

2014/2015 MAIN EXAMINATION, DECEMBER 2014

COURSE CODE : TRS 404
COURSE TITLE : RELIGION & IDEOLOGY IN CONTEMPORY 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.

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context. [25]

Question 2

Analyse the patterns that ideological construction at the levels of the state and civil society has taken in post-colonial Sub-Saharan Africa. [25]

Question 3

While Kwame Nkrumah of Ghana claimed to be an ascetic and proclaimed the intention of his party (CPP) to purge the civil service of capitalists; he, in his own life, was steeped in personal wealth and lived an indulgent life. Write analytic comments on this dissonance between what Nkrumah and his party colleagues claimed ideologically and the actual truth about their lifestyle. [25]

Question 4

After discussing the interplay between religion and politics during the reign of General I.K. Acheampong from 1972 to 1978 John Pobee advised the Ghanaian nation to learn to "test every Spirit". Explain and assess Pobee's advice under the circumstances of the time. [25]

Question 5

Identify and discuss the factors that lead Nigerians to being more loyal to religion than to the state as pointed out by Onapajo (2012). [25]

Question 6

Discuss examples on how the secularity of the Nigerian state is belied by some of its policies.

Question 7

Highlight ways in which the relationship between Kenya's Christian Churches and the state has been complex, ambivalent and even paradoxical. [25]

Question 8

Analyse former Kenyan President Daniel arap Moi's act of aligning himself with the Pentecostal churches on one hand and speaking against as well as even threatening a clergyman from the mainline churches on the other. [25]

Question 9

Write a critique of Julius Nyerere's views on the relationship between socialism and religion.

not entirely religious in nature. Write a response to Wijzen assessing the factors that he suggests are the ones that are at the bottom of the tensions between Muslims and Christians. [25]
