

KCSE MARKING CRE SCHEME 2006-2020 QUESTION 6

KCSE CRE MARKING SCHEME 2006-2020 QUESTION 6 **2006**

a) Shaving of the mother and baby's hair symbolizes new status

Choosing of the appropriate name to give the baby is for identification/ incorporation into the wider society/ honour to the ancestors

Feeding of the baby symbolized new life growth

Holding of the baby by members of the community shows concern for it/ shared responsibility by the extended family

Saying prayer/ words of blessings for the mother and baby signifies long life

Slaughtering of animals is a way of thanksgiving to ancestors/ God

Feasting is a sign of joys/ socialism/ welcoming the baby/ acceptance

Giving of presents to the baby/ mother is a sign of good will/ ownership of property

Wearing of charms signifies protection for the baby/ mother (5 x 2 = 10 mks)

(b) Moral values acquired during marriage in traditional African Communities

Faithfulness/ loyalty/ obedience

Respect/ courtesy

Responsibility/ hard work

Hospitality/ kindness

Tolerance/ perseverance/ endurance/ patience

Love

Co-operation/ unity

Humility

Honesty

Integrity

Courage

(5 x 1 = 5 mks)

(c) Reasons why death is feared in traditional African Communities

It disrupts the rhythm of human life/ activity

It is irrevocable/ inescapable

It brings impurity to the family

It deprives the community of the individuals

It involves too many rituals

It comes unannounced

It separates one from the loved ones/ marks the end of life on earth

Nobody knows about the life after death

It may cause misunderstanding in the community

Death rites reveal people's characteristics

It brings poverty to the family involved

2008

6. (a)

- Laws safeguard people's rights/citizen's rights.
- People's property is protected under the law.
- They protect the consumer from exploitation.
- It allows/provides for economic development/growth.
- Individuals are able to enjoy the freedom of worship.
- The law acts as a check/measure of those in authority.
- The law outlines how foreigners should be handled.
- They control taxation/collection of revenue.
- It enables the government to protect its citizens against oppression.
- The law determines the type of punitive measures for a crime done/prevents crime.
- It ensures political stability in a country/nation (order/peace/love/unity).
- It outlines the relationship between different nations/countries. *(6x1=6)*

(b)

- Some legislators/parliamentarians do not observe the law thus serving as wrong role models.
- There is a lot of unfairness/injustice when settling cases because of tribalism/ nepotism/ religious affiliation/gender.
- Intimidation/people in high offices use their power to influence certain decisions regarding law breaking.
- Economic inability makes the poor to resort to lawlessness to meet their needs/unequal distribution of resources.
- Availability of dangerous weapons/guns in the wrong hands leads to insecurity/terrorism.
- There are a few resources to cater for the ever growing population, thus leading to overcrowding/competition that overwhelms the established machinery.
- People lack interest/do not care about others, hence do not report cases of lawlessness/permissiveness in society/drug abuse.

- Bribery/corruption has destroyed the credibility of the government officials.
- People have lost respect/trust for government machinery/have resigned to a life of hopelessness/fear of victimization.
- Interference from the civil society/human rights groups/activists who oppose government initiatives in maintenance of law and order.
- Inadequate modern technology hampers maintenance of the law.
- Inadequate skilled personnel to handle issues to do with law breaking.
- People are not conversant with the laws of the country.
- Greed for power/wealth. Some people can go to any extent to acquire wealth even if it means breaking the law.

(8x1=8)

(c)

- Praying for them.
- Visiting them so that they can feel wanted in society/invite them to their homes.
- Preaching the good news of salvation to them.
- Showing them care/concern.
- Welcoming them into church.
- Providing them with financial needs (food/shelter/clothing/medication).
- Offering guidance and counselling to help them to reform.
- Involving them in community/church activities.
- By helping them to become self reliant by giving them jobs/survival skills.
- Listening to them/help them to resolve their problems.
- Counselling their families to accept/forgive them.

(6x1=6 marks)

2009

a) Rituals performed during the birth of a baby in traditional African

Communities

- i. There is feasting in family/relatives
- ii. Prayers of thanks giving/blessings /protection so offered
- iii. Protective charms are given to the mother.
- iv. Sacrifices are offered to God
- v. The mother/baby are kept in seclusion
- vi. There is dancing/singing for the new life
- vii. The umbilical cord is cut to separate the baby from the mother
- viii. The baby/mother are given gifts
- ix. The mother hair is shaved
- x. Ululations are made to announce the sex of the baby .
- xi. The baby is washed
- xii. The baby is given bitter/seat substance to take.

(b) Reasons why the children are important in traditional African Communities

- i. They ensure the continuity of the society
- ii. They inherit the parent property
- iii. They take care of there parents during old age.

iv. They cement the relationship between the husband and wife/make the marriage stable

v. They are a source of labour

vi. They offer security to the society/act as warriors when they grow up

vii. They are a replacement of the dead relatives/ancestors

ix. Children are a source of wealth to the family community

x. They run errands for the community.

MISSING PART C

2010

a) Places in which sacrifices are carried out in traditional Africa communities.

- i) Under trees/in forests
- ii) In caves
- iii) At river banks/seashore/lake shores
- iv) Near rocks
- v) On mountains/hill tops
- vi) At waterfalls
- vii) In shrines/temples
- viii) In homes
- ix) Grave sides

(6 x 1 = 6 marks)

b) Reasons why sacrifices are made in traditional African communities.

- i) It is an act of worship.
- ii) It enables the people to maintain good relationship with God/Human beings.
- iii) As a way of asking for protecting
- iv) To appease ancestors/spirits/God for any wrongs done e.g(cleansing forgiveness)
- v) In recognition /honour the ancestors of god's power.
- vi) It is a way of acknowledging god as the source of life.
- vii) In order to seek God's intervention in times of trouble.
- viii) As a thanksgiving to ancestors/spirits/gods
- ix) To invite/ancestors/spirits/God in the function/event.

- x) To ask for blessings

(7 x 1 = 7marks)

c) Roles of ancestors in traditional African communities.

- i) They act as mediators/intercessors between the living and God.
- ii) They monitor oversee what is happening in the community.
- iii) They bring punishment to the wrong doers/blessings to the righteous
- iv) They give instructions/directions on what should be done by members of the community.
- v) They rebuke/give a warning of the coming punishment for wrong doers.
- vi) They give guidance on how rituals should be conducted.
- vii) They are community values/traditions.
- viii) Through the ancestors, the living have a sense of belonging/identify.
- ix) They welcome the dead to the spiritual world.
- x) They provide a reservoir of names.

(7 x 1 = 7 marks)

2011

(a) The traditional African view of a community

- (i) The members of the community include the unborn/ the living / living dead / the ancestors
- (ii) The members speak common language
- (iii) They are related either by blood / marriage / adoption
- (iv) The community members occupy the same geographical area region
- (v) They carry out similar economic activities.
- (vi) The community is made up of smaller units / clans
- (vii) Each community has its own distinct rules / taboos / beliefs / customs / cultural / practices
- (viii) Members of a community are expected to show concern for the well being of others
- (x) The members are expected to participate in the life of the community

(b) The factors that have affected the traditional African people's dependence on God

- (i) The introduction of western culture
- (ii) some people rely on witchcraft to solve their problems
- (iii) Greed for power / materialism without the fear of God.
- (iv) some people rely on science and technology
- (v) Money economy where success depends on how much money ones earns .
- (vi) Abject poverty has made people loose hope / faith in God

(vii) Negative peer pressure influences the members to rely on themselves other than God .

(viii) pressure of modern living makes people too busy to serve God.

(ix) modern education

(c) Similarities between Christian and traditional African ways of showing respect to God

(i) In both members pray to God

(ii) In both they give offering

(iii) In both members sing songs

(iv) In both members show respect to God by helping those in need

(v) In both they use God 's name sparingly /avoid mentioning God's name carelessly

(vi) In both members use the God given resources / environment carefully

(vii) In both they build / maintain / honour places of worship

(viii) In both members take care of religious leaders

(ix) In both members obey the law / commands of God

2012

6. (a) Ways in which people in traditional African communities communicate with God.
- (i) They make sacrifices to God.
 - (ii) They sing/dance for God.
 - (iii) They say prayers to God.
 - (iv) Through chanting/recitation.
 - (v) They give offerings.
 - (vi) Through burning incense. (5 x 1 = 5 marks)
- (b) Reasons for singing and dancing during initiation ceremonies in Traditional African communities.
- (i) The songs inform the participants of the history of the community.
 - (ii) They provide an opportunity for the members to socialise.
 - (iii) It diverts the initiates minds from the impending pain.
 - (iv) The songs teach participants important moral values.
 - (v) The songs educate the participants gender roles/relationships.
 - (vi) Through singing and dancing the members exercise their bodies.
 - (vii) The songs encourage the initiates to face the challenge/rebuke cowardice.
 - (viii) It exposes those with leadership qualities/skills/talents.
 - (ix) They are used to mark the various stages of the initiation ceremonies.
 - (x) It is a forum of prayer for the initiatives/drive away evil spirits.
 - (xi) Singing and dancing is a form of entertainment. (8 x 1 = 8 marks)
- (c) Reasons why witchcraft is feared in traditional African community.
- (i) Witchcraft leads to death/destruction.
 - (ii) It is the work of the evil spirits.
 - (iii) It leads to poverty/loss of property.
 - (iv) It involves cheating/telling lies.
 - (v) In some cases people are forced to leave their homes/migrate to other places.
 - (vi) It can lead to break up of families.
 - (vii) A person can be banished/made an outcast.
 - (viii) Witchcraft causes suspension/hatred/mistrust amongst the people.
 - (ix) It leads to underdevelopment.
 - (x) It can cause physical/psychological injury.
 - (xi) It can cause embarrassment to an individual/family. (7 x 1 = 7 marks)

2013

a) **Causes of death in traditional African Communities.**

- (i) Curses
- (ii) Witchcraft
- (iii) Sorcery/magic
- (iv) Breaking of taboos
- (v) Failure to perform certain taboos
- (vi) Breaking of an oath
- (vii) Offending the ancestor
- viii) Natural calamity
- (ix) Wars and raids.\

b)

Significance of rituals performed after the death of a person in traditional African Communities.

- (i) Wailing/crying is a sign of sorrow/announcing death.
- (ii) Making sacrifices to appease the ancestors/deceased.
- (iii) Prayers are made to ask the ancestors to accept the dead in the world of spirits.
- (iv) Sharing of members of the bereaved family signify new life in the community.
- (v) Singing and dancing depict anger towards death/in praise of the dead.
- (vi) Washing/oiling of the body before burial shows respect to the departed .
- (vii) Burying of the dead in the ancestral land shows that one is still a member of the community.
- (viii) Burying the dead with personal belongings symbolizes life after death.

(ix) Driving of cattle/livestock shows chasing away of evil spirits which caused death.

(x) Feasting/drinking is meant to bid farewell to the dead.

(xi) Breaking of pots/destruction of property symbolizes the disorder brought by death.

(xiii) Sharing of deceased's property among relatives as a sign of solidarity.

(xiv) Lighting of fire signifies chasing away evil spirits/warning spirits of those who have ceased.

(xv) Pouring of libation shows continuity of life.

c)
Moral Values promoted during Funeral Ceremonies in traditional African Communities

- (i) Cooperation/unity
- (ii) Responsibility
- (iii) Respect
- (iv) Obedience
- (v) Loyalty
- (vi) Honesty
- (vii) Courage
- (viii) Love
- (ix) Faith/trust
- (x) Hope

2014

6. (a) How the aged in traditional African community prepare their family members before they die.

- (i) Inviting the family members to share a common meal
- (ii) Identifying the leader of the family
- (iii) Disclosing to the members all the property owned
- (iv) Sharing / distributing the property among family members
- (v) Giving advice to family members
- (vi) Blessing the family members
- (vii) Reconciling family members / resolving conflicts
- (viii) Identifying the debtors /creditors
- (ix) Identifying the burial site / giving instruction's regarding the funeral.

7 x 1 = 7 marks

(b) Traditional African understanding of spirits.

- (i) Spirits are invisible / do not have a physical form
- (ii) Spirits are more powerful than human beings
- (iii) they are believed to be residing in caves / rivers / trees/ rocks
- (iv) Spirits can acquire physical form / appear to human beings in form of birds / animals
- (v) Spirits have the ability to enter human beings / and through them to convey messages / reveal certain truths

(vi) Spirits act as mediators between God and human beings

(vii) Spirits change according to the circumstances / they can bring either harm / good to people.

5 x 1 = 5 marks

(c) The responsibility of the living towards ancestors in traditional African community:

(i) Naming children after them

(ii) Pouring libation for them

(iii) Taking care of their graveyards

(iv) Making sacrifices to honour them

(v) Consulting / communicating to them in times of need

(vi) Inviting / involving them in ceremonies

(vii) Invoking their names during prayers

(viii) Transmitting their wishes / visions

(ix) By holding commemoration ceremonies for them

(x) Managing their property wisely.

(xi) Building shrines for them.

2015

6. (a) **Places used for worship in traditional African communities**

- (i) Under sacred trees
- (ii) In caves
- (iii) At river banks/waterfalls
- (iv) On rocks
- (v) On mountains/hills
- (vi) In forests/shrubs
- (vii) In shrines
- (viii) In homes of religious leaders
- (ix) At graveyards.

8 x 1 = 8 marks

(b) **Reasons why sacrifices are made in traditional African communities**

- (i) To worship God/ancestors
- (ii) It is a way of seeking for protection
- (iii) A way of acknowledging God as a source of life
- (iv) To seek God's help in times of trouble/petition God for help
- (v) To ask for forgiveness/a way of cleansing /appease
- (vi) In recognition of God's power
- (vii) To thank God for victories/success
- (viii) To ask for blessings from God.

6 x 1 = 6 marks

(c) **How Christians in Kenya show respect for places of worship**

- (i) They maintain cleanliness in places of worship
- (ii) In some cases, they remove shoes
- (iii) They decorate/put flowers in places of worship
- (iv) They dress decently when going for worship
- (v) Order is maintained in places of worship
- (vi) Constructing beautiful/large places of worship
- (vii) Dedicating all instruments/property in places of worship
- (viii) Showing respect/obedience to church leaders
- (ix) Observe and maintain silence
- (x) Securing places of worship.

6 x 1 = 6 marks

2016

6. (a) **Explain the significance of rituals conducted during the naming ceremonies in Traditional African Communities. (10 marks)**

- ❖ *Bathing of the baby sets in the begging of new life*
- ❖ *Shaving of the mother and baby's hair symbolizes new status*
- ❖ *Choosing of the appropriate name to give the baby is for identification/ incorporation into the wider society/ honour to the ancestors*
- ❖ *Feeding of the baby symbolized new life growth*
- ❖ *Holding of the baby by members of the community shows concern for it/ shared responsibility by the extended family*
- ❖ *Saying prayers/ words of blessings for the mother and baby signifies long life*
- ❖ *Slaughtering of animals is a way of thanksgiving to ancestors/ God*
- ❖ *Feasting is a sign of joy/ socialism/ welcoming the baby/ acceptance*
- ❖ *Giving of presents to the baby/ mother is a sign of good will/ ownership of property*
- ❖ *Wearing of charms signifies protection for the baby/ mother*

(b) **Which moral values were acquired during marriage in Traditional African Communities?(5 marks)**

- ❖ *Faithfulness/ loyalty/ obedience*
- ❖ *Respect/ courtesy*
- ❖ *Responsibility/ hard work*
- ❖ *Hospitality/ kindness*
- ❖ *Tolerance/ perseverance/ endurance/ patience*
- ❖ *Love*
- ❖ *Co-operation/ unity*
- ❖ *Humility*
- ❖ *Honesty*
- ❖ *Integrity*
- ❖ *Courage*

(c) **Give reasons why Traditional African Communities feared death.**

- ❖ *It disrupts the rhythm of human life/ activity*
- ❖ *It is irrevocable/ inescapable*
- ❖ *It brings impurity to the family*
- ❖ *It deprives the community of the individuals*
- ❖ *It involves too many rituals*
- ❖ *It comes unannounced*
- ❖ *It separates one from the loved ones/ marks the end of life on earth*
- ❖ *Nobody knows about the life after death*
- ❖ *It may cause misunderstanding in the community*
- ❖ *Death rites reveal people's characteristics*
- ❖ *It brings poverty to the family involved*

6. (a)	<p>Reasons why pregnancy before marriage is rare in traditional African communities.</p> <ul style="list-style-type: none"> (i) Pregnancy before marriage is rare in traditional African communities because sex education is given to the youth to instil discipline/responsibility. (ii) The youth are told the consequences of irresponsible sexual behavior. (iii) In traditional African communities free mixing of boys and girls is restricted. (iv) Girls and boys are taught to respect each other. (v) During social occasions young people are supervised to prevent misbehavior. (vi) There is severe punishment if a girl becomes pregnant/a man impregnates a girl before marriage. (vii) There are taboos on sexual relationship. (viii) Early marriages are encouraged after initiation. (ix) Virginity is highly valued/rewarded at marriage. (x) The parents are held responsible for their children's misconduct. <p style="text-align: right;">7 x 1 =</p>
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(b)	<p>The importance of bride wealth in traditional African communities.</p> <ul style="list-style-type: none"> (i) In traditional African communities, bride wealth is given as a sign of commitment by the groom. (ii) It is a way of thanking/appreciating the bride's family for taking good care of the girl. (iii) Bride wealth acts as an outward seal of the marriage contract/cements the marriage. (iv) It is a form of compensation to the bride's parents/family for the loss of the girl's services. (v) Giving bride wealth is the evidence of the groom's ability to take care of a wife/family. (vi) Bride wealth initiates a long-lasting friendship between the two families. <p style="text-align: right;">5 x 1 =</p>
(c)	<p>Social-cultural changes that have taken place in traditional African communities.</p> <ul style="list-style-type: none"> (i) The mode of dressing has changed. (ii) There is introduction of new forms of worship/Christianity/Islam/other world religions. (iii) Ancestors are no longer considered part of the family/not involved in the activities of the community. (iv) There is individual ownership of the land rather than communal ownership. (v) Some rites of passage are no longer carried out/have been dropped/removal of teeth/female circumcision/tattooing/ear looping. (vi) People have migrated to urban centres/free inter-mingling of people/weakened family/clan ties. (vii) People can plan for the number of children to have/introduction of modern contraceptives. (viii) Homes for the aged have emerged/the old have been left on their own. (ix) New diet has been introduced/modern food. (x) New form of government has emerged replacing the roles of elders/specialists. (xi) Modern forms of technology/infrastructure have transformed life. (xii) Introduction of formal education. <p style="text-align: right;">8 x 1 =</p>

2018

6. (a) **Roles of priests in traditional African communities.**
- (i) They give sacrifices to God/poor libations to ancestors.
 - (ii) They act as advisors of the community.
 - (iii) The priests intercede/offer prayers to God/spirits/ancestors on behalf of human beings.
 - (iv) They are the religious symbols of God's presence in the community.
 - (v) In some communities the priest can act as a political leader.
 - (vi) They solve/settle disputes in the society/judge cases.
 - (vii) Priests preside over religious ceremonies/festivals.
 - (viii) They take care of shrines/places of worship.
 - (ix) They are custodians of customs/taboo/traditions of the community.

6 x 1 =

- (b) **The importance of Kinship ties in traditional African communities.**
- (i) Kinship ties helps in preserving traditional customs through informal education.
 - (ii) They bind the entire life of a community/unites members of the same clan/family.
 - (iii) It helps to maintain law and order in the community.
 - (iv) Kinship ties promotes a sense of belonging/security/identity.
 - (v) It defines the punishment/reward in the community.
 - (vi) It regulates marriage relationship in the community.
 - (vii) It helps in settling disputes in the community/family.
 - (viii) It defines duties/responsibilities of members of the clan/family.
 - (ix) It governs the relationship between the living and the dead.
 - (x) Kinship prepares the youth for leadership roles.
 - (xi) It enables people to share/help one another.

8 x 1 =

- (c) **Factors that have affected Kinship system in the traditional African communities today.**
- (i) Formal education.
 - (ii) Modern religions/Christianity/Islam.
 - (iii) Mass media influence.
 - (iv) Permissiveness in the society.
 - (v) Western civilization.
 - (vi) Migration/individual land ownership.
 - (vii) New government structures/systems.
 - (viii) Economic factors/poverty/wealth/social status.
 - (ix) Urbanization.
 - (x) Modern science and technology.

6 x 1 =

2019

6. (a) **Regulations that an expectant mother is required to observe in traditional African communities**
- (i) An expectant mother is supposed to eat special food/avoid eggs/fatty meat/alcohol
 - (ii) She is not expected to perform heavy duties /farm work/splitting of firewood
 - (iii) She is to avoid sexual intercourse
 - (iv) An expectant mother is not supposed to handle iron/sharp objects to avoid injury
 - (v) She is not supposed to speak face to face with her husband
 - (vi) She is expected to wear protective charms against evil eye/to protect her/unborn child
 - (vii) An expectant woman is required to return to her mother/parents' home for delivery
 - (viii) She is supposed to be checked frequently/counselled by traditional midwives
 - (ix) An expectant mother is to be given special herbs to keep the health of the baby/unborn
 - (x) She was expected to offer sacrifices to appease spirits/ ancestors

6x 1 =

- (b) **Rituals performed during the birth of a baby in traditional African communities**
- (i) Cutting of umbilical cord symbolizes the separation of the child from the mother
 - (ii) Burying of the placenta/umbilical cord in a special place/banana plantation/farming shrine for continuity of life
 - (iii) Shaving of the mother/baby's hair signifies new beginning/casts off pregnancy stage
 - (iv) Treatment of the baby/mother with herbs/wearing of charms is done for protection
 - (v) Ululations are made according to the sex of the baby to announce the sex of the child
 - (vi) Mother/ baby are secluded for a period of time to give the mother time to heal
 - (vii) There is celebration/singing and dancing/feasting to welcome the new member of the community
 - (viii) There is presentation of gifts to the mother/new born baby to celebrate them
 - (ix) Sacrifices/offerings/prayers are made to God as a sign of thanksgiving
 - (x) Rituals for purification are carried out to clean the mother from the process of child birth
 - (xi) The baby is given a name for identity
 - (xii) The baby is given sweet and bitter substances to symbolize good and bad experience

- (c) **Factors that undermine the role of medicine men in Kenya today**
- (i) Introduction of western medicine/hospitals/new inventions/science and technology
 - (ii) Emergence of new religions which do not support medicine men
 - (iii) There is destruction of forests/herbs/deforestation
 - (iv) Lack of proper education by herbalists/professionalism /lack of proper dosage
 - (v) Herbal medicine is cumbersome to look for
 - (vi) low hygiene standards associated with herbal medicine
 - (vii) Certain chronic diseases cannot be treated by some herbs
 - (viii) Emergence of conmen/quacks who give wrong medicine
 - (ix) Urbanization/migration from rural to urban centre
 - (x) Lack of awareness/education on herbal medicine by the public
 - (xi) Strict government policies /rules/regulation that control both herbal and modern medicine
 - (xii) Modern / formal education.

2020

6. (a)	<p>The role of elders in traditional African Communities.</p> <ul style="list-style-type: none">(i) Elders are custodians of traditions/customs/teach the history of the community.(ii) They make laws in the community(iii) They settle disputes in the community.(iv) They fix dates for community rituals/ceremonies.(v) Elders preside over the distribution of property/ inheritance.(vi) They negotiate for peace with other communities.(vii) They advise the members of the community on the steps to take during times of difficulties/calamities.(viii) They are in charge/preside over the community rituals/ceremonies.(ix) They teach the youths on their responsibilities/duties in the community.(x) They reprimand/punish the wrongdoers/law offenders.(xi) They act as the spokes men for their communities.(xii) They are mediators between God/ spirits/ancestors and people. <p style="text-align: right;">7 x 1 =</p>
(b)	<p>Requirements that one has to fulfil to be made an elder in traditional African communities.</p> <ul style="list-style-type: none">(i) Having the right/specific age.(ii) Should be knowledgeable on matters of the community/wise.(iii) Should be sane/of sound mind/good health.(iv) One should be of good conduct/character.(v) Should have undergone the rites of initiation/marriage:(vi) One should have the ability to provide for others/wealthy.(vii) Should be a bonafide member of the community.(viii) By undergoing the rituals of becoming an elder.(ix) Have children <p style="text-align: right;">6 x 1 =</p>

(c)	<p>Factors that are undermining the role of elders in Kenya today.</p> <ul style="list-style-type: none">(i) Most judicial duties have been taken over by the courts.(ii) Christianity/modern religions have established their own leadership styles/systems.(iii) Western education when the learned no longer value the elders.(iv) Urbanization/migration has made people to move away from their communities.(v) Western culture/way of life which promotes individualism.(vi) Intermarriage/intermingling has weakened the values of elders.(vii) The laws are made in parliament/constitution of Kenya is applied.(viii) Influence from modern technology where people rely on it for information.(ix) Wealth is taken as a symbol of status regardless of one's age.(x) Moral decadence/ permissiveness <p style="text-align: right;">7 x 1 =</p>
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