

University of Swaziland  
Faculty of Humanities &  
Institute of Distance Education  
Department of Theology & Religious Studies

2016/2017 Main Examination Paper, December 2016

Course code : TRS 404  
Course title : Religion and Ideology in Contemporary Africa I  
Duration : Two (2) Hours

Instructions

- a. Choose and answer three (3) questions.
- b. Make sure that you accurately label the questions you have opted to answer.
- c. Write in clear and grammatically correct sentences.
- d. Indicate on the top cover of your answer booklet your programme of study and whether you are enrolled in the full time programme or in the Institute for Distance Education.

NB.: All questions are worth 25 marks.

**DO NOT OPEN THIS EXAMINATION PAPER UNTILL THE INVIGILATOR GRANTS YOU PERMISSION TO DO SO.**

**TRS 404 Religion and Ideology in Contemporary Africa I (M), December 2016**

**Question 1**

In your opinion, is the meaning of the term "secularization" bound by context such that it can be said Africans have their own definition for it?

**Question 2**

Critically distinguish "Muslim extremism" from "extremist Islam".

**Question 3**

Written an analytic commentary on Kwame Nkrumah's words when he said, "I am a Non-Denominational Christian and a Marxist Socialist and I see no contradiction between the two".

**Question 4**

Analyse the following affirmation contained in the Accra Charter of Religious Freedom and Citizenship that was formulated in 2011 against the prevailing circumstances of the time.

*"We affirm that when obligations of citizenship violate the believer's conscience, they violate the law of God. We affirm, too, that violations of conscience have a deleterious effect on state and society. When religious freedom is denied, democracy is weakened and public order undermined."*

**Question 5**

Discuss the factors behind the dysfunction of the Nigerian federal system of governance as cited in scholarly literature.

**Question 6**

Analyse the argument presented by Lenshie and Johnson (2012) in their journal article titled "Religious Fundamentalism and the Problem of Normlessness: Issues in Value System in Nigeria".

**Question 7**

Jomo Kenyatta reportedly coined the following metaphorical legend that was subsequently popularised by Emeritus Archbishop Desmond Tutu of South Africa.

*When the missionaries came to Africa they had the Bible and we had the land. They said 'Let us pray.' We closed our eyes. When we opened them we had the Bible and they had the land.*

Analyse this metaphorical legend with specific regard to the ideological use of religion (Christianity).

**Question 8**

Discuss the introduction of rules by the Kenyan government in 2014 for regulating the operations of churches in that country as well the ensuing response of the churches to this.

**Question 9**

Analyse the following clause in the TANU creed in light of its implications for the exercise of religious rights and freedoms by Tanzanians of the time.

*Every citizen has the right to freedom of expression, of movement, of religious belief and of association within the context of the law.*

**Question 10**

Contribute your views to the debate that erupted in Tanzania from the Island of Zanzibar's decision to join the Organisation of Islamic Conference during the presidency of Ali Hassan Mwinyi.

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