SECTION A
60 MARKS

Answer THREE questions in this section.

1. In approximately 500 words generally describe what is meant by African Christian theology. In your response you may focus on the following:
   a. A definition
   b. Main concerns in African Christian theology
   c. Prominent African Christian theologians and their contributions
   d. Methodological approaches in African Christian theology
   e. Key themes

2. Briefly discuss at least one of the following major trends in African Christian theology:
   a. Inculturation theology
   b. African liberation theology
   c. African women’s theology
   d. Black South African theology
   e. African Evangelical theology
   f. Reconstruction theology

4. Briefly discuss any two of the following theoretical frameworks:
   a. Inculturation
   b. Feminist cultural hermeneutics
   c. Hermeneutics of suspicion
   d. See – Judge – Act (20)

5. Charles Nyamiti identifies two main schools of contemporary African Christian theology to which African Christologies correspond, namely inculturation and liberation theology. He then proceeds to offer a comprehensive assessment of these Christologies after which he concludes by proposing what he deems future Christological models. In view of this:
   a. Discuss the two major Christological models in African Christian theology
      i. African Christologies of inculturation
      ii. African Christologies of liberation
   b. Give an overview of Nyamiti’s assessment of these Christologies
      i. Strengths
      ii. Weaknesses
   c. Critically evaluate Nyamiti’s proposed future Christological models
      i. Future Christological models (20)

6. According to Abbey metaphors that point to God as both male and female may be found in the Bible as well as in African (cultural) traditions. To what then does she attribute the general inclination, (especially in African Christianity) to address God using only male metaphors? (20)

7. Elaborate on the following statement: “It could be cautiously said that all African Christian theology is liberation theology”. Explain the liberationist approach in the following strands of African Christian theology:
   a. African Inculturation theology
   b. African Liberation theology
   c. African women’s Theology
   d. African Pentecostal theology (20)
SECTION B
40 MARKS

Answer ONE question in this section.

8. One of the ways through which one can explain the origins of African Christian theology is that it is part of a wider body of African post-colonial scholarship which reflects one of Africa’s many responses to Western perceptions of Africa and her religio-cultural worldviews. Explain this with special reference to how African Christian theologians have dealt with the delicate issue of same sex sexualities/homosexuality? (40)

9. It is widely accepted that contextual factors tend to play a crucial role in how people do theology. Assuming that the African context, like other contexts elsewhere in the world, has inevitably undergone continuous changes in the recent past, to what extent is African Christian theology in its current form, adapting and responding to some of the challenges the current context is posing to Africa as a whole.
   a. What are some of the challenges facing Africa currently, (e.g politically, economically, and socially)?
   b. Which of the challenges you have identified is most urgent and why?
   c. How would you evaluate the response of African Christian theology to the challenge you have identified in (b)? (40)

10. Many would agree that Africa in the 21st Century is not the same as what it used to be in the second half of the 20th century (i.e. from the 1950s to the late 1990s). A great deal has changed and as a result new challenges which necessitate new approaches are needed and now more than ever Africa has to produce a new breed of intellectuals. In light of this and in your view, what kind of a theologian does Africa need at this point in time and why? (40)