

UGANDA MARTYRS UNIVERSITY
FACULTY OF EDUCATION
BACHELOR OF ARTS WITH EDUCATION
YEAR ONE END OF SEMESTER TWO EXAMINATIONS 2015/2016
SOCIOLOGY OF RELIGION

DATE: FRI 29TH APRIL 2016

DURATION: 3HOURS

TIME: 2:00 – 5:00pm

INSTRUCTIONS

- **Write only your registration number on the examination answer booklet.**
- **Do not write on the question paper.**
- **Answer any four (4) questions.**
- **Indicate the order on the answer booklet at the end of the examination.**
- **All questions will be marked out of 25 marks.**
- **Write clear and use proper examples and illustrations where necessary.**
- **Begin each question on a fresh page in your answer booklet.**

1. A) Explain the three things that a sociologist of religion considers in order to call a phenomena religion. **(6marks).**
B) What is the difference between religion and secularization? **(3marks).**
C) Write short notes on each of the following Karl Max's views of religion. **(16marks).**
 - i. Religion is a product of class society.
 - ii. Religion is an invalid/unacceptable world consciousness/awareness.
 - iii. Religion is the opium of the people.
2. A) Explain seven ways in which Christian religion in particular has influenced the formal education system in Uganda. **(21marks).**
B) Mention four ways that show the influence of secularization on Uganda's formal education. **(4marks).**
3. A) Compare the manifestations of religion in the European society before 1500 AD and African traditional society. **(16 marks).**
B) Discuss the following impacts of secularization in Europe after 1500AD **(9marks).**
 - i. Structural differentiation
 - ii. Social differentiation
 - iii. Rationalization
4. A) Outline the five rules of civil religion recommended by Jean-Jacques Rousseau **(5marks).**
B) Discuss at least five manifestations of civil religion in the Republic of Uganda and show their importance in the republic. **(20marks).**
5. Using life examples from your society, discuss the role of religion in the society. **(25marks).**
6. Read the passage below and answer the questions that follow

The protestant economic ethics

“John Wesley, leader of the Methodist revival, insisted that Christians must be hard working and accumulate money. The money however, must not be spent extravagantly on luxuries. Extravagant spending involves wasting money on clothing, houses and frivolous/merry entertainments. Money gained through hard work was to be re-invested in productive ventures that will generate future wealth. Wesley taught his congregation how to value time and use it wisely. They were taught that time was money and that time wasted was money lost in principle. Sleep was limited to six hours a day with a maximum of eight hours. Laziness, idleness and gossip were discouraged and condemned. The ethical principles of honesty, prudence, punctuality and justice were articulated among Christians. All these constituted the moral behavior which gave rise to efficiency and abundant production of goods and services. These came as a result of a rational, systematic, methodical and single minded pursuit of worldly calling. The continuous restlessness in business activities increased wealth and prosperity, accumulated capital which was reinvested. So, money making became a religious duty born out of the desire to be seen as marked for heaven. Thus, the creation of wealth and the limitations on consumption created savings and accumulated capital. All these added to the rise and development of industrial capitalism. These bits of evidences led Weber to conclude that there was a correlation between certain forms of protestant Christianity and the rapid progress in Europe.”

- i. Discuss John Wesley’s teachings in this passage and show their likely effect(s) to the social lives of Methodists. **(10marks).**
- ii. Discuss the lessons “A” level students in Uganda can learn from John Wesley’s teachings. **(10marks).**
- iii. Which aspects of the teachings of John Wesley in this passage can help to curb corruption in Uganda? (Explain) **(5marks).**

END