

COURSE CODE TRS304 (S) 2012

UNIVERSITY OF SWAZILAND

DEPARTMENT OF THEOLOGY AND RELIGIOUS STUDIES

B.A. /B.ED III/IDE

SUPPLEMENTARY EXAMINATION PAPER 2012

TITLE OF PAPER: AFRICAN TRADITIONAL RELIGIONS I

COURSE CODE: TRS304

TIME ALLOWED: TWO (2) HOURS

INSTRUCTIONS: (1) ANSWER ANY THREE (3) QUESTIONS  
(2) ALL QUESTIONS CARRY EQUAL MARKS

TOTAL MARKS:60

THIS PAPER IS NOT TO BE OPENED UNTIL PERMISSION HAS BEEN GRANTED BY  
THE INVIGILATOR

1. "Those who have been hostile to African religion have called it primitive; those who have been favourable to it have called it primal. Both words imply an unchanging continuity with the earliest times" (Ranger T. O., 1988). Comment on this statement, showing whether or not African Religions reflect 'an unchanging continuity with the earliest of times'.
2. "A traditional healer is called to the traditional practice of healing by the ancestral spirits through the process of **kwetfwas**a which follows a similar pattern for all healers" (Makhubu, L. P., 2009). Explain Makhubu's observation and indicate the extent to which the Swazi experience is similar to that of other African peoples.
3. What is meant by the term "divine kingship"? Describe and explain an indigenous African religious practice that reflects the concept of divine kingship.
4. "In an endeavour to maintain amicable relations with the dead and so with spiritual beings, the Karanga pursue a certain trend on conducting the burial of the dead" (Shoko, T., 2007). Explain this statement, paying particular attention to beliefs and world views that underpin death rituals of many African Indigenous Religions.
5. Examine the place and role of women in African Indigenous Religion.
6. How do African Indigenous Religions relate to modernity in contemporary African society? Draw examples from at least two African societies.