University of Eswatini
Faculty of Humanities
Department of Theology and Religious Studies
In collaboration with the
Institute of Distance Education

2020/2021 TRS 405 MAIN EXAMINATION PAPER

COURSE CODE: TRS 405

COURSE TITLE: Religion and Ideology in Contemporary Africa II

DURATION: TWO (2) Hrs.

Instructions

a. Answer three (3) questions.
b. Your answers should address the focal requirements of each question in a consistent and structured way.
c. Make sure you enter the required details on the top cover page of your answer script and number the questions correctly.

NB: All questions are worth 20 marks.

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

TRS 405 Religion and Ideology in Contemporary Africa II (M)

Question 1

Explain the conditions under which any religion expressly assumes ideological characteristics and functions in a given context.

Question 2

Evaluate the relevance and usefulness of the two concepts of *differentiation* and *political theology* in explaining the characteristic relationship of political ambivalence between religion and the state in Sub-Saharan Africa.

Question 3

Using relevant examples, demonstrate the validity of the observation that post-colonial "elected [state] officials have ambiguously positioned themselves with respect to public obligations to secular democratic processes while forming hidden loyalties to African spirituality" (Igboin, 2014:436).

Question 4

Analyse the view that in "non-pluralist states in Africa, churches often replace the manifestly political institutions in certain of their functions" (Bayart cited Phiri, 2013:323) that Phiri uses as a premise to explain why 'African churches preach politics'.

Question5

Discuss the factors that make Islamist ideology appealing to African Muslims in their pursuit of democratisation in contemporary Sub-Saharan African nations.

Question 6

Respond to Kettell's 2016 proposal for an "eclectic" multi-disciplinary strategy for examining religious issues by political scientists in preference against that of a "political science of religion" as previously advanced by other scholars.