

**UNIVERSITY OF SWAZILAND
FACULTY OF HUMANITIES
&
INSTITUTE OF DISTANCE EDUCATION
DEPARTMENT OF THEOLOGY & RELIGIOUS STUDIES
2014/2015 SUPPLEMENTARY EXAMINATION, JULY 2015**

COURSE CODE : TRS 404
**COURSE TITLE : RELIGION & IDEOLOGY IN CONTEMPORARY I
AFRICA**
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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PERMISSION TO DO SO**

TRS 404 (S) Religion and Ideology in Contemporary Africa, July 2015

Question 1

Research published by the Pew Forum on Religion (2012) indicates that there is a marked resurgence of religion in Sub-Saharan Africa and that this research is actually part of a global trend. Identify the implications of this observed resurgence for all relevant stakeholders. [25]

Question 2

Explain why Islam was more successful in taking firm root in west and east African countries than in southern Africa.

[25]

Question 3

Comment on the claim Kwame Nkrumah made in his autobiography that “Today I am a nondenominational Christian and a Marxist socialist and I have not found contradiction between the two” (1957). [25]

Question 4

The Ghana Bar Association in 1978 charged that by allowing American Prophet Elizabeth Clare to express her views on the then proposed Union Government during General I.K. Acheampong’s regime in Ghana, the state was subjecting the fate of the country to the “undefined misty and speculative fields of religion, occultism and mysticism. The aim whereof is to stupefy the gullible intellectually and becloud their vision.”

While agreeing with Bar Association on this matter, John Pobee modified this charge by submitting that “true religion is not ‘misty and speculative’; phoney religion is” (Pobee, 1987). Analyse the sentiments expressed by the Bar Association and Pobee’s modification of them taking into account the political context in which views from either side were expressed. [25]

Question 5

Explain the fine distinction between the twin concepts of “politicisation of religion and religionisation of politics” in Nigeria as coined by several Nigerian scholars. [25]

Question 6

Explain how ethnicity and religion are the two factors from which Nigerians derive identity. [25]

Question 7

Analyse the objection of some Christians to the inclusion of recognition of Kadhi courts (Muslim courts for regulating personal and family law) in the Kenyan Constitution in 2010. [25]

Question 8

Discuss the ways in which the idea of a secular state in Kenya is contradicted by the actions of its politicians as identified by Hasaan Ndzovu (2005). [25]

Question 9

Julius Nyerere is known to have advised that the church in Tanzania must serve all people even those outside the church as part of its social ministry. Comment on Nyerere's view and take your position in the debate. [25]

Question 10

Identify and discuss ways in which conflicts between Muslims and Christians can undermine loyalty to the Tanzanian nation and give rise to social cleavages such as parochialism and ethnicity. [25]
