



PAN AFRICA CHRISTIAN UNIVERSITY

SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

**END OF SEMESTER EXAMINATION FOR THE DEGREE OF BACHELOR
OF ARTS IN COMMUNITY DEVELOPMENT**

SEPT-DEC 2025

CAMPUS: ROYSAMBU

DEPARTMENT: COMMUNITY DEVELOPMENT

COURSE CODE: MCS 512

COURSE TITLE: SPECIAL POPULATION STUDIES

EXAM DATE: DEC 2025

DURATION: 3 HOURS

TIME:

INSTRUCTIONS

- Read the instructions and questions carefully before you write the answers.
- **Answer any TWO questions**
- *ALL PAC University's examination rules and regulations apply*

Question one

Using Stress and Resilience Theory (McCubbin & Patterson, 1981) as a framework, critically analyze how individuals and families in refugee camps and urban informal settlements build resilience in the face of displacement, trauma, and poverty.

Prompts

- a) Draw on at least two case studies, such as the Dadaab Refugee Camp (Kenya) and Kibera slum (Nairobi). **5marks**
- b) Discuss both protective and risk factors that influence adaptation and well-being. **5marks**
- c) As a social protection agent or development practitioner, what would you do differently to enhance community resilience and psychosocial recovery? **5marks**
- d) Propose a model of community resilience that integrates psychosocial support, livelihood empowerment, and social inclusion for displaced or marginalized families. **5marks**

Question Two

- a) Reflect on **three major** challenges faced by internally displaced persons (IDPs) following the 2007–2008 post-election violence in Kenya and discuss how **two** of those challenges affected their access to housing, healthcare, and livelihoods. **(10 marks)**
- b) Based on local or regional examples, recommend evidence-based coping and recovery interventions (e.g., psychosocial support, livelihood rebuilding, and community reintegration). **(5marks)**
- c) Include a short reflection on how social policy or advocacy could have improved outcomes for these populations. **(5 marks)**

Question Three

- a) Drawing from **biblical examples** (e.g. Isaiah 58:6–10 which describes the kind of "fast" God truly desires: acts of compassion and justice, such as freeing the oppressed, sharing food with the hungry, and providing shelter for the homeless), discuss how Christian ethics inform contemporary social protection practice with vulnerable populations. **(10 marks)**
- b) Analyze a faith-based intervention, such as World Vision's Child Protection Program or Caritas Kenya's refugee integration projects, and assess how spiritual values, compassion, and social justice enhance program impact. **(5 marks)**
- c) Include a brief personal reflection on how faith influences your approach to serving special populations. **(5 marks)**

Marking-scheme

Question 1: Stress and Resilience Theory (McCubbin & Patterson, 1981)

This question examines the student's ability to apply the Stress and Resilience Theory to real-life situations affecting individuals and families in refugee camps and urban informal settlements.

A high-quality answer should begin with a clear explanation of the Stress and Resilience Theory, showing understanding of its key concepts such as stressors, protective and risk factors, coping mechanisms, and adaptive processes. Students are expected to demonstrate how these theoretical components relate to the lived experiences of displaced or impoverished populations.

They should then illustrate their analysis using at least two case studies for example, the Dadaab Refugee Camp or Kibera informal settlement to show how families and communities build resilience in the face of displacement, trauma, and poverty. Discussion should include both protective factors, such as social support, spirituality, and livelihood networks, and risk factors like insecurity, trauma, or social exclusion.

Finally, strong responses will offer practitioner reflection or a model of intervention, proposing ways in which social workers or development practitioners can strengthen resilience through psychosocial support, empowerment programs, or community-based systems.

Marks are awarded as follows

- Theoretical application: 5 marks
- Case analysis and contextual examples: 5 marks
- Identification of protective and risk factors: 5 marks
- Practitioner reflection and recommendations: 5 marks

Question 2: Internally Displaced Persons (Post-Election Violence in Kenya, 2007–2008)

This question assesses understanding of the experiences of internally displaced persons (IDPs) and the effectiveness of recovery interventions. A good answer should begin with an overview of the 2007–2008 post-election violence, followed by a clear analysis of the challenges faced by IDPs.

Expected responses should identify and discuss at least three major challenges, including loss of livelihoods, trauma, gender-based violence, disruption of education, and lack of documentation or housing. Students should show how these challenges relate to access to essential services such as healthcare, social protection, and economic recovery.

A strong response will also evaluate coping and recovery strategies employed by IDPs and supporting agencies, including psychosocial support, economic empowerment initiatives, and peacebuilding interventions. The final section should include reflection on relevant social policies or advocacy approaches that could improve IDP protection, reintegration, and justice outcomes.

Marks are distributed as follows

- Analysis of challenges faced by IDPs: 10 marks
- Discussion of coping and recovery strategies: 5 marks
- Policy and advocacy reflection: 5 marks

Question 3: Christian Ethics and Social Protection Practice

This question tests the student's ability to connect biblical principles to contemporary social protection and social justice practice. A strong essay should begin by applying relevant biblical or theological interpretations such as Isaiah 58:6–10, Matthew 25:35–40, or James 2:14–17 to the ethical responsibilities of practitioners working with vulnerable populations.

Students should demonstrate how faith-based values such as compassion, justice, stewardship, and service can enhance the quality and integrity of social protection programs. They are expected to draw upon concrete examples of faith-based organizations (e.g., Caritas, World Vision, or the

Salvation Army) to show how spiritual and ethical frameworks guide real-world practice.

The final section should include a personal reflection on how one's faith or moral worldview influences professional motivation, empathy, and accountability in supporting marginalized groups.

Marks are distributed as follows

- Biblical or theological interpretation: 10 marks
- Case analysis of a faith-based program: 5 marks
- Personal reflection: 5 marks