

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

2013/2014 SUPPLEMENTARY EXAMINATION PAPER, JULY 2014

TITLE OF PAPER : Religion and Ideology in Contemporary Africa I
COURSE CODE : TRS 404
DURATION : Two (2) Hours

INSTRUCTIONS : 1. Choose and answer three (3) questions in all.
2. Write in clear, grammatically correct sentences.

All questions are worth 25 marks.

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YOU PERMISSION TO DO**

TRS 404 (S) Religion and Ideology in Contemporary Africa I, July 2014

Question 1

Explain the notion of Africa's "double identity" as a descriptive reference to post-colonial realities in sub-Saharan Africa. [25]

Question 2

The religious notoriety of Africans once proudly posited by John Mbiti (1969) has proven to be both a blessing and a curse in the continent's post-colonial history. Discuss this observation with relevant illustrations that validate it. [25]

Question 3

Political philosopher Martin Seliger defines ideology as "... sets of ideas by which men [sic] posit, explain and justify ends and means of organised social action, and specifically political action, irrespective of whether such action aims to preserve, amend or uproot or rebuild a given social order".

Explain why it is that Seliger's definition of ideology suits our purpose in this course of investigating the interplay between religion and ideology in post-colonial Africa. [25]

Question 4

Church leaders from the Zionist denominations which participate in the annual Easter celebrations in Swaziland once denied to a newspaper journalist in 2005 that a church leader's appointment into a ministerial post is a political appointment and called it instead, "serving one's King". Analyse this view held by the Zionist church leaders within current Swazi polity. [25]

Question 5

Discuss the intrusion of religion into state affairs during the military rule of General I.K. Acheampong in Ghana from 1972 to 1978. [25]

Question 6

Explain the norms that characterise the practices and actions of a growing number of religious movements in Nigeria and which Ibrahim and Kazah-Toure (2003) argue contradict democratic culture. [25]

Question 7

Discuss the observation by Hassan Ndzovu that in Kenya "attempts made by the state to separate religion from politics have not successfully separated the behavioural relations between religion and politics" (2010: 279). [25]

Question 8

How would you explain the fact that in present-day Tanzania the constitution of that country guarantees religious freedom and government policy on the other hand does not allow political parties that are based on religious identity? [25]