



BABCOCK UNIVERSITY

SCHOOL OF EDUCATION AND HUMANITIES

DEPARTMENT OF RELIGIOUS STUDIES

SECOND SEMESTER 2015/2016 ACADEMIC SESSION

COURSE CODE:	CRLS 108
COURSE TITLE:	AFRICAN TRADITIONAL RELIGIONS I
DAY OF CLASS:	WEDNESDAY, 9.00 am to 10.40 am
NO OF UNITS:	2 CREDITS
VENUE FOR CLASS:	EAH ROOM 116
TEACHER'S NAME:	PROFESSOR PHILEMON O. AMANZE
OFFICE ADDRESS:	OFFICE OF THE DEAN, SCHOOL OF EDUCATION AND HUMANITIES
OFFICE HOURS:	8.00 am to 1.00 pm; 2.00 pm to 5.00 pm
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OUR VISION STATEMENT

A first-class Seventh-day Adventist institution, building servant leaders for a better world

OUR MISSION STATEMENT

Building leadership through Christian education; transforming lives, impacting society for positive change. To achieve our mission, we are committed to:

1. Achieving excellence in our teaching, research program, and service delivery

2. Imparting quality Christian education
3. Instilling Christ-like character to the members of our Community

OUR CORE VALUES

- | | |
|--------------------------------|------------------|
| 1. Excellence | - Our Culture |
| 2. Integrity | - Our Promise |
| 3. Accountability | - Our Moral |
| 4. Servant Leadership | - Our Strength |
| 5. Team Spirit | - Our Dignity |
| 6. Autonomy and Responsibility | - Our Passion |
| 7. Adventist Heritage | - Our Commitment |

OUR PHILOSOPHY

Babcock University's philosophy is anchored on the harmonious development of the intellectual, physical, social, and spiritual potentials of our students, inspiring stable and noble character needed for effective leadership and service in the society.

CORPORATE IMAGE STATEMENT: A center of excellence for character development and scholarship; a socially responsive, responsible, and accountable institution in matters of commitment and action.

COURSE DESCRIPTION: *General African worldviews on the physical and spiritual realms; belief in a Supreme Being, divinities, spirits and ancestors; the origin and nature of humanity; the religious significance of “passage”. This course also examines the practices and concepts of salvation in African Traditional Religion. Attention is given to exploring ways of bridging the gap between African Traditional Religion and Christianity.*

RATIONALE: This course is being taught in the context of the Everlasting Gospel as represented in the three angels' messages of Revelation 14:6-12 and the gospel commission of Matthew 28:19-20. The religious studies students who are being prepared for the gospel ministry will have the African continent as their primary field of evangelism. They would therefore in the course of their calling encounter fellow Africans who have imbibed various beliefs and practices from their own side of the Continent. Even the members in the pews within the Seventh-day Adventist Church, it has been discovered, still uphold some cherished African traditional beliefs and practices. In view of these, a sound knowledge of African Traditional Religion will help the ministers to know what is taking place in the religious world around them. It will also assist them to establish a common ground and a meeting point to share the gospel of Jesus Christ. This knowledge would also assist the man of God in contextualizing the gospel more effectively.

COURSE OBJECTIVES: The course objectives should reflect the integration of faith and the core values of the institution. This is to make faith and the BU core values integration active in the lives of the students and in their courses and professions. Therefore, at the end of this course, it is expected that the student should be able to:

1. Understand and appreciate the basic components of African traditional religious worldview and philosophy.
2. Identify the basic characteristics, theological similarities and differences between African Traditional Religion and Christianity.
3. Attempt bridging the gap between African traditional religious beliefs/teachings and Christian beliefs
4. Appreciate and master the basis beliefs and major themes in African Traditional Religion with specific references to its *orthopraxies* and *orthodoxies* concerning.
5. Identify some biblical basis for some present trends in traditional African-Christian-churches.
6. Develop, master and apply effective methods of ministering to adherents of African Traditional Religion based on Christ's method of evangelism.

COURSE CONTENT: The course will address the following:

1. A brief survey of traditional worldview of Africa and African people (facts and myths and such aspects as monotheism, henotheism, and polytheism in African Traditional Religions);
2. Various religious traditions present on the continent such as Afro-Asiatic (African) religious tradition (Egyptian religion, Cushitic religion, Omotic religion); Nilo-Saharan religious traditions (Uduk religion, Koman religion among the Central Luo, Maasai religion, Meroitic religion); Niger-Congo religious tradition (Akan religion, Orisha religion and Odinani, Niger-Congo ceremonies, Khoisan religious tradition);
3. Religious officers such as the Priests, Healers, Rainmakers as well as holy places and headquarters of religious activities are discussed next, with emphasis on their influence on everyday life;
4. A close study is done on liturgy and rituals practiced in the various religions and their meaning, such concepts as individuality, patronage, libation, magic, witchcraft, and sorcery, secret societies, possession are addressed;
5. The diversity of African religion and religious values as well as African Traditional Religions and the Seventh-day Adventist beliefs.

REQUIRED TEXTBOOKS/JOURNALS: Required and recommended texts for the course

1. Holy Bible
2. Mbiti, John. *African Religions and Philosophy*. Portsmouth, NH: Heinemann, 1992.
3. Amanze, Philemon O. *African Traditional Medicine*. Bloomington, IN: Author House, 2011.
4. Amanze, Philemon O. and Michael O. Akpa, editors. *Seventh-day Adventist Response to Spiritism: The Nigerian Experience*. Ilishan-Remo, Ogun State, Babcock University Press, 2011.
5. Donkor, Kwabena, editor. *The Church, Culture and Spirits: Adventism in Africa*. Hagerstown, MD: by Review and Herald Publishing Association, 2011.

COURSE REQUIREMENTS:

CLASS ATTENDANCE: - “Every student is required to attend classes regularly and punctually, unless ill or prevented by some recognized emergency. Students who absent themselves from class for more than three weeks during the semester shall merit an F grade. Authorized leave of absence from campus does not excuse the student from classes, or relieve the student of the required course work’ (*BU Academic Bulletin 2012-2015 p.13*).

PARTICIPATION: -Students are to actively engage in topic discussion and sharing of ideas in class.

TARDINESS/CONDUCT OF STUDENTS IN CLASS: - Lateness to class is unacceptable; students are not allowed to operate their cell phones, iPods and other electronic mobile gadgets during classes, except with the permission of the teacher. Eating and chewing off bubble gums and drinking (water exempted) is also not allowed except with the permission of the teacher. Very importantly, students are required to dress in compliance with the university dress code and wear their identity cards while in class.

RESEARCH WORK: A research paper, minimum of fifteen (15) pages and maximum of (20) typed written pages **based on the original work** of an approved group of (5) students on any aspect of African Traditional Religion will be required for submission on March 09, 2016.

Members of this class are, however, encouraged to work in groups – since there is more strength in unity. Approval for your chosen research topic should be secured from the teacher by or before the last class session on January 27, 2016.

Students are definitely encouraged to choose topics of current interest to them and which may be developed latter for possible publication (in academic, professional, national or international journals), wider circulation, enhancing your ministration and possible income generation

SHORT DEVOTIONALS/PRAYER: - Spiritual nurture is a part of whole person development, and team spirit is our strength; thus, every student is required to participate in the devotional exercise and prayer in class.

Each class session is commenced and later concluded with prayer. The teacher will often call on students to lead in this exercise. If you feel reluctant to pray (for any reason best known to you) let the teacher know by the end of the very first class session in order to avoid any inadvertent embarrassment later. Note however, that through prayer humanity is connected with Divinity. Prayer is also the key in the hands of the faithful which opens heaven's store house where are stored God's bountiful blessings. Moreover, Professor James has counseled us to ask God to give us wisdom and this will definitely be achieved through the prayer of the saints.

It is also a special privilege to inform you that I am here for your success. If you would like to visit with me privately, and/or have any discussion with a listening ear, please consider this as your personal invitation to contact me at my office at the above stated office hours. If this time is not suitable, we can work out a mutually acceptable period.

In as much as we must avoid that "study which is a weariness to the body" (Eccl. 12:12), we must however, endeavor "to study to show ourselves approved by God" (2 Timothy 2:15) by diligently "searching the Scriptures because they point to the Savior and adhering to its tenets would lead to eternal life" (John 5:39). Closely connected to this, we will discover through sincere prayer and prophetic studies that "we have not followed cunningly devised fables."

Oh, let no student ever leave any course that I teach and be able to say – with all honesty and sincerity that "No man ever cares for my soul." (Psalm 142:4)

LATE ASSIGNMENTS: Assignments could be turned in earlier, but not later than the deadline stipulated in the course outline.

GUIDELINE FOR WRITTEN WORK: Teacher determines as well as supplies the guidelines.

ACADEMIC INTEGRITY/HONESTY: "Babcock University has a zero tolerance for any form of academic dishonesty. Morally and spiritually, the institution is committed to scholastic integrity. Consequently, both students and staff are to maintain high, ethical Christian levels of honesty. Transparent honest behavior is expected of every student in all spheres of life. Academic dishonesty include such things as plagiarism, unauthorized use of notes or textbooks on quizzes and examinations, copying or spying the test or paper of another student (formal or take-home), talking to another student during examinations. Academic matter would automatically result in a failing grade for the examination, and suspension, or outright dismissal from the university. Academic dishonesty issues are referred to SPEAM (Senate Panel on Examination and Academic Misconduct) who investigates and makes recommendations to

Senate. Penalties for examination and academic misconduct are spelt out in the *student's handbook* and in other regulations as published from time to time” (*BU Academic Bulletin 2012-2015 p.18*).

ACADEMIC DISHONESTY: Academic dishonesty is any type of dishonesty that occurs in the academic setting. It can include:

1. *Plagiarism:* Academic theft of any kind
2. *Fabrication:* falsifying of documents, data, information, or citations in any formal academic exercise.
3. *Deception:* providing false information or information intended to deceive or mislead an instructor concerning a formal academic exercise.
4. *Cheating:* Any attempt to copy the answers to an examination or homework assignment from another student or from some other source, or to give inappropriate assistance in an examination or other formal academic exercise.
5. *Bribery:* paying or attempting to pay for academic favors.

GRIEVANCE PROCEDURE

“Students who believe that their academic rights have been infringed upon or that they have been unjustly treated with respect to their academic program are entitled to a fair and impartial consideration of their cases. They should do the following to effect a solution:

1. Present their case to the teacher(s) concerned
2. If necessary, discuss the problem with the Head of Department
3. If agreement is not reached at this level, submit the matter to the School Dean
4. Finally, ask for a review of the case by the Grievance Committee
5. A fee is charged for remarking of scripts. If a student’s grievance is upheld after an external examiner has remarked the script, the grade would be credited to the student. The lecturer will be given a letter of reprimand and will be asked to refund the fees to the student. If the student’s grievance is not sustained, the student will be given a letter of reprimand and the original grade retained” (*BU Academic Bulletin 2012-2015 p.18*).

TEACHING/LEARNING METHODOLOGIES:

1. Lectures
2. Group work and discussions
3. Case studies
4. Question-and-answer periods
5. Power Point Presentations
6. Interaction & integration of faith and BU core values
7. Examinations

COURSE ASSESSMENT/EVALUATION

Continuous Assessment:

Class Attendance:	5% }	} = 40%
Quizzes & Tests:	10% }	
Assignments:	10% }	
Mid-Semester Exam:	15% }	
Final Semester Exam:	60%	

GRADE SCALE

Currently, the 5-point grading system adopted by the University Senate translates as follows:

Grades	Marks- Quality	Range Points	Definition
A	80-100	5.00	Superior
B	60-79	4.00	Above Average
C	50-59	3.00	Average
D	45-49	2.00	Below Average
E	40-44	1.00	Pass
F	0-39	0.00	Fail

INCOMPLETE GRADE: An incomplete grade may only be assigned to a student upon request, due to an emergency situation that occurred within that semester, which prevented completion of an/some assignments, quizzes, or examination. Such a student would complete a contract form, obtainable from the Registrar, after agreement with the teacher. The form must be signed by the teacher, the student, the HOD, the dean, the Registrar, and the Senior Vice President (SVP) before contract begins. The original copy of the incomplete form will be sent to the Registrar with copies to the teacher, the student, the HOD, the dean, and the SVP. An incomplete grade (I) reverts to the existing grade if contract is not completed by the end of the following semester (including summer semester, except for examinations), (*BU Academic Bulletin 2012-2015 p. 20*).

STUDENTS WITH DISABILITY

“Babcock University seeks to provide a conducive environment for optimal living and learning experience. While the university is working towards facilities that accommodate persons with disabilities, provisions will be made for students with disabilities under the following conditions. Students with disabilities are to:

- Report to Student Support Services for assessment, and obtain a clearance/recommendation at the commencement of the semester or as soon as disabling

incidence occurs

- b. Show the clearance/recommendations to relevant university officials at the commencement of the semester or as soon as disabling incidence occurs
- c. Maintain ongoing contact with Student Support Services” (*BU Academic Bulletin 2012-2015 p. 20*).

DAILY CLASS SCHEDULE: This schedule is subject to modification as a result of the dynamism of this class. Therefore, the presentation of the various sub-themes may not follow the chronological order shown below. It is possible that some themes outlined here may be truncated, some omitted while others may be included and expanded as the needs arise.

January 13, 2016	INTRODUCTION/ORIENTATION BASED ON THE COURSE SYLLABUS
January 20, 2016	DEFINITIONS AND AFRICAN WORLD VIEW/ CLASSIFICATION
January 27, 2016	CHARACTERISTICS, METHODOLOGY, IDENTIFICATION/LOCATION OF AFRICAN TRADITIONAL RELIGION.
February 3, 2016	FUNDAMENTAL BELIEFS OF AFRICAN TRADITIONAL RELIGION & RITES OF PASSAGE/ANCESTORSHIP
February 10, 2016	AFRICAN RELIGIOUS FUNCTIONARIES/SPECIALISTS KING/QUEEN; PRIEST/PRIESTESS; HERBALIST; RAINMAKER...
February 17, 2016	SALVATION IN AFRICAN TRADITIONAL RELIGION
February 24, 2016	ETHICS & JUDGEMENT IN AFRICAN TRADITIONAL RELIGION
March 2, 2016	WRONG NOMENCLATURE FOR AFRICAN TRADITIONAL RELIGION (SUBMISSION OF RESEARCH WORK)
March 9, 2016	CONCEPTS OF EVIL & SALVATION IN AFRICAN TRADITIONAL RELIGION
March 16, 2016	MINISTERING TO ADHERENTS OF AFRICAN TRADITIONAL RELIGION
March 23, 2016	PRESENTATION OF GROUP RESEARCH WORK
April 4 – 30, 2016	FINAL EXAMINATION CONTEXTUALIZATION/OBSCURANTISM/VERSUS SYNCRETISM



