

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

**TRS 405 RELIGION & IDEOLOGY IN CONEMPORARY AFRICA II
SUPPLEMENTARY EXAMINATION JULY, 2015**

COURSE CODE : TRS 405

COURSE TITLE : Religion & Ideology in Contemporary Africa II

DURATION : Two (2) Hrs

INSTRUCTIONS

- a. Choose and answer three (3) questions in all.
- b. Write in clear and grammatically correct sentences.

**DO NOT OPEN THIS QUESTION PAPER UNTIL THE INVIGILATOR GRANTS YOU
PERMISSION TO DO SO**

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QUESTION 1

It has been observed through empirical research that none of the countries of the SADC region has adopted either a theocratic or a suppression of religion model of religion-state relations.

Demonstrate through analysis of each of these extreme positions why they are both unworkable hence the SADC states' avoidance of them. [25]

QUESTION 2

Identify the incentives that exist for countries in central and southern Africa to robustly pursue an agenda of cultivating a culture of religious tolerance and harmony. [25]

QUESTION 3

Write a critique of the Vatican view that treats the failings of the church during the Rwandan genocide as failures of individuals and not of the institutional church as such. [25]

QUESTION 4

What insights on Islam in particular and religion in general can be drawn from the response of the Muslim community to the 1994 genocide in Rwanda? [25]

QUESTION 5

Discuss the ways in which the first president of Zambia Kenneth Kaunda attempted to rebuild his relationship with the churches in the run-up to the return to multiparty democracy. [25]

QUESTION 6

Analyse former Zambian Vice President Miyanda's views as captured in the following data excerpt taken from a 1998 study by Gifford. In your analysis particularly highlight the ideological thinking behind Miyanda's responses.

"The declaration is an act of faith, a commitment, a public pronouncement to say that this is the way we are going to govern our nation". When it was gently suggested that the conduct of some leading government figures might call the declaration into question, Miyanda replied that if ministers fall short, they should be challenged. Miyanda went on, "...but why attack the declaration...why attack Jesus? That's what is happening when you attack the declaration.... Any Christian who condemns the declaration; I question whether they are for Jesus. The declaration is the best thing that ever happened to this country. The President is a Christian; his Christian brethren must call him...but you can't start condemning [him] in a [news] paper – that's unbiblical." [1998:374]

[25]

QUESTION 7

Analyse the different conceptions of politics espoused on one hand by African Instituted Churches and on the other hand by those scholars who have posited that these churches have maintained an apolitical stance both during apartheid and in post-apartheid South Africa. [25]

QUESTION 8

Explain the thinking behind the view that the perceived moral decay in South African society is a consequence of the constitutional secularity of the state in that country. [25]

Question 9

Demonstrate how the provisions of the independence Imbokodvo National Movement's manifesto on religion were in tandem with the ideology of traditionalism. [25]

Question 10

Write critical comments on the view expressed by leaders of the Zionist Churches at the 2003 "Lunyawo Lwajesu" Easter discussion that democracy is not supported in the Bible. [25]

