9. SELECTED ASPECTS OF AFRICAN RELIGIOUS HERITAGE
(a) The African concept of God, Spirits and Ancestors.

1. (a) Roles of ancestors in Traditional African Society
    o *Provided protection from diseases and calamities*
    o *They blessed the living with livestock, rain and good health*
    o *Solved problems of the living by instructing them through dreams on what to do*
    o *Punished offenders and were the guardians of morality*
    o *They warned the living of impending danger*
    o *Mediators between the living and God*
    o *Helped people to become specialist*
    o *Ancestors provided people with a sense of identity*
    o *Thy are guardians of religious and cultural practices of the community*
    o *They received the souls of dead family members into the spiritual world(Any 7x1=7mks)*

    (b) Occasions why sacrifices were offered in Traditional African Society
    o *Sacrifices were offered during planting time*
    o *Harvest time*
    o *When an epidemic broke out in the community*
    o *During the birth and naming of children*
    o *When drought and famine occurred*
    o *During initiation*
    o *During marriage*
    o *During funeral or burial /rituals*
    o *When purification ceremonies were conducted*
    o *In time of wars, raids as the community asked for protection and victory   (Any 7x1=7mks)*

    (c) Aspects of Traditional religion which have been integrated into the Christian faith are;-
    o *The use of vernacular have been adopted in worship in Christian churches*
    o *Traditional music instruments are used in Churches as Christians worship God through songs and dance*
    o *Christian churches perform cleansing rituals*
    o *Some churches are built using the Traditional African architectural designs*
    o *African tunes and melodies have been adopted in Christian songs*
    o *Some aspects of African marriage ceremony area accepted Christian church e.g. dowry , traditional marriage songs*

2. - *Unveiling hidden information or mysteries*
    - *Explaining difficult situations.*
    - *Foretelling coming occurrences.*
    - *Interpreting dreams.*
    - *Advising medicine men.*
    - *Combating witchcraft and witches.*
    - *Interpreting the language of the spirits and occurrences like droughts and earthquakes.*
    - *They reveal the hidden information.*
    - *They can also play the role of palmists.*
    - *They act as mediators between God, spirits and the people.*

3. *How people in the traditional African community prevented calamities from befalling them.*
    - *Maintaining good relations with God and the spirit world.*
    - *Strict observance of customs and taboos.*
    - *Educating all children to abide by social norms.*

- Punishing wrongdoers.
- Rewarding the morally upright.
- Appeasing God with sacrifices.
- Banishing evil people from the society.
- Reconciling warring groups.
- Compensating the victims of evil.
- Treating each other well.

4. *(a) 6 roles of diviners in Traditional African society*
    i)   *Predicted future occurrence*
    ii)   *They warned against calamities*
    iii)   *They advised people on various issues*
    iv)   *They interceded on behalf of the community in time of trouble*
    v)   *He presided over religious ceremonies in the community*
    vi)   *They interpreted messages from the spirits world*
    vii)   *He comforted the sick, and the depressed in the community (needy)*
    viii)   *He identifies evil spirits causing trouble*
    ix)   *He was consulted in case of bareness or impotence*

    (b) 4 reasons which made traditional African communities to offer sacrifices
    i.   *To thank God for the good he has done for them e.g. giving rain, children, harvests and health*
    ii. *To ask for Gods forgiveness and mercy incase they had wronged him*
    iii. *To ask for help from God during difficult times e.g. during drought, famine, war and floods*
    iv. *During the making of the covenant e.g. peace covenant, solving clan dispute so that God can be a witness*
    v.   *For appeasing the spirit of ancestors*

    (c) 6 ways the Traditional Africans used to maintain their relationship with the ancestors
    i)   *Building shrines for the ancestors*
    ii)   *Pouring libations to them.*
    iii)   *Naming their children after them*
    iv)   *Protection of their culture and ancestral land*
    v)   *Obeying their wishes and wills revealed to them through dreams*
    vi)   *Appeasing them through sacrifices and offerings*
    vii)   *Inviting them to take part in celebrating of rituals*
    viii)   *Men approaching ancestors for their minor needs*
    ix)   *Approaching shrines with respect*

5   *a) 7 roles of the Ancestors to the living in Traditional African Communities*
    i.   *They are guardians/head of their families as seen when are invited to ceremonies*
    ii.   *Encourage, bless and strengthen people during the rite of passage.*
    iii. *They welcome those who die in the spiritual world.*
    iv.   *They guard the customs and traditions of families and communities against family and community*
    v.   *They convey people wishes to god and vise versa*
    vi.   *They protect the community against harmful spirits.*
    vii. *They advice the living members on both religious and sound matters through dreams, etc.*
    viii.   *They warn members of the impending danger.*

    b) 7 teachings about God from the Traditional African myths of creation.
    i.   *Self existence /self originating self sufficient.*
    ii. *The sole creator*

iii. *All powerful/omnipotent.*
iv. *He is good/gives everything good to man.*
v. *Requires obedience from mom.*
vi. *He is a protector*
vii. *He is eternal/ever living/immortal*
viii. *He punishes evil elders/just God.*
ix. *God is a spirit /not represented by image /idols.*
x. *He is the provider of everything/meets man's need*
xi. *He is supreme.*

6. *a) 6 causes of death in the Traditional African Community*
   i. *Breaking taboos*
   ii. *Being cursed by elders*
   iii. *Breaking an oath*
   iv. *Disrespecting ancestors and spirits*
   v. *Failure to sacrifice to God as required*
   vi. *Witchcraft*
   vii. *Old age*

   b) Africans demonstrated their belief that death was not the end of life
   i. *Burying the dead with property*
   ii. *Pouring libation to the dead*
   iii. *Ancestral veneration*
   iv. *Talking to the dead during funeral*
   v. *Inheriting the dead man's wife and bearing children for him*
   vi. *Belief in rebirth or reincamation of the dead*
   vii. *Seeking advice from the dead*
   viii. *Seeking communication from God through the ancestors*

7. *(a) God punished people in African Traditional Society by:*
   i) Through famine and drought
   ii) Through floods and earth quakes
   iii) Locust invasion
   iv) Diseases like leprosy
   v) Defeat in wars
   vi) Animal diseases like rinderpest

   (b) seven traditional African practices which demonstrated their belief in God
   i) Praying to God
   ii) Offering sacrifices
   iii) Singing and dancing to God
   iv)Building shrines for God
   v)Pronouncing blessings and curses in the name of God.
   vi) Taking oaths in the name of God
   vii) Teaching morals and taboos.
   viii) Telling stories of creation
   ix) Consulting prophets about Gods will

   (c) five African understanding of evil
   i) Africans believe God did not create evil
   ii) Dead ancestors offended by the living could cause evil

iii) Some communities attribute evil to evil spirits
iv) That magicians cause evil
v) Lack of respect to the elders
vi) Breaking of oaths
vii) Breaking of taboos

8.   7ways I which Traditional African Communities demonstrated their respect towards   ancestors were:

♦ By praying through the ancestors to God
♦ By pouring of libation
♦ By respecting the ancestors
♦ By obeying the will/wishes of the ancestors
♦ By naming children after the ancestors
♦ By building shrines for the ancestors
♦ By teaching children about the ancestors
♦ By making sacrifices to the ancestors
♦ By protecting land inherited by the ancestors
♦ By involving their names
♦ By thanking them after achievements

9.   a) Ways through which Africans venerated their ancestors
i.   Pouring of liberations
ii.   Consulting them through divines/ medicine men
iii. By invoking their names in prayers
iv.   By naming the children after them
v.   Inviting them during family ceremonies & rituals
vi.   Conducting respective burials for them
vii. By observing the community's traditions & customs
viii.   Offering sacrifices to them
ix.   Obeying their will

b) How a Christian can show patriotism during the recent post election chaos
i.   Preaching unity/ peace
ii.   Praying for peace to prevail
iii. Giving material supports to the IDP's
iv.   Offering guidance & counseling services to the affected persons
v.   By serving as intermediaries in the political conflicts
vi.   By not participating in destruction of life and property
vii. Condemning those who take part in fuelling chaos
viii.   By reporting those who participate in the chaos

(b) African moral and cultural values

1.   Ways of acquiring partners for marriage in Traditional African Communities.
- In some communities the choice is made by the parents and this may be done even before the children are born.
- In some occasions, the boys choose for themselves an attractive girl in either function.
- The parents of the boy identify a girl or for their son through an intermediary.
- A senior or first wife of the polygamist may choose a wife for her husband.
- Widow inheritance is another common marriage practice in African Traditional communities.
- In some Traditional African Communities girls are given out to chiefs and kings by their subjects.

- There are cases where a debtor gives his wife to a creditor in order to repay a debt.

2.   *African cultural practices that have been integrated in a Christian worship today.*
  - Use of vernacular in worship.
  - Use of traditional musical instrument such as drums and kayambas.
  - Use of body movements in worship such as dancing, clapping and jumping.
  - Shaking of hands and hugging.
  - Having a communal worship.
  - Spontaneous prayer.
  - Performing cleansing rituals.
  - Adopting African names at baptism.
  - Building churches using traditional African architectural styles.
  - Using traditional tunes and melodies in songs.

3.   *Challenges faced by modern families*
  i.   *Childlessness which leads to divorce, separation, polygamy or extra- marital affairs*
  ii. *Divorce*
  iii. *Unfaithfulness*
  iv. *Wealth or lack of it*
  v.   *Number and sex of children, too few, too many, male or female might make couple to quarrel & fight*
  vi. *Extended families especially in- laws*
  vii. *Widow hood as a result of death*
  viii.   *Alcoholism & drug abuse*
  ix. *Role conflicts due to gender equality/ domestic violence*
  x.   *Absenteeism/ abandoning of family due to careers or migration to towns*
  xi. *Separation/ careers*
  xii. *HIV/ AIDS/ STD's*
  xiii.   *Financial problems/ poverty*
  xiv. *Difficult children/ lack of parental guidance*
  xv. *Generation gap hence misunderstanding between parents and children*
  xvi.   *Unemployment/ under employment/ retrenchment*
  xvii.   *Lack of communication*
  xviii. *Religious differences*
  xix.   *Intermarriages and hence cultural differences*

4.   *a) The role of priests in traditional African societies*
  i.   *They offered sacrifices on behalf of the community*
  ii. *They counsel people on proper ways of living*
  iii. *They preside over cleansing rituals*
  iv. *They warn the community of the dangers ahead*
  v.   *They mediate between people and God*
  vi. *They reconcile various warning parties*
  vii. *The cared for the sacred places*
  viii.   *They offer blessings to members*
  ix. *They intercede for the people needs*
  x.   *They guard the communities customs & traditions*

  b) Traditional African practices that lowers the dignity of women today
  i.   *The practice of female circumcision*
  ii. *Polygamy*

iii. *Early marriages for girls*
iv. *Wife inheritance*
v. *Taboos on diet*
vi. *Wife beating*
vii. *Ownership of land/ property*

c) *What led to the increased social evils in the society today;*
i. *Unemployment/ poverty/ idleness*
ii. *Breakdown of traditional moral values*
iii. *Leniency in the law – courts*
iv. *Drug abuse*
v. *Lack of role models*
vi. *Negative mass media influence*
vii. *Education system that does not emphasize on morality*
viii. *Wide gap between the rich and the poor*
ix. *Poor distribution of resources*

5. (a) *Role of kinship ties*
   - *Gives a feeling of a strong bond towards each other.*
   - *It enables people to help and share with others.*
   - *It assists people to live peacefully in harmony with one another.*
   - *It determines how members relate to one another*
   - *It provided security to all concerned.*
   - *It regulates marital customs rules and regulations.*
   - *It gives an individual a deep sense of belonging.*

   (b) *Factors contributing to harmony and mutual responsibilities in A.T.S.*
   - *Political ties – power is allocated to ones status measuring individuals families fit in this wider political set up.*
   - *Division of labour – Work is divided according to age and gender.*
   - *Communal worship – during times of a crisis or happiness.*
   - *Leisure activities are integrated with other activities after work.*
   - *Rites of passage where the whole community is involved.*
   - *Sharing of resources – E.g. among relatives or collectively by members of a given family.*
   - *Social norms where people know what is right or wrong*

   (c) *How Christians can contribute to conflict resolution.*
   - *Upholding the rule of law.*
   - *Encouraging/participating in dialogue.*
   - *Being role models of peace.*
   - *Offer guidance and counseling.*
   - *Proper upbringing of children.*
   - *Offer prayers.*
   - *Funding the cause of conflicts with aim of resolving them.*
   - *Encouraging reconciliation*
   - *Preaching against tribalism and other social evil.*
   - *Choosing honest leaders.*
   - *Teaching people the importance of peace.*

6. a) *Changes taking place in property ownership in traditional African Communities*
   i. *Women/ children can now own property*

ii. *Wealth is no longer determined by number of wives/ children*
iii. *Introduction of money economy has reduced value of land*
iv. *Role of elders in sharing property has been eroded*
v. *Land is individually owned through issuance of title deed*
vi. *People write wills to show/ decide who should inherit their property*
vii. *Property can be owned outside ones ancestral home*
viii. *Land can be sold/ auctioned*

b) Traditional African practices which show that life is sacred
i. *Greetings which expresses a state of life & prolonged prosperous life*
ii. *Taking care of the physical body through feeding, protecting it, nurturing and taking medication when sick*
iii. *Establishing a good relationship with God and the ancestors through worship prayers and veneration*
iv. *Seeking God's protection all the times especially in times of crisis*
v. *Taking of ancestral land which links the living and the dead*
vi. *Taking care of both domestic and wild animals by providing food and protecting nature*
vii. *Protecting human life including the unborn*
viii. *Respecting sexual intercourse for married couples only*
ix. *Obeying the rules and taboos that govern the well being of the community*

c) Challenges facing the rite of initiation today
i. *Female circumcision is now discouraged by the government*
ii. *Elaborate ceremonies have been stopped in some communities- do not serve any purpose*
iii. *The education of the young does not necessary depend on the sponsor (teachers, parents impart knowledge)*
iv. *Seclusion period has drastically reduced (weeks not months) since the initiates have to go back to school*
v. *It is no longer a preparation ground for marriage- concerned are too young*

7. *6 ways in which observance of blood kinship is important in Traditional African Communities.*
   i. *It instills virtue like respect humility hospitality.*
   ii. *It regulates behaviour towards each other.*
   iii. *It defines types of punishment.*
   iv. *Regulates marital relationships.*
   v. *It instills team spirit and collective responsibility*
   vi. *It gives a sense of belonging*
   vii. *It defines the role played by each members in community.*
   viii. *It promotes communal work.*

8. *a) 8 moral values acquired during marriage in T.A.S*
   i. *Friendship i.e. couples end up being friends as they share their family duties*
   ii. *Love- couples end up being emotional to each other as they also establish love to other family members*
   iii. *Responsibility – married members take up new duties in a community which calls for their accountability*
   iv. *Respect- married couples are respected because of their status*
   v. *Co-operation- they learn to work with other members in the society*
   vi. *Hard work- they are expected to be dedicated in their work*
   vii. *Patience- they should exercise patience in case of differences in marriages*
   viii. *Honesty- they should handle family resources in a trustworthy way*

ix. Self control- they should refrain from quarrels and fights
x. Mutual concern and care- they are required to work for the well being of their partners and other family members
xi. Obedience- they should follow rules and regulations of the community
xii. Generosity- they are expected to assist members of the community when called upon
xiii.   Humility- they should humble themselves to their seniors and in laws
xiv.Courage- they should face challenges of marriage with a lot of determination to succeed

b) Precautions under taken by Africans to ensure that marriage was permanent
i. Dowry was paid to seal the marriage
ii. Members of the community were involved in all stages of the marriage
iii. Parents from both sides consulted frequently to ensure that minor problems in marriages are solved in good time before they blow out of proportion
iv. People were allowed to engage in marriage at a mature age especially after initiation
v. Unfaithfulness was heavily punished
vi. There were go betweens who were always handy when problems crop up in marriages
vii. Women were taught by through grand mothers before marriage to be subordinate

c) Reasons that explain why polygamy is still practiced in our society today
i. Parents are assured of security in their old age because of their children
ii. Parents are assured of continuity of their lineage when they die
iii. It enables parents to have many children
iv. It acts as a source of wealth to the family when children get employed
v. In case of death the gap created is easily filled by other partners in marriage
vi. The problem of childlessness is easily contained as other partners can solve the problem
vii. The problem of orphanage is curtailed as the remaining parents take charge of the children

9.   a) 6 reasons why unmarried people were undermined in African   traditional society.
● Marriage was compulsory for everyone.
● Unmarried was regarded as a child and not a grown up.
● Lacked experience in sex, responsibilities and family matters.
● Such a person was considered impotent.
● Once he died, his place was forgotten.
● Seen as a fight against community expansion.
● It is parents who were highly valued.

b) Importance of dowry in Modern Society.
● It ensures lasting marriage relationships.
● It is an appreciation by the bridegroom to the bride's family for the care.
● It strengths the relationship between families.
● It compensates the loss of a member.
● It seals the covenant between the bridegroom and the bride.
● The unites the two families together in celebrations.
● It shows the seriousness of the man in the marriage.

c) Factors affecting traditional African heritage today.
● Foreign religion e.g Christianity Islamic and Hinduism.
● Foreign cultures and values.
● Western education.
● Money economy.
● New forms of employment

- *Improved infrastructure.*
- *Modern science and technology.*
- *New forms of government systems and policies.*
- *Rural – Urban Migration.*
- *Mass Media*
- *Modern Medicine.*

10.   *Seven moral values that couples acquire in marriage*
   i. *Married couples learn to respect one another*
   ii. *Married couples learn to be faithful to one another*
   iii. *They learn to be hospital*
   iv. *They learn to be hardworking*
   v. *They love one another*
   vi. *They learn to be responsible*
   vii. *They learn to tolerate one another*
   viii.   *They learn to be patient to one another*
   ix. *Kindness*

11.   *(a) The features of African traditional family*
- *Family is headed by the husband of grandfather*
- *It includes the extended family aunts, uncles, nephews, niece e.t.c*
- *Includes the ancestors and the yet o be born*
- *It was polygamous*
- *Family lived in a community*
- *Family members roles was well defined (division of labour)*
- *It was a religious unit*

   (b) Ways in which marriage contribute to social relationship in :-
- *Creates anew relationship between woman and man*
- *Family relationships extends to include in-laws*
- *Wedding ceremony enhances interaction between the in-laws*
- *Meals shared encourages socialization*
- *Songs and dances during weddings encourages people to open up*
- *Customs on how to relate with one another & with in-laws determine boundaries in social interaction*

   (c) 6 challenges to bride wealth
- *Western influence discourages wealth*
- *It is commercialized*
- *Co-habilitation*
- *Poverty makes it difficult to pay bride wealth*
- *Modernity*

12.   *(a) Five ways in which one could become a diviner in the Traditional African communities are:-*
- *Through apprecenticeship/learning the art of diviner*
- *Through inheritance*
- *Through visions*
- *Through dreams*
- *One could be possessed by spirits*

(b) Factors that have contributed to harmony and mutual responsibility in the Traditional African Communities are:

♦ *Marriage, two families were involved in the negotiations*
♦ *There was sharing of food*
♦ *Observations of norms /rules/regulations/laws*
♦ *Communal labour/ work was encouraged*
♦ *The presence of children that cement marriage*
♦ *Certain values/virtues e.g. honesty, hard work were instilled in the individuals*
♦ *Common belief in one God/religious beliefs and practices*
♦ *Social activities/people come together during initiation /marriage/harvest festivals*
♦ *Land was owned communally*
♦ *There was belief in common ancestor*
♦ *There was celebration of leisure activities*
♦ *Observing rites of passages*
♦ *Presence of strong kinship ties*
♦ *People shared political /economic organization*
♦ *There existed proper system of defence*
♦ *The widows /orphans /women/strangers were taken care of*
♦ *Education of children was based on societal values e.g. hard work*

13.   *a) The old people prepare for death in the traditional African communities*

● *Bless their children*
● *Share out his property*
● *Choose is preferred place of burial*
● *Picks a success of among his children*
● *Enumerates what he wants to be after his death*
● *Pays /declares his debts*
● *Beseeches the ancestors to accept him*
● *Bids farewell to family/relatives*
● *Reconciles with the parties he had differed with*
● *A fellowship meal is prepared so that he eats with other members*

b) 4 factors that contributed to harmony and mutual responsibility in the traditional African communities

● *division of labour-laziness w as condemned*
● *communal ownership of land*
● *religious belief and practices*
● *kinship ties defines relationship with one another*
● *observance of social norms regulates human relationships*
● *communal sharing of material possessions*
● *rites of passage bring people together to celebrate life and show solidarity*
● *leisure activities bring people together*
● *political organizations reflects the need for harmony and mutual responsibility*

c) Six changes that have taken place in the African traditional concept of bride-wealth

● *it has been individualized /it is no longer shared*
● *it has been commercialized /no longer taken as a token of appreciation*
● *its no longer fixed but subject to inflation and bargaining*
● *it is sometimes fixed according too status, education and position of the girl*
● *its paid in cash money not in form of animals in some cases*

- *girls are viewed as an investment sold*
- *it dehumanizes the girl*
- *it has become a manifestation of geed and exploitation*

14. a) *Five ways initiation rites inculcated moral values in Traditional African Community*
- *The initiates were taught self control on matters of sex and therefore were expected to maintain acceptable standards*
- *They were expected to behave maturely by enduring pain and hardships during initiation and throughout their life*
- *They were trained to be humble and obedient. They are to show respect to their seniours*
- *They were trained to be responsible parents and bread winners*

b) *Five socio- cultural changes that have taken place in Traditional African Community*
- *Mode of dressing has changed*
- *Some rites of passage have been dropped*
- *New forms of worship have been introduced i.e. Christian and Islam*
- *The ancestors are no longer considered part of the family*
- *People practice family planning and are individualistic*
- *Land is now owned individually rather than communally*
- *The aged have been left on their own*
- *Political systems and forms of government have changed*
- *There is intermingling of communities due to migration and selling of land*

c) *Five ways the Kenyan Government is providing African culture*
- *Creating permits to vernacular radio stations*
- *Establishing of traditional courts*
- *Organizing of drama and music festival for schools*
- *Encouraging traditional rites of passage e.g. male circumcision*
- *Integration – of African heritage in schools curriculum*
- *Creation of museums at national and provincial levels*
- *Establishing the ministry of culture and social services*

15. (a) *The elements of change in African traditional understanding of the old age*
  i) *Many old people live in special homes*
  ii) *Some old people end up in streets as beggars*
  iii) *Young people ignore the contribution of old people in their lives*
  iv) *People today prepare for old age in various ways e.g. pension schemes*
  v) *There are organizations which organize funds for the destitute old.*

(b) *Changes that have taken place in the traditional African attitude to orphans are;*
i) *So many orphans' today hat people find it difficult to care for them.*
ii) *Many orphans are mistreated and neglected*
iii) *Orphans are taken to orphanages*
iv) *Government gives bursary for the education of the orphans*
v) *Many orphans today are a victim of child labour.*