- Sex helped in stabilizing marriages i.e. it was used to settle conflicts among married partners as the sex intercourse would restore love for one another. Besides reducing stress and tension among the partners.
- Sex helped in the production of children for the expansion of the clan and sources of labour to the family.
- Sex was used for reconciliation purposes i.e. when a woman was divorced the process of re-union involved having sexual intercourse.
- Sexual intercourse was used to gauge the ability and manhood of the man.
- Sex was used to establish the healthy and fertility of the partners involved.
- Sexual intercourse boasted intimacy and love between husband and wife.
- Sexual intercourse was a bond of unity between man and woman and families in society.

THE PRESENT POSITION OF SEXUAL INTERCOURSE

- Today sexual intercourse is disrespected and no longer secretly treated.
- There is casual sex relations done by any one, any where at anytime without any meaning attached.

- Sex before marriage is rampant and an aspect of courtship among couples. Curiosity is also a driver to these sex affairs.
- Unfaithfulness among married couples is rampant for wives and husbands alike, done out of varying reasons with negative consequences.
- Sex is a commodity sold in hotel and streets; one can have sexual intercourse with any woman as long as you can pay.
- Sex education that prepared the youth for marriage is declining and parents have left the job to schools and other forces.
- Several sexual deviations are on the rise, e.g. rape, lesbianism, homosexuality, defilement, anal sex, oral sex, quite funny and very negative.
- There exist protection and defense for some sexual deviations such as lesbianism and homosexuality by some human rights activists.
- Small and sometimes no punishments are effected on some sexual offenders of lesbianism and homosexuality.
- Sexual intercourse is becoming a public game well exposed on the internet and videos.
- There is rise of group sex where one man can share sexual relations with two or more women at a time.
- Some parents are impatient to let the children first sleep, go to bed and have sex when children are hearing.
- Sexual satisfaction for women is suffering gaps with women theft, starving and demanding by their husband.
- Married partners have become so busy with business and work, that sexual intercourse is given limited time.
- Women have gadgets they use to have sex, the artificial sex, due to the lack of satisfaction from their husbands.
- a\Shared sex relations for hospitality and women sharing are dying out due to diseases like HIV/AIDS and women emancipation.

THE AFRICAN FAMILY INSTITUTION

- Most families in African tradition were extended in nature. i.e. they were made up of the father, mother, biological children, close and distant relatives.
- The discipline of the children in the family was for everyone but not only the biological parents.
- Children grew up caring about other people's feelings, i.e. they considered the likes and dislikes of other people in the society and family.

- The father was the head of the family and he had a lot of authority and he was the decision maker.
- Culture was highly emphasized in the family i.e. children grew up knowing and practicing their cultural norms and practices.
- Traditional families loved and so much valued children and that is why families had a lot of children.
- In traditional families, the male children were more loved and valued than the female children because they were the heirs.
- The property of the family was in the hands of the husband/ father and the male children.
- Family work was done according to sex, for example, girls cooked food, cleaned the utensils etc while boys hunted, reared animals etc.
- Morals were highly emphasized among the children and the children highly respected their parents.
- The family was a religious institution that emphasized and imparted religious values into the children.
- The family also acted as an educational institution that imparted informal education into the young children including sex education.
- The wealthier and bigger the family was in traditional Africa, the more respect the father received.
- In traditional African families, the father was superior while the mother was inferior.
- In traditional families, parents usually chose marriage partners for their children and this partly led to stable families.

1. Explain the African set up of the family institution. (13 marks)

Approach:

The question wants the major features/characteristics of the African traditional family set up.

IMPORTANCE OF EXTENDED FAMILY PATTERN

- It was the traditional African family lifestyle highly valued for:
- The family helped in creating unity in the society especially where different families were related to one another.
- It promoted harmonious living especially among the children, who grew up together and thus well knowing each other.
- It promoted cooperation among family members as opposed to the individualism of the nuclear family.
- It broke aspects of superiority complex in the family as all members could freely accept their social-economic situation.
- Children in the family grew up with the desire and willingness to know and be with their relatives.
- Extended families broke the challenge of children knowing their mother tongue as emphasized in the family.

- They had labour force for production and any other purpose and as a result, labour was not a problem in extended families.
- Such families promoted strict discipline of children because of the upbringing of the children in a collective responsibility.
- It helped in the transmission of culture to the children in society. This was done by grandparents who were always present at home.
- The elderly, sick could easily be taken care of by the family members. They could be given food, medical care and other needs.
- There was the aspect of love promoted among members of a family, the desire and acceptance of one another.
- Extended families had free will and ability to assist each other without any one depressed about it.

CHANGES IN FAMILY PATTERNS AND ROLES TODAY

- Today nuclear families are replacing extended families i.e. most families today consist of parents and their biological children only.
- The discipline of the children is in the hands of the real parents only. i.e. relatives have little say over the children today.
- Children grow up considering their own feelings and wants without minding about other people's wants.
- There are many families today being headed by mothers/women.
- There are also single headed families' today. i.e. families with only one parent-either the father or the mother.
- There are many families today headed by the children especially after the death of their parents.
- African culture is eroded in today's families and European culture is emphasized.
- Most families today produce few children because many children are seen as a burden.
- In most families today, both sexes of children i.e. boys and girls are valued unlike in the past where boys were more valued than girls.
- In many families today, women and girls own property unlike in the past where property was only owned by the man.
- Men/boys in families today are doing the work of women/girls and women are doing the work of men for example cooking driving building etc.
- Formal/academic education is highly emphasized in today's families other than informal education of the past.

- Children today choose for themselves future marriage partners unlike in the past where parents chose for them.
- Women are no longer inferior and some of them are superior to their husbands.
- In most families today, there is equality of sexes. ie husbands and wives are equal and to have power to plan for the family.
- Child abuse is very common in today's families e.g. children are seriously beaten, burnt etc. on small issues.
- Children are too immoral together with their parents in families today. This is seen in their indecent dressing and sexual relationships.
- Monogamous marriages are becoming common in the modern families with many women left unmarried.
- Marriage breakages and instability is common in families today, caused by women emancipation and declining African culture.
- Sex education in families is collapsing due to the growing urbanization, formal education and threats of diseases like HIV/AIDS.
- Intermarriages are common in African families today. The members have the freedom to marry from any tribe or race

1. What are the changes that have taken place in the present family set up? (12 marks)

Approach:

It wants the ways in which family today has changed from that of African traditional society.

REASONS WHY FAMILY PATTERNS ARE CHANGING TODAY (REASONS WHY EXTENDED FAMILIES ARE DYING)

- Modern education has had an impact on the size of the family. Children grow up in schools especially in boarding schools and so young people do not know their relatives and so are not close to them.
- It has become too much economically demanding to care for such families in terms of education and other basic needs of life.
- Increased migrations mainly rural- urban migration, this necessitates one to have a smaller portable family. People leave their relative in villages and go to urban areas for employment.
- Increased urbanization with the associated expenses to cater for distant relative has resulted into people neglecting their next of kins.
- Moral and cultural disintegrations, people no longer respect their cultural values due to inter-marriages.
- People have learnt to be self-sufficient/ support, meaning that there is no need to look for relatives for support.

- There is limited space for accommodation especially in towns and cities and not easy to house many people.
- Due to increase in population, there is limited space for housing and farming and so difficult to surround oneself with relatives.
- The existence of many contagious diseases tends to discourage free association of family members.
- The development of modern technology e.g. mobile phones, internet tend to keep people apart, they communicate instead of visiting each other.
- Globalization and search for jobs has led to great movement and leaving far from each other, hence loosening families.
- Some people have decided to leave single lives and so do not want to be bothered by family obligations and relatives.
- The increased indiscipline among many children makes many parents to try to isolate their children.
- The changing role of women such as formal employment which makes women stay away from home.
- The increased rate of inter-marriages. Some feels uncomfortable to attend to relatives.
- The existence of wars has led to the disappearance of extended families e.g. in northern Uganda, many were disorganized due to war between UPDF and the Lord's Resistance Army.
- The influence of the women liberation movement and the so called women's right.

DEATH IN TRADITIONAL AFRICA

- Death is the transformation of one's body into spirit. The loss of physical life to spiritual life.
- In traditional Africa, death for the very old was counted very normal and went with great celebrations because the person was joining another world, the ancestry world.
- It was treated abnormal for the young to die in society and thus such happenings were most often blamed on many other causes but not the normal death.

CAUSES OF DEATH IN TRADITIONAL AFRICA

- Most people in traditional Africa died of old age. At certain time people could wear out and God could choose to call them hence having natural death.
- Spiritual disrespect like insulting God and the gods was also a common cause of death in traditional Africa.
- Violation of Oaths like swearing to speak the truth and then tell lies could also cause death to people.
- Violation of Taboos/norms like having sex with close relative caused death to such people as punishment for the whole community to learn from.
- Breaking of blood pacts by those involved annoyed the ancestors killing such people.

- Disrespect of elders also caused death. ie the elders cursed those who undermined them which brought death.
- Immoral acts such as rape, fornication and others caused death. eg among the Karamojong's, girls could be killed if they had sex before marriage.
- Witch craft/sorcery/magic was a common cause of death. The wizards could bewitch others killing them.
- Natural calamities such as famine, floods and draught that hit people made many of them to die.
- Accidents like falling from trees, drowning in rivers also sometimes caused death.
- Diseases like malaria, sleeping sickness, syphilis and others caused a lot of death to people in traditional Africa.
- Wars/attacks by enemies could bring death. eg the tribal wars between Buganda and Bunyoro killed many people.
- Attacks from wild animals like hyenas, Lions, Leopards and Snake bites also poisoned the people leading to the death of some people.
- Failure to fulfill the customary rituals like getting married, sacrificing to spirits caused death among the traditional Africans.
- Curses especially by elders were believed to cause death. The elders were believed to be representatives of God and what they said could come to pass.
- Insulting of God and dishonoring the mighty places of God through words or deeds could cause death. In such places like shrines, God's holy messengers resided there and they were meant to be respected.

1. Discuss the causes of death in the African traditional society. (13 marks)

CAUSES OF DEATH TODAY

- Old age/ natural death.
- Disease and sickness e.g. AIDS, Cancer etc.
- Wars/ political instabilities.
- Domestic violence e.g. major Kazini.
- Poisoning of food.
- Suicide.
- Capital punishments.
- Natural calamities like floods, landslides earthquakes etc.
- Drug abuse e.g. Serena Nebanda.
- Abortion.
- Child birth.

- Mob justice.
- Armed robbery.
- Human sacrifice e.g. Kato Kajubi sacrificed Kasirye Joseph.

BURIAL RITUALS IN AFRICAN TRADITIONAL SOCIETY

(Treatment of the departed or dead)

- There were a number of ceremonies that were performed before and during burial and these included:
- Washing or bathing of the dead before burial with water or traditional medicine e.g. among the Baganda they used “Binyirikisi” so as the dead to go to next world while clean.
- They also shaved the bodily hair so as to begin a new life in the new world.
- They cut off the bodily nails so as to begin a new life in the new world.
- Putting oil or barter in the mouth, nostril or any other bodily opening.
- The demands of the dead were always honoured to avoid natural calamities e.g. the dead were buried with material things like hoes, saucepan, needles etc.
- In some cultures, they could sing and dance. The songs were intended to the people over come the sorrow and pain.
- There was lighting of fire in front of the house in the court yard especially elders and candles e.g. among the Banyoro and Batoro, they would light the candle for three days for a woman and four days for the man.
- In some cultures, when the partner died, one could sleep with the dead partner to show much respect for him or her.
- The dead were granted decent burial at home in the compound or the ancestral burial grounds and burial ceremonies were carried out especially for elders.
- The dead were wrapped in the traditional wears e.g. among the Baganda the dead were wrapped in bark cloth locally known as “lubugo.”
- During burial the dead were treated with religious rituals of prayers from the priests.
- Those who committed suicide were caned or punished and they were buried indecently e.g. among the Baganda their dead body was not allowed to be touched.
- Immediately death occurred the dead was closed the eyes and the Jews were tied.
- The dead were kept in doors for some time before burial and once removed they could not take it back.
- Death of the young was treated with grief and sorrowfulness because it was unexpected.
- Death of an old person was treated to be normal because they were useless and went with great celebrations because the person was joining another world.

- Young ones were buried earlier to reach quickly in the next world.
- The death of the twins was treated with twin rituals of first announcing their death to fellow twins.
- They used to bury the dead facing specific direction e.g. the Baise of the Ngabi clan among the Basoga buried the dead facing the East because the dead had to return where he come from.
- They used to tie their waist firmly so as to become firm as they mourn e.g. in Buganda, the orphans were/are tied with banana fibers around the waist to be firm.
- There was celebrations of the last funeral rites to make the climax of the mourning and make the mourners for get their sorrows.`

TRADITIONAL AFRICAN UNDERSTANDING OF DEATH

- The dead were buried with material things to use them in the next world like food, saucepans etc.eg the Egyptians kings were buried with wives and slaves.
- The dead were buried near their homes like in the compounds to keep the communication with the living hence the proof that they were not dead. E.g. among the semia of Eastern Uganda.
- Names of the dead were given to the new born babies so that the dead would still be seen through the living.
- The grave yards of the dead were kept clean with flowers in order to keep them in a good environment as if they were alive.
- Special houses called shrines were built for the dead. This was very common in Buganda hence a proof that the dead were not dead.
- Funeral rites were organized for the dead and they were given heirs to keep their names going on.
- The dead were granted descent or respected burials as they had requested to stop them from punishing the living.
- Food was always given to the dead in the shrines for consumption and this also proved that the dead were not dead.
- The living always visited the burial grounds of the dead to check on them and hence the dead were not dead.
- Sacrifices of animals, chickenetc. were offered to the departed members of the society.
- In some societies, massages were whispered into the ears of the dead meaning that they were not completely dead.eg among the Bemba of Zambia.
- The dead were also consulted on sensitive family and clan matters before making any decision.
- In some societies, people sang and danced for the departed members in order to appease them.
- During ceremonies like weddings, the dead were always invited to attend and enjoy with the living.

- Children were prohibited from playing and shouting near the grave yards so as not to disturb the resting ancestors.

1. “To the Africans, the dead were not dead but they were living dead. “Justify the statement. (13 marks)

Approach:

The question wants the various ways in which the Africans in the past treated the dead people as if they were still alive.

HOW CHRISTIANS VENERATE/ REMEMBER THE DEAD

- Christians pray through the departed Christians e.g. they pray through the Uganda martyrs.
- They name and baptize young ones names of the dead Christians e.g. John Paul, Simon peter, Joseph Mukasa, Balikuddembe etc.
- They also pray for the dead Christians especially on all saints day.
- They have built schools and institutions and named them after the dead Christians .e.g. Uganda Martyrs.sNamugongost. Joseph s.sNsambya etc.
- The Church has influenced government to name streets after the dead Christians .e.g.LuwumStreet in Kampala.
- Departed Christians are sometimes buried near churches e.g.msgNsoby was buried near Kitovu cathedral.
- They make portraits or statues that resemble the dead Christians. E.g. the portraits of John the Baptists at Christ the King church in Kampala
- They have written many books about the dead Christians e.g. the book about the Uganda martyrs, saint.Paul’s missionary journeys.
- They have built churches and named them after the dead Christians .e.g.St. Paul’s cathedralNamirembe,Uganda martyrs church Namugongo etc.
- They carry out ceremonies of canonation for the departed Christians where they are declared as saints.eg the late pope John Paul II
- Christians preserve the bodies of the dead Christians to prevent them from decaying for public viewing.eg the body of the late Arch Bishop Kiwanuka was kept in Rubaga Cathedral.
- During preaching in the church, the dead Christians aresometimes given as reference to Christians.
- Christians compose songs which praise the departed Christians.E.g. the Catholic Church song about the white fathers Amaasi and Mapeera.

1. In what ways do Christians remember the departed today? OR

Show how the departed Christians are venerated today. (12 marks)

Approach:

Both questions are similar and they are calling for the different ways in which Christians/the church remembers those who died in Christianity.

HOW CHRISTIANS PREPARE FOR UNENDING LIFE

- The church prepares people for unending life through praying for them all the time.
- It also calls upon people to fast for Jesus' sake as a way of making them ready for Life after death.
- By baptizing them in Jesus' name, the church also prepares people for life after here.
- The church preaches the good news to the people hence making them ready for unending Life.
- The church encourages people to repent off their sins and receive God's forgiveness.
- It prepares them, by encouraging them to believe in the death and resurrection of Jesus or believe in Life after death.
- The church also holds worship services with the people as a way of preparing them for life after her.
- By calling for monogamous marriages as well as permanent marriages among couples.
- By holding Bible study lessons among Christians where they are taught the meaning of scriptures.
- By holding counseling and guidance sessions among all Christians with social challenges.
- By encouraging Christians to help one another especially the needy people.
- The church also encourages Love and kindness among Christians as a way of preparing them for unending life.
- The church encourages Christians to have strong faith in Jesus Christ so as to have life after death.
- Through holding crusades, seminars and conferences, the church is preparing people for unending Life.

1. Show how the church prepares people for unending Life today. (12 marks)**Approach:**

It wants the ways the church is helping people to go to heaven after death.

Revision question**1. How are the dead venerated/ remembered in the contemporary world today? (15 marks)****Approach:**

It wants the various ways in which the dead people are remembered in the secular world today.

Answers:

- Through giving their names to the new born babies
- By building for the dead special houses called shrines where they are believed to continue staying.
- Through organizing for them funeral rites after some time and giving them heirs.
- They are venerated through praising their name and the works they did when they were still alive.

- Through visiting and cleaning the burial grounds of the departed members to keep them clean.
- By sacrificing for the dead members in form of slaughtering animals, chicken etc. For them.
- They are remembered through singing and dancing for the dead members in order to appease them.
- By naming streets or roads names of the dead e.g. Luwum street in Kampala, Kafumbe Mukasa road etc.
- Through building schools, commercial buildings and markets and name them names of the dead. eg Mutaasa Kafeero plaza in Kampala, Kakungulu memorial schools etc.
- By redoing their good works like re-singing their songs. eg the songs of the Late Elly Wamala have been re-sung by various artists today.
- They are venerated through organizing memorial services for the dead every after a year.
- They are remembered through shooting films or videos showing Lives of the dead. eg the film about the Late President of Uganda Iddi Amin Dada.
- Through producing and wearing clothes/T-shirts containing the pictures and names of the dead. eg T-shirts of the Late Bob Marley, Lucky Dube etc.
- They are remembered by framing the photos of the dead and hanging them in houses and offices. eg Photos of the Late Kabaka of Buganda and First President of Uganda Muteesa II.
- In some societies, the dead are remembered through offering them food and drinks in the shrines. eg some Baganda.

ASIAN RELIGION IN EAST AFRICA

ISLAMIC RELIGIOUS FAITH

HINDUISM RELIGIOUS FAITH

JUDAISM RELIGIOUS FAITH

BUDDHISM RELIGIOUS FAITH

- Buddhism is a religion with a variety of traditions, beliefs and practices based on the teachings of Siddhartha Gautama the awakened one.
- Buddha lived and taught in northeastern India between 4th century and 6th century B.C.
- He is recognized by Buddhist as an awakened or enlightened teacher who shared his insights to help human beings end ignorance.
- This religion is most popular in Asia and is found throughout the world with around 350-500 million followers.

CHARACTERISTICS OF BUDDHISM RELIGIOUS FAITH

- It is common practice by the Buddhist followers to support monastic community.
- They practice meditation e.g. at the age of 35, Gautama meditated under a scared fig tree and vowed not to rise before achieving enlightenment.
- Buddhist has scriptures which the followers read to achieve enlightenment.eg the Buddha texts.
- They have devotional practices which include bowing and offering to Buddha as a way of worship for blessings, thanksgiving.
- Worship involves invocation (call) of Buddha to take part in the daily activities of his followers.
- There is emphasis on renouncing the material world in order to become a holy man e.g. refraining from using high or luxurious seats and beddings.
- Buddhists call for the middle way, a path of moderation between the extremes of self-indulgence and self-mortification.
- Buddhism believes in fasting but it's against prolonged and painful fasting as it causes extreme suffering and pain, not a solution to worldly problems.
- In Buddhism, Karma; the actions of body, speech and mind should cultivate positive actions of ethical conduct.
- Liberation/salvation called Nirvana is the main goal of the Buddhist middle path which saves people from worldly suffering.
- Buddha is title given to those who have attained Nirvana/salvation and these qualify to serve as religious leaders.
- The Dharma is the teaching or law of nature as expounded by Gautama.
- The Dharma provides guidelines for the alleviation of suffering and attainment of Nirvana.
- It discourages its followers from eating at a wrongtime and it refrains taking of Alcohol as this may stop a person from attaining Nirvana.
- Buddhism further discourages eating of meat and it encourages vegetarianism.

- It is against worldly enjoyment in form of dancing to worldly Music and attending of shows and other performances.
- It refrains people from using perfumes, ointments and application of things that tend to beautify people like wearing of Jewelry and cosmetics.
- The Buddhist temples have religious objects symbols and status of different Buddha's.
- The religion has a number of hymns which are sang during worship such as the threefold refuge "and the four great vows."
- Pilgrimages are made to Mahabodhi temple in India where Gautama Buddha attained Nirvana

1. Examine the main features/characteristics of Buddhism (13 marks)

THE TEACHING OF BUDDHISM ABOUT SUFFERING

- Buddhism is a religion found mainly in Asian and it teaches the following about suffering:
- The Buddhist understanding of suffering originates from the writings and teachings of Gautama the Buddha.
- It teaches that suffering originates from human extremes of poverty and riches.
- It says that this makes life and everything in Life painful for humanity and thus suffering.
- Buddhism says that pain and suffering are caused by growing human lust and desires for worldly things
- It teaches that human life itself is painful because giving birth is a painful experience.
- That old age is equally painful and full of suffering as humans strive to continue existing.
- It teaches that in life, there is sickness and death which are equally painful and cause suffering.
- It therefore says that the vary desire for life or to stay alive will always cause future suffering to the individuals.
- Buddhism says that the only way to have good Life and avoid suffering is by giving up with worldly desires and Lust.
- It calls upon its followers to forsake and detach themselves from the things of the world to avoid suffering.
- That prolonged and painful fasting causes extreme suffering and pain.

1. Discuss the teaching of Buddhism about suffering (10 marks)

STRENGTH OF BUDDHISM

-

WHY BUDDHISM HAS FEW FOLLOWERS IN EAST AFRICA

- The strong African cultures that are embedded with in Africans beliefs make Africans look at Buddhism as a foreign religion and culture.
- The early dominance and influence of Christianity among Africans has made Buddhism that came late to have few followers.
- The influence of Islam on East Africa that had been already spread earlier.
- Buddhism lacks commissioned evangelists that can spread it across East Africa.
- The religion lacks social services such as health facilities, schools etc. to attract e east Africans.
- The Colonization of East Africa by the western Christian nations over shadowed the spread and teaching of Buddhism.
- Food restrictions of the religion like prohibiting of drinks like Alcohol, eating of beef etc. Which most Africans enjoy has also limited its spread.
- The lack of belief in God by the Buddhist followers also scared many Africans from joining this religion.
- It was and is still being considered as a religious faith of the Asians in India, Japan and China hence being too foreign for Africans.
- It's being criticized by both Christianity and Islam as a religion of worshiping idols because Buddha is a human being.
- The religion is less indiginised. ie it has nothing in common with African culture hence being neglected by East Africans.
- Buddhism was introduced in East Africa very late especially in Uganda and Kenya hence having few followers.
- It has strict rules and regulations which Africans cannot follow. eg followers only eat from sunrise to noon.
- It discourages worldly entertainment inform of dancing to worldly music and attending of music concerts and shows.

1. Explain why Buddhism has not had an impact on the peoples of East Africa?

2. Why has Buddhism registered few followers in East Africa?

Approach:

It wants reasons why Buddhism as a religion has few followers in East Africa.

BAHAI FAITH

➤ **39a) Compare Islam with the Bahai faith (15 marks)**

➤ **Approach:**

- It needs the similarities and differences between the Islamic religious faith and Bahai faith.

Similarities:

- Both are monotheistic religions faith. ie they believe in one God.
- Both believe in God's messengers.
- Both believe in Holy Scriptures.
- They both have holy places of worship. ie Muslims have mosques and Bahai has temples
- Both believe in Life after death i.e. resurrection of the spirit.
- Both believe in the Judgment day.
- Both emphasize justice in society
- Both religions fast during certain periods.
- Both discourages taking of alcoholic drinks and drugs
- Both emphasize unity in worshipping places.
- Both have religious symbols like stars; moon etc. for Muslims and Bahai have the ring stone symbol.
- Both religions discourage gambling and it can lead to disaster.
- Both discourage divorce and encourage gambling and it can lead o disaster.
- Both discourage divorce and encourage permanence in marriage.
- Both emphasis morality and discourage immorality like adultery and fornication.
- Both conduct pilgrimages to holy places e.g. Muslims to Mecca and Bahai to Israel.

Differences:

- Bahai faith emphasizes equality of man and woman where as in Islam, men are superior over women.
- Muslims fast for 30 days where as in Bahai they only fast for (19) nineteen days.
- Islam believes that Muhammad is the last prophet of all where as in Bahai faith is Bahauallah.
- Islam allows believer to participate in politics whereas Bahai faith forbids its followers from engaging in partisan politics.
- Bhai emphasis monogamy while Islam tolerates polygamy
- Bahai followers worship in temples while Muslims worship in mosques.
- Bahai is considered to be one of the youngest religions whereas Islam is considered the oldest religion in the world.
- The Bahai faith believes in Al-Aqdas as their sacred book where Islam believes in the Quran.
- Bahai faith forbids women to wear hijab whereas Islamic faith encourages women to put on veils and Hijab.
- In Islamic faith, they pray five times a day while Bahai pray three times a day.

- In Bahai, they fast during the last month of their Calendar while Muslims fast during the month of Ramadhan.
- **b) Explain the reasons why Bahai faith has few followers in East Africa.(10 arks)**
- The strong African culture has made it hard for Africans to join the Bahai faith which is foreign.
- The influence of Christianity in East Africa that came earlier has also limited the followers of Bahai faith
- The influence of the Islamic faith on East Africa especially at the coast also explains why Bahai has few followers.
- Bahai faith lacks aggressive evangelist in East Africa to spread it hence having few followers.
- Limited offer of social services by the Bahaievangelists to the local people has also limited its followers.
- Bahai's strong stance against taking of alcohol which is enjoyed by many Africans also accounts for the few followers.
- Bhai faith has limited charity services for others especially the non Bahai followers which have limited its converts.
- Bahai respects all other religions as true and right in their own sense thus limiting its converts.
- The activities of Bahai were disrupted by President Idd Amin Dada of Uganda when he banned the faith in 1977.
- Some people say that Bahai is a religion for the primitive people hence discouraging many people from joining it.
- The faith was introduced late in East African when Islam and Christianity had already spread.
- 40) Analyze /assess the impact of missionary activities on East Africa. (25 marks)