

**UNIVERSITY OF SWAZILAND  
FACULTY OF HUMANITIES  
&  
INSTITUTE OF DISTANCE EDUCATION  
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES**

**MAIN EXAMINATION PAPER MAY 2012**

**TITLE OF PAPER** : Religion and Ideology in Contemporary Africa  
**COURSE CODE** : T4P8/IDE T4P8  
**DURATION** : 3 Hours

**INSTRUCTIONS** : 1. Choose and answer four (4) questions in all.  
2. Answers must demonstrate critical and creative thinking.  
3. Write in clear, grammatically correct sentences.

All questions are worth 25 marks.

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PERMISSION TO DO SO**

**T4P8/ IDE T4P8 (M) Religion and Ideology in Contemporary Africa, May 2012**

**Question 1**

Discuss Sheldon Gellar's views on the relationship between political and religious orders in post-colonial Africa. Contextualise your discussion by locating it with specific country settings other than those referred to by Gellar. [25]

**Question 2**

Identify and explain at least five issues that of pressing concern in current Sub-Saharan Africa. [25]

**Question 3**

With reference to specific historical cases in Sub-Saharan Africa demonstrate how religion functions ideologically as a force for both good and bad. [25]

**Question 4**

Identify and analyse evidence of ideological use of religion during Kwame Nkrumah's presidency in Ghana. [25]

**Question 5**

Comment on the recent demand by northern Nigerian Muslims that Christians must leave northern-Nigeria. [25]

**Question 6**

Write a short critical commentary on the following extract paying special attention to the questions it raises about religion in Kenyan politics.

*Kenya is no exception to the African rule of energetic Christianity. Perhaps 70 per cent of its 32 million people claim to be Christian, and of these no less than 10 per cent claim to attend church regularly-and that was reported by an evangelical survey that seems not to have counted Catholics as Christians.[2]So my first response was that to talk about religion and politics in Kenya-a country I first visited as a boy half a century ago when it was in the grip of its Mau Mau emergency and have studied more or less ever since-was that I would, at last, be talking about what most Kenyans most talk about. As with other Africans, 'it is largely through religious ideas that [they] think about the world today.' [3]Religion and politics are topics that obsess them, whether in bars or bus queues. [4] They ask, constantly, both in private and in public (and the Kenyan press is more outspoken than our own), how it is that a country so avowedly Christian in culture can be so badly governed by politicians who loot the public purse as if they were blood-sucking ogres or the equally life-sapping Devil (two common figures of political speech), who seem to have no sense of the common good, and yet who were educated at church-related schools; who go, ostentatiously, to church most Sundays; who invoke the name of God whenever they pay funeral tributes to their departed colleagues in ministerial kleptocracy; and who sleep soundly at nights. [5]*

(Lonsdale J. (2005). "Religion and Politics in Kenya". Paper presented at the 2005 Henry Martyn Memorial Lecture Faculty of Divinity Trinity College, Cambridge). [25]

**Question 7**

Analyse Clause (d) of the TANU Creed appearing under PART ONE of the Arusha Declaration which reads:

*That every citizen has the right to freedom of expression, of movement, of religious belief and of association within the context of the law.*

[25]

**Question 8**

The conflict between Muslims and Christians in Ethiopia has been attributed to a Muslim extremist group based in Somalia. Suggest ways in which this problem of fermenting conflict between the two religious communities by an external force can be addressed towards maintenance of religious harmony in Ethiopia. [25]

**Question 9**

In December 1991 Zambia was declared as a Christian nation and this declaration was subsequently inserted in the preamble of the Zambian national constitution in 1996. Analyse the implications of this declaration with a focus on the theological and constitutional issues it raises [25]

**Question 10**

Some Human Rights advocates demanded an official apology from the Roman Catholic Church of Rwanda for its alleged role in the 1994 genocide in that country and the latter objected to this demand and has not hitherto offered the demanded apology. The Vatican has also declined to offer an apology. Comment on this demand and the response of the church to it. [25]

**Question 11**

Discuss the institutional measures that the South Africa state has taken to ensure respect for freedom of religion of citizens in that country. [25]

**Question 12**

A cabinet Minister who also is a pastor was reported in the *Times Sunday* – a weekly newspaper in Swaziland – as having “danced up a storm” at this year’s annual *Buganu* (Amarula traditional drink) festival. In your opinion should Christian politicians in Swaziland participate or not in this ceremony? Support your answer with sound arguments. [25]