

**UNIVERSITY OF SWAZILAND**  
**DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES**  
**FINAL EXAMINATION PAPER, MAY 2008**

**TITLE OF PAPER** : **PHENOMENOLOGY OF RELIGION**

**COURSE CODE** : **T1P2**

**TIME ALLOWED** : **TWO (2) HOURS**

**TOTAL MARKS** : **60**

**INSTRUCTIONS** : **ANSWER ALL THE QUESTIONS IN SECTION A  
AND ANY TWO QUESTIONS IN SECTION B.**

**THIS QUESTION PAPER MUST NOT BE OPENED UNTIL PERMISSION HAS BEEN  
GRANTED BY THE INVIGILATOR.**

**SECTION A**

1. The word phenomenology literally means
  - a) That which disappears.
  - b) That which is unknown.
  - c) That which manifests itself.
  - d) That which hides itself.
  
2. Phenomenology is a method of inquiry which focuses on
  - a) The essential nature of things.
  - b) The accidental aspects of things.
  - c) The social aspects of things.
  - d) The theological aspects of things.
  
3. Edmund Husserl the founder of phenomenology described it as “eidetic science” which means
  - a) The science of editing books.
  - b) The science of education.
  - c) The science of diction.
  - d) The science of the essences of things.
  
4. “Eidetic reduction” is a term in phenomenology which means
  - a) Putting aside the essential aspect of the object of study.
  - b) Putting aside all the non-essential aspects of the object of study.
  - c) Putting aside both the essential and the non-essential aspects of the object of study.
  - d) Putting nothing aside from the object of study.
  
5. The term “intentionality” in phenomenology means
  - a) The intention to study.
  - b) The intention to do research.
  - c) The link between the investigator and the object of his investigation.
  - d) The link between any two objects.
  
6. Phenomenology of religion is
  - a) Applied phenomenology.
  - b) Supernatural phenomenology.
  - c) Spiritual phenomenology.
  - d) Divine phenomenology.

7. Phenomenology of religion arose in the 19<sup>th</sup> century as

- a) A reaction to the theologians emphasis on God.
- b) A reaction to the rationalists who were trying to rationalize religion away as a purely natural phenomenon.
- c) A reaction to the spiritualists who were emphasizing the spiritual dimension of religion.
- d) A reaction to the scientists who were emphasizing scientific investigation.

8. Phenomenology of religion as an approach to the study of religion is

- a) Normative.
- b) Prescriptive
- c) Evaluative.
- d) Descriptive.

9. The aim of the phenomenology of religion is

- a) To find out which religion is true and which is false.
- b) To find out which religion is good and which is bad.
- c) To understand the true nature of religion from the point of view of the phenomenologist himself.
- d) To understand the true nature of religion from the point of view of the religious person.

10. "Phenomenological epoche" is a term in phenomenology which means that the researcher

- a) Should put aside all his previous ideas, and presuppositions about the object of his study.
- b) Should take note of all what he has been told about the object of his study.
- c) Should make use of all the opinions of other scholars about the object of his study.
- d) Should approach his study with his mind filled with his own ideas about the object of his study.

**SECTION B**

1. "Sociological approaches are distinguished from other approaches to the study of religion by their focus on the interaction between religion and society" (Northcott 1999). Discuss this statement.

2. Giving relevant examples, describe the main features of philosophy of religion.

3. What are central doctrines and practices of African Traditional Religions? Provide examples to illustrate your facts.

4. Discuss the significance of "Karma" and "Ahimsa" in Hinduism.

5. Explain the four noble truths in Buddhism.

6. Explain the five pillars of Islam.

7. Would you agree that there is no place for religion in modern Africa? Give concrete examples in support of your view.