

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

**2013/2014 MAIN EXAMINATION NOVEMBER 2013**

**COURSE CODE : TRS 404  
COURSE TITLE : RELIGION & IDEOLOGY IN CONTEMPORARY AFRICA I  
DURATION : 2 HRS**

**Instructions**

- a. Choose and answer **three (3)** questions in all.
- b. Your answer to each question should not exceed two pages in length.
- c. Write in clear, grammatically correct sentences.

All questions are worth 25 marks.

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PERMISSION TO DO SO**

**TRS 404 (M) Religion and Ideology in Contemporary Africa I, December 2013**

**Question 1**

Explain the complex factors that surround the concept of post-coloniality when used to refer to African realities. [25]

**Question 2**

Discuss the theory proposed by Ellis and Ter Haar (1998, 2007) on the relationship between religion and politics on the African continent. [25]

**Question 3**

Analyse the metaphorical understanding of the relationship between religion and ideology as “symbiosis”. [25]

**Question 4**

With relevant historical examples, demonstrate the validity of the observation that “religion is double-edged sword” (Omoregbe 2008). [25]

**Question 5**

In the run-up to the 1996 democratic elections in Ghana “the electoral commission published and distributed a poster that depicted a voter who was approached by both the devil and an angel. While the former told the man to sell his vote for money, the latter made it clear that his vote was his voice, thereby insinuating that selling his vote would boil down to selling himself to the ‘powers of darkness’” (Birgit Meyer:1998). Analyse the content of this poster using some of the theories we have learned in this course and with reference to the Ghanaian socio-political context of 1996. [25]

**Question 6**

Discuss Jeremiah S. Omotola’s observation that in Nigeria “The attempt to secure religious freedom for some infringes on the freedom of others” (2009:1). [25]

**Question 7**

In the politically repressive content of the single party state under Daniel Arap Moi as president, the churches in Kenya participated significantly in the struggle for democratisation. However, in 2010 when a national referendum was held for deciding on approval or disapproval of some proposed constitutional amendments some Christian clergy voted in opposition to the suggested constitutional changes despite that such changes were seen by many as necessary for enhancement of democracy. Provide probable explanations for this switch in the political posturing of the said Christian clerics paying attention to the contextual developments in that country by the time of the referendum.

**Question 8**

Reflecting Julius Nyerere’s legacy on socialism, Cranford Pratt (1999) writes:

*The roots to Nyerere's attachment to equality can only be surmised. His Christian faith, while clearly important to him spiritually throughout his life, does not appear to have generated any detailed interest in Christian social and political thought or at least not one to which he refers to in his writings of a more reflective and philosophical kind. His emphasis on equality... was in part shaped by his wide eclectic reading during his years in university in Edinburgh and in the years immediately after, reading in which classical liberalism, British socialism and pan-African anti-colonialism were more prominent than Marxism.*

Write an analytic commentary on the above submission by Pratt. [25]