



**MACHAKOS UNIVERSITY**  
**University Examinations 2019/2020**  
**SCHOOL OF HUMANITIES AND SOCIAL SCIENCES**  
**DEPARTMENT OF SOCIAL SCIENCES**  
**SUPPLEMENTARY/SPECIAL EXAMINATION FOR THIRD YEAR SECOND**  
**SEMESTER EXAMINATION FOR BACHELOR OF EDUCATION (ARTS)**

**ARE 302: THE CHURCH IN AFRICA**

**DATE:**

**TIME:**

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**INSTRUCTIONS: ANSWER QUESTION ONE AND ANY OTHER TWO QUESTIONS**

1a). Define the following terms

- I. Church(2 marks)
- II. Church fathers(2 marks)
- III. Coptic(2 marks)
- IV. Sabatarian Controversy(2 marks)

b) Discuss the aspect of Africanizing Christianity which was done in different geographical areas in Africa (12 marks)

C) Explain challenges facing the church in Africa 10 marks)

2. Describe Key geographical areas which were key in the origin of church in Africa (20 marks)

3. Discuss Five factors which favoured the spread of Christianity in Africa (20 marks)

4. State and elaborate factors which contributed to introduction of African Instituted churches (20 marks)

5. a) Give an account of missionary works which influenced Christianity in Africa(10 marks)

b) What factors led to the Portuguese failure to establish a lasting church in Africa(10 marks)

## MARKING GUIDE-302 EXAM

1 a) Definition and if possible examples on the terms (2 marks per term)

- i) **Church** is a group of worshipers founded on the teachings of Jesus Christ. It is also a term used for the house of worship for the group.
- ii) **Church fathers** are the outstanding theological and philosophers of the times in Christianity.
- iii) **Coptic** is a term used to describe Egyptian origin.
- iv) **Sabatarian controversy** a monastic ideology stressing the necessity for isolation from state influences. He insisted that the people and the Church return to the teachings of the Bible. Ewostatewos's followers were called Ewostathians or Sabbatarians, due to their emphasis on observing the Sabbath on Saturday.

**b) Discuss the parts of Africanizing Christianity (at least 6 each 2 marks)**

Within different geographical areas, Africans searched for aspects of Christianity that could more closely resemble their religious and personal practices. Adaptations of Protestantism, such as Zionism and Kimbanguist churches emerged. Within the Kimbanguist church, Simon Kimbangu questioned the order of religious deliverance- would God send a white man to preach? The Kimbanguist church believed Jesus was black and regarded symbols with different weight than the Catholic and Protestant Europeans. The common practice of placing crosses and crucifixes in churches was viewed as a graven image in their eyes or a form of idolatry. Also, according to Mazrui, Kimbanguists respected the roles of women in church more than orthodox churches; they gave women the roles of priests and preachers. Members within these churches looked for practices in the Bible that were not overtly condemned, such as polygamy. They also incorporated in their own practices relationships with objects and actions like dancing and chanting. When Africans were able to read in the vernacular, they were able to interpret the Bible in their own light. Polygamy was a topic of debate- many literate Africans interpreted it as acceptable because of information contained in the Old Testament- while it was condemned by European Christianity. Dona Beatriz was a woman from Central Africa known for her controversial views on the acceptance of polygamy- she argued that Jesus never condemned it- and she was burnt at the stake. European missionaries were faced with what they considered an issue in maintaining Victorian values, while still promoting the vernacular and literacy. Missionaries largely condemned the controversial African views and worked against leaders branching out. Simon Kimbangu became a martyr.

**c) Giving and elaborating the challenges facing the church today (2 marks each)**

- corruption
- oppressive cultural practices
- poverty
- Political interference
- terrorism

**2. Discussion of introduction of Christianity in Egypt, N. Africa, Ethiopia and Nubian. (5 points per area each point a mark)**

**Egypt**

Christianity is second largest religion in Egypt. The number of Egyptian Christians, nearly all of whom are Coptic Christians (adherents of the Coptic Orthodox Church or other Coptic churches), is uncertain; 10-15 % is currently the accepted range and estimation by Egyptian officials, although it may be higher up to 25%. While a minority within Egypt, Egypt's Christian population is the largest in absolute numbers in the Middle East and North Africa. The history of Christianity in Egypt dates to the Roman era as Alexandria was an early center of Christianity.

**N. Africa**

Given the slow progress of Romanization of North Africa, it is perhaps surprising how quickly Christianity spread across the top of the continent. From the fall of Carthage in 146 BCE to the rule of Emperor Augustus (from 27 BCE), Africa (or, more strictly speaking, Africa Vetus, 'Old Africa'), as the Roman province was known, was under the command of a minor Roman official. But, like Egypt, Africa and its neighbors Numidia and Mauritania (which were under the rule of client kings), were recognized as potential 'bread baskets'. The impetus for expansion and exploitation came with the transformation of the Roman Republic to a Roman Empire in 27 B.C.E. Romans were enticed by the availability of land for building estates and wealth, and during the first century C.E., north Africa was heavily colonized by Rome.

Emperor Augustus (63 B.C.E.--14 C.E.) remarked that he added Egypt (Aegyptus) to the empire. Octavian (as he was then known, had defeated Mark Anthony and deposed Queen Cleopatra VII

in 30 B.C.E. to annex what had been the Ptolemaic Kingdom. By the time of Emperor Claudius (10 B.C.E.--45 C.E.) canals had been refreshed and agriculture was booming from improved irrigation. The Nile Valley was feeding Rome.

## **Ethiopia**

The Orthodox Tewahedo Church was part of the Coptic Orthodox Church until 1959, when it was granted its own patriarch by Coptic Orthodox Pope of Alexandria and Patriarch of All Africa Cyril VI.

The largest pre-colonial Christian church of Africa, the Ethiopian Church has a membership of between 40 and 46 million, the majority of whom live in Ethiopia and is thus the largest of all Oriental Orthodox churches. Next in size are the various Protestant congregations, who include 13.7 million Ethiopians. The largest Protestant group is the Ethiopian Evangelical Church Mekane Yesus, with about 5 million members. Roman Catholicism has been present in Ethiopia since the century, and numbers 536,827 believers. In total, Christians make up about 60% of the total population of the country.

## **NUBIA**

With the end of colonialism and the establishment of the Republic of Egypt (1953), and the secession of the Republic of Sudan from unity with Egypt (1956), Nubia was divided between Egypt and Sudan.

During the early-1970s, many Egyptian and Sudanese Nubians were forcibly resettled to make room for Lake Nasser after the construction of the dams at Aswan. Nubian villages can now be found north of Aswan on the west bank of the Nile and on Elephantine Island; and many Nubians now live in large cities, such as Cairo.

**3. Discuss Five factors which favoured the spread of Christianity in Africa giving the way each factor favored(4 marks each)**

-Proximity to entrance in Africa

-africanization of religion

-Africans hospitality

-Trade route.

-Church fathers

-support from the colonialists

Missionary work.

**4. State and elaborate factors which contributed to introduction of the AICs(2 marks each)**

-Search for independence

-cultural practices which couldn't match with the whites

- political influence

-language barrier

**5.i)10 missionary works which influenced Christianity in Africa(1 mark per point)**

-Education

-Civilization

-Introduction to churches

-introduction of hospitals

-Economic assistance

- Cooperation with colonialists

**ii) 10 factors which led to the Portuguese failure to establish a lasting church in Africa(10 each 1 mark)**

- Scramble for the African coastal strip with Arabs who were Muslims

- Slave trade

-pressure from hostile communities

-poor infrastructure

-language barrier

-Poor means of transport

-harsh climatic and weather conditions

- Diseases and attack by wild animals