

P245/2
CHRISTIAN
RELIGIOUS
EDUCATION

Paper 2
2026
2 hours



UGANDA NATIONAL EXAMINATIONS BOARD

Uganda Advanced Certificate of Education

CHRISTIAN RELIGIOUS EDUCATION

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INSTRUCTIONS TO CANDIDATES

*This examination paper consists of two sections; **A** and **B**. It has **three** items.*

*Section **A** has **one compulsory** item.*

*Section **B** has two optional items. Respond to **one** item.*

*Respond to **two** items in all.*

*Any additional item responded to will **not** be scored.*

Responses to each part of the item should start on a fresh page.

***All** responses **must** be written in the examination paper booklet(s) provided.*

SECTION A

Item 1.

In the peaceful outskirts of Kampala lived a couple raising four children. Having grown up in rural villages, the parents believed education was the surest path to a brighter future. Determined to safeguard their children from the hardships they once suffered, they discouraged them from engaging in manual work such as farming, carpentry, or rearing animals. The parents' vision for their children was to be doctors, engineers, and lawyers, not farmers or craftsmen, and prepared them for what they considered a soft, white-collar life.

This choice created a challenge. The children grew academically strong but disconnected from the practical skills of their heritage. They struggled to identify cassava or yam, and they admired carpentry projects without knowing how to hold a hammer. The turning point came during a visit to their grandfather in the village. He welcomed them with a feast of food he had grown himself. They wished to join their grandfather in the garden, feeding goats and milking cows, but their parents held them back, fearing such tasks would divert them from their studies.

This scenario reflects a real-life challenge in contemporary Uganda, where many educated children are raised with the expectation of pursuing only white-collar jobs and a soft life. As a result, they grow academically strong but lack the ability to perform basic tasks that sustain everyday living, highlighting the need to combine modern learning with traditional skills so that children can succeed in both worlds.

Task:

- (a) Examine biblical experiences to bridge the gaps in child upbringing as presented in the scenario.
- (b) Analyse the Traditional African approaches to work that differ from those in the scenario above.

SECTION B

Respond to **one** item from this section.

Item 2.

Exodus 18:13–26 flows as a narrative of wisdom. Moses was spending entire days judging disputes among the Israelites, and his father-in-law Jethro observed that this burden was too heavy for one man. Moses explained, *“Because the people come to me to seek God’s will. Whenever they have a dispute, it is brought to me, and I decide between the parties and inform them of God’s decrees and laws.”* Jethro then counseled him, *“What you are doing is not good. You and these people who come to you will only wear yourselves out. The work is too heavy for you; you cannot handle it alone...”* (NIV).

Jethro’s advice was to appoint capable, trustworthy men who feared God and hated dishonest gain, placing them as leaders over groups of thousands, hundreds, fifties, and tens. These men would judge the smaller matters, while Moses would handle the most difficult cases. This system would ease Moses’ burden and ensure that the people received justice more efficiently. Moses listened to Jethro’s guidance, chose able men from among Israel, and established them as judges. From then on, they judged the people at all times, bringing only the hard cases to Moses, while deciding the smaller matters themselves.

This passage demonstrates the extent to which justice in Israel was rooted in fairness, shared responsibility, and wise leadership. It shows that law and order are sustained when leaders are humble enough to accept advice for the good of the community.

Task:

- (a) Discuss the guidance that the biblical text above provides to Ugandans in the performance of legal responsibilities.
- (b) Assess likely hindrances to the application of the Jethro’s approach to justice in Uganda today.

Item 3.

In Uganda, where civic responsibility is both a moral and social duty, the Bible provides clear guidance on how citizens should relate to governing authorities. Jeremiah 29:7 offers a powerful message for understanding civic responsibility: *“Also, seek the peace and prosperity of the city to which I have carried you into exile. Pray to the LORD for it, because if it prospers, you too will prosper.”* (NIV). This text reminds citizens that their own well-being is dependent on the stability and prosperity of their country.

Paul builds on this Old Testament principle in Romans 13:1–2, where he writes, *“Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God. Consequently, he who rebels against the authority is rebelling against what God has instituted, and those who do so will bring judgment on themselves.”* (NIV). Here, civic responsibility is presented not only as a social obligation but as a spiritual act of obedience.

In contemporary society like Uganda, this means that civic responsibility should be embraced as both a moral and spiritual calling. When citizens and leaders honour these responsibilities, society is strengthened, peace is sustained, and the nation prospers in a way that reflects God’s will for order and justice.

Task:

- (a) Discuss the duties of the citizens of Uganda to their country as guided by the message in the above biblical texts.
- (b) Assess the need for Ugandans to submit to governing authorities according to the above biblical texts.