

**UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
&
INSTITUTE OF DISTANCE EDUCATION
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES
SUPPLEMENTARY EXAMINATION PAPER, JULY 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. Your answers must demonstrate critical and creative thinking.
3. Write in clear, grammatically correct sentences.

All questions are worth 25 marks.

**DOT OPEN THIS PAPER UNTIL THE INVIGILATOR GRANTS YOU
PERMISSION TO DO SO**

T4P8/ IDE T4P8 (S) Religion and Ideology in Contemporary Africa, July 2012

Question 1

Write a balanced response to the Afro-pessimism of the 1990s indicating both the merits and demerits of this discourse on the state of affairs in Sub-Saharan Africa. [25]

Question 2

Write a critique of Andrew Kenny's views as expressed in his article titled: "Which kills more: ideology or religion (2005)". [25]

Question 3

Explain with illustrations the six strategies by which ideology is used to legitimate class dominance as set forth by Terry Eagleton. [25]

Question 4

How would you reconcile the following views on the value of religion once expressed by Nkrumah of Ghana?

I

Fear created the gods, and fear preserves them: fear in bygone ages of wars, pestilences, earthquakes and nature gone berserk, fear of 'acts of God', fear today of capital – blind because its action cannot be foreseen by the masses. ...People who are most aggressively religious are the poorer people for in accordance with the Marxist analysis, religion in social and contemporary religious forms and practices have their main root in social depression of workers.

II

There seems to be a lowering of moral standards and spiritual values in Ghana. Far too many of us... seem to think that the mere acquisition of wealth, irrespective of how it is acquired, is the supreme goal of life. Our moral and spiritual qualities should not lag behind the progress we are making in the economic field.

[25]

Question 5

Discuss the material culture within which acceptance of Shari'a law remains strong in most Nigerian states in which it is recognised. [25]

Question 6

Analyse the ways in which the Kenyan state has attempted to manage religious diversity. [25]

Question 7

Comment on Julius Nyerere's action of initiating promulgation of a law that was passed

in 1962 which compelled all Christian missionary schools to admit children from all denominations and faith. [25]

Question 8

Discuss the view that western powers see Ethiopia as a bulwark against Islamist extremism in the Horn of Africa. [25]

Question 9

Comment on the submission by a Zambian national in a January 22, 2010 feature article in the Lusaka Times that: "Even without the declaration, religion will always play a part in Zambian politics – it is who we are"! [25]

Question 10

Discuss the conversion of some Christians to Islam on account of their disappointment by Christian participation in the 1994 genocide in Rwanda. [25]

Question 11

Analyse the following extract of an interview transcript of the second-day session for interviewing South African Chief Justice Designate Mogoeng Mogoeng.

Mogoeng Mogoeng: "When a position comes like this one, I wouldn't take it unless I had prayed and satisfied myself that God wants me to take it. I got a signal that it was the right thing to do."

Commissioner Koos van der Merwe: "You think God wants you to be the chief justice?"

Mogoeng Mogoeng: "Yes, I think so."

Commissioner Koos van der Merwe: "that creates a problem for me. If I vote against you what is God going to do to me?"

Mogoeng Mogoeng: "That is between you and God, Commissioner."

[25]

Question 12

The initial draft constitution of Swaziland contained a clause which proclaimed Christianity as an "official religion of Swaziland". This clause was subsequently removed in the process of adoption by Parliament resulting in its omission in the current constitution which commenced in April 2006. Identify the implications that would have emerged if this clause had been maintained after adoption. [25]
