

## **A Guide for Teaching Interreligious Dialogue, African Traditional Religion and Islam**

### ***Pro manuscripto***

*For use in the Catholic Major Seminaries, Catholic Houses of Religious Formation and Catholic Institute of Higher Learning in SUB-SAHARAN AFRICA*

*Published by Pontifical Council for Interreligious Dialogue, Vatican City.*

### **Foreword**

The context in which many Christians live and work today is multi-religious. In sub-Saharan Africa, there are followers of African Tradition religion (ATR) who have been noted most friendly and open to Christianity. Some of them who have converted to Christianity or other religions present in the area still cherish the rich spiritual values that are to be found in ATR. Muslim are present in considerable numbers throughout the sub-region. Hindus, Buddhists and Sikhs are also to be found, as well as Baha'is. A Christian pastoral worker in the presence of the adherents of these religions cannot remain indifferent. It is no longer enough to know Christian doctrine in order to be a pastoral worker in Africa. Information about other religions, especially ATR and Islam, is very essential. There is a need to prepare priests, seminarians, religious men and women, and catechists for interreligious relations.

Already the Second Vatican Council has underlined the importance of educating future pastoral workers in the spirit of ecumenism and interreligious dialogue. In *Optatam totius*, the Decree on the Training of priest, the Council declared:

*With due regard to the conditions of different countries, students should be introduced to a fuller knowledge of the Churches and ecclesial communities separated from the Holy See, so that they may be all able to take part in promoting the restoration of unity between all Christians according to the decisions of the Council. They should also be introduced to a knowledge of whatever other religions are most commonly encountered in this or that religion, so that they may recognize more clearly how much goodness and truth they possess through the Providence of God, and learn how to refute their error and bring the light of truth to those who are without it (Optatam totius, 16).*

The same Council stated in *Ad Gentes*:

*Therefore, the minds of the students (seminarians must be opened and refined, so that they will better understand and appreciate the culture of their own people; in philosophy and theology they should examine the relationship between the traditions and religion of their homeland and Christianity. In the same way, priestly formation must take into account of the pastoral needs of the region; the students must learn the history, goal and method of missionary activity, as well as the peculiar social, economic and cultural conditions of their own people. They should be formed in the spirit of ecumenism and properly prepared for fraternal dialogue with non-Christians (Ad Gentes, 16).*

The Holy Father, Pope John Paul II, in *Pastored abo Vobis*, encouraged the study of missiology, ecumenism, Judaism Islam and other non-Christian religion in formation houses for priests and religious Men and Women (*Pastores dabo Vobis*, 54).

The 1994 Special Assembly of the Synod of Bishops for Africa called for the all-round formation of future pastoral workers: “*The Programme of formation desired by the present Synod is one which is aimed at leading candidates resolutely along the road to sanctity. It envisages the formation of people who are truly human, well inserted in their milieu and who bear witness therein of the Kingdom which is to come. This is done by means of a presence in the new culture constituted by the world of the mass media.*” (Message of the African Synod, 49)

In accordance with these indications of the Magisterium, the Pontifical Council for Interreligious Dialogue (PCID) between 1998 and 2001 sought to raise the awareness of the need to prepare young people, especially seminarians and aspirants to the religious life, for a leadership role in our religious pluralist societies. A formation course was organised by the Council in Nairobi, in 1998, for a select group of formators indicated by some Episcopal Conference of the English-Speaking countries of Africa. In 2001, at Yaoundé, Presidents of the Episcopal Conferences and Rectors of Major seminaries in French-Speaking countries of Africa were brought together to reflect on interreligious relations in Africa. It was during the latter meeting that a request was made to the Council to prepare a Course Outline for Teaching Interreligious Dialogue, ATR and Islam in Religious Houses of Formation and Ecclesiastical Institutes of Higher Learning.

The teaching guide presented here is a response to that request. What is prepared is, as the title goes, only a guide for teachers and it is prepared principally for Catholic Christians. Offered as it is as a contribution to formation, there is need to underline the importance of the foundational courses of Catholic theology which must be brought into the teaching of Interreligious Dialogue, ATR and Islam. It is necessary for teachers to make students see these courses as part of the whole teaching of the Church and not as isolated subjects.

The programmes in this booklet could, and indeed should, be modified to suit local situations. In order not to multiply unnecessarily the subjects taught in the ecclesiastical houses of formation (cf. *Optatam totius*, 17) *Ratio fundamentalis institutionis sacerdotalis*, 80; and *Pastores dabo vobis*, 54), some of the materials presented under each course could, for example, be transferred to or emerged with other existing programmes.

The PCID would be happy to receive comments from teachers who use this guide. In this way, it will become possible to update the contents of these programmes to serve as a better instrument for evangelisation in Africa.

**Archbishop Michael L. Fitzgerald, M.Afr.**  
President, Pontifical Council for Interreligious Dialogue  
Vatican City, 25 March, 2004  
Feast of the Annunciation

## **Introduction**

In 2001, the Pontifical Council for Interreligious Dialogue (PCID) conducted a survey in Africa of the contents of what is taught in Major Seminaries and Catholic Universities and Institutes of Higher Learning with reference to African Traditional Religion (ATR), Islam and interreligious Dialogue. Sixty-one major seminaries and six catholic universities/institutes of higher learning were contacted.

A summary of the replies from 47 major seminaries shows that:

- In 36 major seminaries, ATR is taught as a course. In the rest of the 11 seminaries, ATR is taught under various titles - inculturation, African thought, African spirituality, African Philosophy, etc).
- In 35 major seminaries, Islam is taught as a course. For others, no information has been given (it is presumed that Islam is not taught).
- In 20 major seminaries, some form of information is given on Interreligious dialogue.

Of the 6 catholic Universities and Institutes of Higher learning consulted, 4 replied:

- All the 4 have courses on ATR.
- In 2 of them, Islam is taught as a course.
- Non has a programme for teaching interreligious dialogue.

Soon after the report of the survey was prepared, a request was sent to all teachers of African Traditional religion, Islam and Interreligious dialogue in Sub-Saharan Africa to make available to the PCID the course outline they follow in teaching their students. Many of them responded. To them, we express our gratitude.

What the reader will find in the pages that follows is a synthesis of the existing programmes in use in the ecclesiastical institutions consulted. The compilation and the editing of the programmes were done in close collaboration with the teachers of these courses in and from Africa. Competent offices of the Holy See were also consulted for comments and suggestions. Their remarks were diligently incorporated.

The main goal of this booklet is to provide common programmes, subject to local adaptations, for teaching the courses indicated. “Notes for teachers” are provided in the right-hand margin of each page to help to clarify the exact purpose and suggestions, especially if they have more suitable ways of presenting the materials to their students than those proposed in the guide.

A brief presentation of each programme now follows:

### **1) INTERRELIGIOUS DIALOGUE**

The aims of this course are:

- a) To prepare students to relate to people of other religions with respect and sensitivity;
- b) To facilitate the development of the students’ understanding of the Catholic teaching on and approach to interreligious dialogue;
- c) To provide a context in which students can gain practical experience in various types of interreligious dialogue and reflect critically on that experience.

Interreligious dialogue is one of the most pressing challenge facing the Church today, especially in Africa. Pastoral agents and leaders need to be prepared to enter into

interreligious dialogue with a firm commitment to their catholic faith, a commitment founded on divine revelation and on an accurate understanding of the theological principles. They also need to develop skills which will enable them to be open to people of other religions and to participate in different forms of interreligious dialogue.

The courses proposed take a contextual approach, which is rooted both in the reality of life in Africa and in the catholic teaching on interreligious dialogue. Through various modes of learning, students are helped to integrate the theological content of the course in more holistic ways.

Besides the theological and spiritual aspects of interreligious dialogue, the political, social and economic dimensions are also studied. The necessary attitudes for, and the practical dimensions of interreligious dialogue are treated in the context of the pastoral implications of interreligious dialogue as an integral part of the mission of the Church.

Pre-requisites for this programme are courses on: Christology, Christian Theology of religions, ATR, Islam and communication skills.

## **2) AFRICAN TRADITIONAL RELIGION**

The aims of this course are:

- a) To awaken the interest of students in African Traditional religion and culture;
- b) To prepare and dispose them for religious dialogue;
- c) To help them appreciate the lasting values of this religion which are relevant to the modern African quest for nation building;
- d) To reinforce their appreciation of the urgency of the Church's constant call for inculturation of the Christian faith in Africa.

The curriculum is designed to suit two levels: long-term and short-term programmes. The long-term programme, which spans two semesters, is meant to serve as a forum for acquiring deeper knowledge and sharing insight into the various dimensions of ATR. In addition, it is meant to challenge students and help them appreciate the present call by the Church for the Study of ATR. It could form part of a degree programme. The short-term programme is for one semester and its main thrust is to give students an over-view of African Traditional Religion.

## **3) ISLAM**

The aims of this course are:

- a) To give students basic information on Islam in order to understand the religious background of Muslims;
- b) To expose them to understand the points of contact for good relations between Christians and Muslims in order to foster mutual respect and fraternal coexistence;
- c) To help them become aware of the difficulties that may arise in Christian-Muslim relations and of ways to overcome these;
- d) To help them appreciate the importance of the Church's efforts in the promotion of dialogue between Christians and Muslims;
- e) To help them understand the uniqueness of the Christian faith.

Two levels of teaching are provided: a long programme (two semesters) and a short programme (one semester): The two programmes are offered to help students know Islam: its history, its sacred texts, its foundations, its religious life, its plan for society and its attitudes towards other religions, especially Christianity. The difference in the two lies in the additional topics provided in the long programme which is aimed at deepening the knowledge of Islam. The short programme has only the basic information which is considered sufficient for a first “taste” of Islam.

A true knowledge of Islam would be incomplete without contact with members of that religion. Thus, a theoretical knowledge of Islam should be a step towards discovering human beings whose life is illuminated and sustained in the one God.

## INTERRELIGIOUS DIALOGUE

### One Semester Course (Minimum of 2 hours a week)

<p><b>1. Introduction</b></p> <p><i>1.1 Sharing of contextual experience of relating with persons of other religions.</i></p> <p><i>1.2 Religious plurality in a pluralistic world.</i></p> <p><i>1.3 Interaction and mutual influence of religion.</i></p> <p><i>1.4 Necessity and urgency of interreligious dialogue.</i></p> <p><i>1.5 Definition of terms: religion, dialogue, interreligious dialogue.</i></p>	<p style="text-align: center;"><i>Notes for Teachers</i></p> <p>Good learning takes place when students are immediately drawn into the learning process through reflection on their own experience. You might ask the students if they have had any opportunities to relate to people of other religions. Make the students aware of the pluralistic world in which we live. Ask them to name signs of plurality of religions in their immediate and home contexts. Build upon their experience by pointing out aspects of plurality. Give special attention to religious plurality. Get students to name the various religions in their region. Ask them to spend a few moments reflecting on how they feel about people of other religions. Help them write these reflections down and keep them for use at the end of the course. With this foundation in the contextual reality of the students you can demonstrate why interreligious dialogue is necessary and define terms.</p>
<p><b>2. The Essence and Forms of interreligious Dialogue</b></p> <p><i>2.1 A description of the meaning of interreligious dialogue.</i></p> <p><i>2.2 What it is not (for example: ecumenism, proselytism, syncretism, relativism).</i></p>	<p>You might use Cardinal Arinze's definition of interreligious dialogue in Meeting other believers as a starting point. Ask students to break into group and pick out the key words of the definition. Amplify the words: freedom, openness, listen, understand and possibilities. Get at the meaning of each word in the context of the encounter that takes place whenever we engage in dialogue with people of other religions. Provide students with other descriptions of interreligious dialogue in other sources on this topic.</p> <p>It is vitally important that students understand the difference between interreligious dialogue and ecumenism. Ask students to name what we have in common with other Christians. Stress our common baptism and mission. You might ask students about the impact of their own baptism in their daily lives. The other terms listed are theological in nature and should be familiar from work done in other courses. Clarify them if necessary.</p> <p>Before considering this section, let the students read the document DIALOGUE AND PROCLAMATION (DP) published by the PCID which also available on the internet. When they are next in class, break the</p>

<p>2.3 <i>Forms of interreligious Dialogue</i></p> <p>2.3.1 Dialogue of life</p> <p>2.3.2 Dialogue of action</p> <p>2.3.3 Dialogue of theological exchange</p> <p>2.3.4 Dialogue of exchange of religious experience</p> <p>2.3.5 Other forms of interreligious dialogue</p>	<p>students into group and have each group work on a different form of interreligious dialogue in DP. Encourage them to be as practical as possible about how these forms of dialogue might be implemented. Provide students with a theological rationale for each form e.g. Dialogue of life – Christian witness as rooted in baptism – connect this with what the students expressed about their own baptism in the previous section.</p>
<p><b>3. Foundations of Interreligious dialogue</b></p> <p>3.1 <i>Philosophical foundation</i></p> <p>3.1.1 Unity of human nature</p> <p>3.1.2 The quest for Truth</p>	<p>From their basic knowledge of the philosophy of human nature (philosophical anthropology), the students should already be aware of the essential equality of all human beings in their nature and dignity. Show them how this constitutes the most natural foundation for interreligious dialogue. Similarly, the fundamental orientation of the human intellect to Truth, which is one but different in its manifestation, makes interreligious dialogue both necessary and possible.</p>
<p>3.2 <i>Theological foundations</i></p> <p>3.2.1 Same God, creator and father for all.</p> <p>3.2.2 Jesus Christ, the Saviour of all.</p> <p>3.2.3 The Holy Spirit at work in all.</p> <p>3.2.4 One destiny.</p> <p>3.2.5 Sharing one Earth.</p> <p>3.2.6 Interreligious Dialogue as an integral part of Mission of the Church</p>	<p>These theological concepts would have been presented in other theological courses. Review the students’ understanding of each one by means of a class discussion. Relate the significance of each one to interreligious dialogue. If students have not had a basic course in missiology, you will need to connect interreligious dialogue with mission. At this point two things might be helpful:</p> <ul style="list-style-type: none"> <li>• An explanation of what missiologists refer to as the “mission Di” and</li> <li>• The Gospel text in Luke 4 in which Jesus himself spells out mission.</li> </ul> <p>Be sure to draw out the implications of these 2 points for the Church. Give students texts explaining the “mission Dei”, ask them to reflect on them and write a short essay on the meaning of the invitation to share in the “mission Dei” using the texts you suggested and relate it to interreligious dialogue.</p>
<p>3.3 <i>Social and cultural foundations</i></p> <p>3.3.1 Kinship relationships in African cultures.</p> <p>3.3.2 Political and economic</p>	<p>These topics lend themselves to lively class discussion. Use brainstorming to have the students name reasons why kinship relationships could help open people to interreligious dialogue. Then focus on how interdependence in politics and economic could</p>

interactions.	serve as a motivation for interreligious dialogue. Take in the global and local contexts.
<p><b>4. Some Biblical examples</b></p> <p>4.1 <i>Jesus and the Samaritan Woman.</i></p> <p>4.2 <i>Paul.</i></p> <p>4.3 <i>Other examples</i></p>	<p>The Biblical does not provide us with clear-cut examples of interreligious dialogue but rather of how biblical persons bridged differences in religious understandings. Other examples might be Jonah, Jesus and the Syro-Phoenician woman along with the innovative teaching methods in the Bible. You will need to search the scriptures for other examples. You might help students to work with various stories in groups. Ask them to describe the scene. Indicate the attitudes expressed in the narrative through the characters. Share the message that the story has for each of them. Draw out the significance of the story for interreligious dialogue. You might want to highlight examples of local people who also teach or communicate religious teaching in innovative ways.</p>
<p><b>5. Major Magisterial Documents on Interreligious dialogue</b></p> <p>5.1 <i>Conciliar Documents.</i></p> <p>5.2 <i>Papal Documents.</i></p> <p>5.3 <i>Dicasterial documents:</i></p> <p>5.4 <i>Episcopal Documents.</i></p> <p>5.5 <i>Other relevant Documents.</i></p>	<p>ECCLESIAM SUAM by Paul VI might be a good starting point for your own research into the documents, but it is important not to limit yourself only to the more recent and better known documents.</p> <p>Propaganda Fidei's 1659 (cf. <i>Collectanea Sacrae Congregationis De Propaganda Fide</i> Vol. I, no. 43, Rome 1970) statement is a historical gem that needs careful reflection.</p> <p>After a basic reflection to each of the documents, you will focus on, you might consider assigning documents to students for a research project. Ask students to include a summary of the basic teaching of the document. You might then ask students to answer the following questions: What is the specific contribution of this document to the Church's teaching on interreligious dialogue? What are some of the practical consequences of these documents in your own local Church? What elements might be implemented in a typical parish in your diocese? In your feedback on the reports, which could be presented in class, be sure to fill up any gaps in the reports.</p>
<p><b>6. Some Approaches to interreligious dialogue in the History of the Church</b></p>	<p>Within the approaches you might want to focus on the contemporary scene, but do not forget the striking examples of historical figures like Francis of Assis</p>



<p>6.1 <i>Patristic period.</i>  6.2 <i>Medieval period.</i>  6.3 <i>Period of modern Missionary expansion.</i></p>	<p>and his meeting with the Sultan Malek-el-Kamil, Raymond Lull, Robert de Nobili and others.</p>
<p>6.4 <i>The Church and Contemporary interreligious organisations.</i>  6.4.1 World Conference on Religion and Peace (WCRP).  6.4.2 Office on Interreligious relations of the World Council of Churches in Geneva.  6.4.3 Conference of the Parliament of World's Religions.  6.4.4 Project for Christian-Muslim Relations in Africa (PROCMURA).</p>	<p>Most organisations now have websites where you can get up-to-date information. You might take the students on a field trip to local branches of interreligious Organisations and ask a representative to give your class a presentation on its work. You could also invite a representative to come to your class and do a presentation.</p>
<p>6.5 <i>Contemporary Catholic Initiatives.</i>  6.5.1 Pontifical Council for Interreligious Dialogue.  6.5.2 Pontifical Council for Culture.  6.5.3 Pontifical Council for Justice and Peace.  6.5.4 Commission for Interreligious Relations with Jews of the Pontifical Council for the Promotion of Christian Unity.  6.5.5 The Experiences of the Assisi 1986, 2002 and 2011.  6.5.6 Other Initiatives.  6.5.7 Local Initiatives.</p>	<p>Check on the Vatican website or your library for information about document emanating from Catholic Church initiatives. Be sure to draw out the theological teaching and practical steps related to each initiative.</p>
<p><b>7. Survey and critique of Christian Theologies of Religions</b>  7.1 <i>Exclusivism</i>  7.2 <i>Inclusivism</i>  7.3 <i>Pluralism</i></p>	<p>Examine each approach to a theology of religions teaching. Examine critically authors you have chosen in the light of Church teaching. You might want to organise students into debating teams so that they develop critical skills in arguing for and against the position of the authors you have introduces them to in your presentations.</p>
<p><b>8. The basic Teachings of the Major non-Christians religions in Africa</b>  8.1 ATR.  8.2 Islam.</p>	<p>Students should be able to call up their magisterial from their courses on the major religions in their locality. Suggest that students design s diagram of chart with the basic teachings of one of the religions. If possible, invite a person from another religion to tell the students something about his/her beliefs and</p>

	<p>practices. You might ask students to list the elements from other religions, which seem most attractive to people and give reasons for their choices. Then have them select areas where bridges of understanding with Catholicism could be built.</p>
<p><b>9. Requirements &amp; Conditions for faithful Interreligious dialogue</b></p> <p><i>9.1 clear Religious identity.</i></p> <p><i>9.2 Openness.</i></p> <p><i>9.3 Knowledge of other Religions.</i></p> <p><i>9.4 Respect.</i></p> <p><i>9.5 Equality.</i></p> <p><i>9.6 Freedom in society (especially , religious freedom)</i></p>	<p>Devote some time to reflect on 9.1. helpful questions to enable students to reflect on their identity might be: What elements Catholic life are most attractive to me? How does being a Catholic affect my daily life and behaviour? What do I do to continue my growth in faith and my commitment to Christ, my vocation and the Church? Some questions, which might be helpful in regard the other points are: What in my society promotes interreligious dialogue? Hat historical memories need healing so that authentic interreligious dialogue can take place? What attitudes in me need to change if I am to relate to people of other religions? What positive elements of who I am do I bring to interreligious dialogue? Point out documents and authors where these requirements are explained.</p>
<p><b>10. Challenges of interreligious dialogue</b></p> <p><i>10.1 Uniqueness and universality of Jesus.</i></p> <p><i>10.2 Salvation in other religions.</i></p> <p><i>10.3 Revelation in Christianity and in other Religions.</i></p> <p><i>10.4 Christianity disunity.</i></p> <p><i>10.5 Religions and politics.</i></p>	<p>Students should be familiar with these issues from previous classes. Clarify the importance of each in terms of interreligious dialogue. You might want them to do class presentations on the relationship of these issues to their own faith commitment. This would be a way to help the students interiorise these aspects of catholic life and teaching.</p>
<p><b>11. Spirituality of interreligious dialogue</b></p> <p><i>11.1 Openness to on-going conversion.</i></p> <p><i>11.2 Recognition of a common call to holiness.</i></p> <p><i>11.3 Deep concern for the expansion of the Reign of God.</i></p> <p><i>11.4 Spiritual Growth through sharing.</i></p>	<p>In getting to know people of other religions, we learn something about them and something about ourselves. Review the teaching of LUMEN GENTIUM chapter 5 on the universal call to hominess. Make students aware of groups and movements promoting contemplative prayer in Africa today. Dialogue of religious experience needs to be cultivated as part of interreligious dialogue. Remind students of the Church's contemplative tradition. Draw attention to the sanctification of the day through regular prayer times in Christianity and Islam. Note the importance of fasting and almsgiving, and also the spiritual value of pilgrimages in Islam and Christianity. Contrast the individualistic way of living among some Christian (be sure to correct this notion by emphasising the meaning of Christian liturgy) with the communal</p>

	<p>orientation of spirituality in ATR and Islam. If possible have students visit a contemplative community and ask the members to stay for a time of meditation, adoration or the celebration of the liturgy of the hours. Have them reflect on these or similar questions and then have a class discussion on spirituality and interreligious dialogue?</p> <p>What is the spiritual value of silence in the religions in your locality? How do you see the relationship between contemplation and interreligious dialogue? How are the Assisi experiences of 1986 and 2002 expressions of the Church's conviction about the dialogue of religious experience? What elements in the prayer and worship of the major religions in Africa promote the dialogue of religious experience? It has been said that African people are religious by nature. How can fidelity to prayer enrich this natural predisposition? How can African Catholics make a contribution to the dialogue of religious experience? Sum up the discussion by highlighting the special importance of cultivating a rich prayer life for priests and other pastoral agents and leaders.</p>
<p><b>12. Pastoral implications of Interreligious Dialogue</b></p> <p><i>12.1 Joint Witness to shared values.</i></p> <p><i>12.2 Common Action to address social issues.</i></p>	<p>A possible project: students meet with and interview a person of another religion about their religion's teaching and ideas about interreligious dialogue. What is most important to a person about his/her faith? How is s/he involved in the activities of their religion? Do they perform a special role in their worship services? Do they take part in any social outreach programmes of their religion? How important is interreligious dialogue for them and why? Depending on the number of students the results of these interviews could be presented near the end of the semester as a way of bringing together the various topics examined in this course.</p>

## AFRICAN TRADITIONAL RELIGION

**Long-term programme (Two semesters)**

**Credit Hours: 3 (30 hours a semester)**

### FIRST SEMESTER

<p><b>1. Introduction to the study of ATR</b></p> <p><i>1.1 ATR as a religious system: Characteristic of a Religion.</i></p> <p><i>1.2 Origin of religions in human society.</i></p> <p><i>1.3 Definition of ATR with explanation of definitional terms.</i></p> <p><i>1.4 Sources of ATR: names, sacred places, symbols, myths, rites of passage, etc.</i></p> <p><i>1.5 ATR in Church documents.</i></p> <p><i>1.6 Attitudes to the study of ATR (positive, negative and neutral).</i></p> <p><i>1.7 Rationale for the study of ATR.</i></p> <p><i>1.8 Approaches to the study of ATR:</i></p> <p style="padding-left: 20px;">1.8.1 Historical approach.</p> <p style="padding-left: 20px;">1.8.2 Philosophical approach.</p> <p style="padding-left: 20px;">1.8.3 Socio-anthropological approach.</p> <p style="padding-left: 20px;">1.8.4 Theological approach.</p> <p style="padding-left: 20px;">1.8.5 Multi-dimensional approach.</p> <p><i>1.9 Contemporary issues in the study of ATR.</i></p> <p style="padding-left: 20px;">1.9.1 Nomenclature and terminology.</p> <p style="padding-left: 20px;">1.9.2 Methodology.</p> <p style="padding-left: 20px;">1.9.3 Interpretation.</p> <p style="padding-left: 20px;">1.9.4 Content of the religion.</p>	<p>A good starting point would be to give various definitions of religion. You then show the students how ATR is a religious system. In the past, there were inappropriate terms used to describe ATR: animism, fetishism, paganism, idolatry, primitive religions, ancestor-worship, polytheism, superstition, magic, etc. These terms are to be explained. It is important to show why they are not appropriate to be applied to ATR. You may wish to invite the students to share their experiences of ATR in their homes, where the religion exists. Students are to be introduced to the documents of the Church that refer to ATR especially since after the Vatican II Council. The efforts of the Church to promote the study of ATR have both theological and pastoral implications.</p> <p>The name “ATR” came after a long debate by scholars. You could introduce students to the difficulties of finding the appropriate name for the religion practised in Africa since time immemorial. Scholars use different methods to gather data on ATR and interpret them in order to determine the content of the religion.</p>
<p><b>2. African Traditional cosmology (worldview)</b></p> <p><i>2.1 A created Universe (cosmogonies).</i></p> <p><i>2.2 nature of the Universe.</i></p> <p><i>2.3 Order and power in the Universe.</i></p>	<p>The created universe is a composite of human, animate and inanimate elements. The concrete expression of the African traditional beliefs in the various components of the world is to be explored. The underlying value of a holistic approach</p>

<p><i>2.4 Human Beings at the Centre of the Universe.</i></p> <p><i>2.5 African Traditional concept of time</i></p> <p>2.5.1 Space and time.</p> <p>2.5.2 Potential and actual time.</p> <p>2.5.3 Time reckoning and chronology.</p> <p>2.5.4 Concept of past, present and future</p> <p>2.5.5 Concept of history and pre-history.</p> <p>2.5.6 Concept of human life in relation to time.</p> <p>2.5.7 Death and after-life.</p>	<p>of Africans in their interpretations of realities is to be highlighted.</p>
<p><b>3. God and supernatural beings</b></p> <p><i>3.1 Beliefs in God.</i></p> <p>3.1.1 The names and attributes of God among some ethnic groups.</p> <p>3.1.2 God in African thought.</p> <p><i>3.2 Divinities.</i></p> <p><i>3.3 Ancestors.</i></p> <p><i>3.4 Mystical forces.</i></p>	<p>The Supreme being is at the top of the structure of ATR, followed by Divinities and other intermediaries. Among various ethnic groups and in different languages, the Supreme being is called by different names. The Supreme being has several attributes. You may wish to explain some of them. According to regions, there is belief in divinities or deities as powerful spirits that take charge of stronger forces of nature. If it applies to your region, explain the role of these divinities, distinguishing them from the Supreme Being. In ATR, there are mystical forces that cannot be explained except by attributing them to the Supreme being or to Spirits (some hold that these forces are themselves Spirits): thunder, wind, rainbows, rains, etc. It is generally acknowledged that there is respect cum fear of Spirits. Explain the role of these Spirits. Ancestors are considered dead but alive (“living dead”). Who may become an ancestor? The Church’s teaching on the Communion of Saints could provide a good analogy to explain the relationship between ancestors and the living. You may wish to refer the students to the teaching of the Special Synods of Bishops for Africa 1994 and 2009.</p>
<p><b>4. Human Being</b></p> <p><i>4.1 Origin of the Human being (creation</i></p>	<p>In many African societies, the origin of human being is given in myths. Students could be asked to relate some of such myths</p>

<p><i>myths).</i></p> <p>4.2 <i>Composite elements of the human being (dimensions of human being).</i></p> <p>4.3 <i>Dynamism of human being in society (Human development, rites of passage).</i></p> <p>4.4 <i>Destiny of human beings.</i></p>	<p>narrated in their communities. Underline the fact that each African society acknowledges that human being has a special place in creation. The various rites of passage are meant to initiate every human being into the society. What is the origin of death according to African myths? You may wish to use the contents of the traditional funeral rites to explain belief in afterlife and destiny of human beings.</p>
<p><b>5. Mediation in ATR</b></p> <p>5.1 <i>Agents of Mediation</i></p> <p>5.1.1 invisible agents (divinities, ancestors, spirits).</p> <p>5.1.2 Visible agents (priest, diviners, medicine men, mediums, magicians, seers, kings, elders).</p> <p>5.2 <i>The Challenges of Traditional African concept of mediation to modern African Christianity.</i></p>	<p>The African religious sensitivity in approaching the Supreme Being through various intermediaries is to be highlighted. Explain to the students the nature of role of the invisible agents of mediation. You could explain the method of divination by visible agents of mediation. What preparation is required of them? How do they enter into communication with the indivisible world? What objects do they use?</p>
<p><b>6. Worship in ATR</b></p> <p>6.1 <i>Occasions.</i></p> <p>6.2 <i>Places.</i></p> <p>6.3 <i>Religious officials.</i></p> <p>6.4 <i>Prayers, offerings, sacrifices.</i></p> <p>6.5 <i>Attitudes and postures.</i></p>	<p>You may wish to start with a definition of “worship”. Students may be invited to enumerate occasions when people of ATR worship God. Describe typical places of worship. Who are the religious officials of ATR? How are they chosen? Any special requirements? Compare these with what is required of a Catholic Priest. Forms of prayers, offerings and sacrifices are to be examined. How would these help to explain and enrich Christian liturgy? Are there elements for inculturation?</p>
<p><b>7. The spirituality of ATR.</b></p>	<p>Religion is not something marginal in the lives of Africans. You could invite the students to show how every aspect of African life has its religious implications. You may organise a seminar for the students to discuss how aspects (prayer, sacrifice, etc) of ATR reveal African spirituality.</p>
<p><b>8. Cross-cultural influences in the Modern African perception of God in</b></p>	<p>The dynamism and the inner driving forces of ATR and how these affect other facets of</p>

<b>African Traditional thoughts and practices.</b>	life are the focus of this section.
<b>9. Influences of ATR and Culture on modern Christianity.</b>	The African continent has witnessed an influx of other cultures and inter-cultural experiences. These have their effects on ATR. Analysis of these influences could help determining the perception of God in the African Traditional thought; the impact of this is to be examined. ATR and culture definitely have their impact on the practice of Christianity in African contemporary society. Analysis of these influences is important in determining the future of Christianity in Africa. In view of the fact that any African Christians find some fulfilment in ATR, the functions of ATR are to be critically assessed. Time is to be taken to explore how ATR responds to the needs of worshipers; these could be assessed side by side with the ideals of Christianity in order to discover what areas would be important in the process of inculturation. In this way, Christianity would be made meaningful to Africans in their traditional spiritual milieu.
<b>10. Ethics : ATR and Morality</b>	Cosmogonic myths contain the primordial and pristine moral tradition. This tradition has been broken down into simple codes and transmitted to succeeding generations in proverbs and wise sayings, arts, symbols, etc. Students could be asked to compile codes from the local communities that teach right and wrong, good and evil, praise and blame, truth, justice, love, beauty, decency, character, integrity, respect for people and property, the keeping of processes and agreements, etc.
<b>11. Role of women in ATR.</b>	It is said that all the religions in Africa, it is in ATR that women are most respected. They are given important roles to play in ATR. Verify if this assertion is true by examining the local myths, proverbs and prayers. How do your findings contribute to the current discussion on women empowerment in the Church and the society

	today?
<b>12. Lasting values of ATR for a Modern nation-building.</b>	Examine the positive values in ATR that can be lead African forward in nation building in the present “culture” of mismanagement and corruption in many African nations. African communal life and common well-being are to be examined.
<b>13. Critique (evaluation) of ATR from the Christian perspective.</b>	The positive and negative aspects of ATR are to be exposed for a better appreciation of the religion for caution to the African Christians.
<b>14. Christian Pastoral Approach to the Mystical forces of ATR.</b> <b>14.1</b> <i>Problems and experiences of mystical forces.</i> <b>14.2</b> <i>Critiques of the capabilities of the mystical forces.</i> <b>14.3</b> <i>Response of the Church.</i>	With reference to health, wealth, community, friendship, etc., the problem of evil in the African Traditional context is a real issue that needs urgent and serious pastoral attention.  A good analysis of the positive/negative elements of these mystical forces is desired for mapping out a Christian pastoral approach to issues like witchcraft, childlessness, lack of progress in life, suffering, etc. The Church’s response is to be emphasised in this regard and a careful pastoral guide suggested and developed according to local situations.
<b>15. Perspectives of the future of ATR: Interaction between ATR and other religions and forces of modern change.</b> <b>15.1</b> <i>Christianity (mainline Christian Churches/ African independent Churches).</i> <b>15.2</b> <i>Islam.</i> <b>15.3</b> <i>New Religious Movements.</i> <b>15.4</b> <i>Other religions.</i> <b>15.5</b> <i>Technology.</i> <b>15.6</b> <i>Migration.</i>	In the face of the growing presence of other religions and the forces of modern technology, the future of ATR is to be explored.  Special attention is to be paid to the efforts of the Catholic Church to promote dialogue with followers of ATR and pastoral attention to converts from the religion. Some time is to be devoted to the study of ways in which Catholic pastoral agents can work among the people formed in the cultural milieu greatly influenced by ATR.



## AFRICAN TRADITIONAL RELIGION – Short (Diploma) PLAN

### Short-term Programme (One Semester)

**CREDIT HOURS: 3 & (30 hours for the semester)**

<b>1. Introduction to the study of ATR</b>	<b>Notes for teachers</b>
<p><i>1.1 ATR as a religious system: Characteristics of a religion.</i></p> <p><i>1.2 Origin of Religious in human society.</i></p> <p><i>1.3 Definition of ATR with explanation of definitional terms.</i></p> <p><i>1.4 Sources of ATR: names, sacred places, symbols, myths, rites of passages, etc.</i></p> <p><i>1.5 ATR in Church documents.</i></p> <p><i>1.6 Attitudes to the study of ATR (positive, negative and neutral).</i></p> <p><i>1.7 Rationale for the study of ATR.</i></p> <p><i>1.8 Approaches to the study of ATR</i></p> <p style="padding-left: 20px;">1.8.1 Historical approach.</p> <p style="padding-left: 20px;">1.8.2 Philosophical approach.</p> <p style="padding-left: 20px;">1.8.3 Socio-anthropological approach.</p> <p style="padding-left: 20px;">1.8.4 Theological approach.</p> <p style="padding-left: 20px;">1.8.5 Multi-dimensional approach.</p> <p><i>1.9 Contemporary issues in the study of ATR</i></p> <p style="padding-left: 20px;">1.9.1 Nomenclature and terminology.</p> <p style="padding-left: 20px;">1.9.2 Methodology</p> <p style="padding-left: 20px;">1.9.3 Interpretation</p> <p style="padding-left: 20px;">1.9.4 Content of the religion</p>	<p>A good starting point would be to give various definitions of religion. You then show the students how ATR is a religious system. In the past, there were <u>inappropriate terms</u> used to describe ATR: animism, fetishism, paganism, idolatry, primitive religions, ancestorship, polytheism, superstition, magic, etc. It is important to show why they are not appropriate to be applied to ATR.</p> <p>You may wish to invite the students to share also their experiences of ATR in their home places, where the religion exists. Students are to be introduced to the documents of the Church that refer to ATR especially since after the Vatican II Council.</p> <p>The efforts of the Church to promote the study of ATR have both theological and pastoral implications.</p> <p>The name “ATR” came after a long debate by scholars. You could introduce the students to the difficulties of finding the appropriate name for the religion practiced in Africa since time immemorial. Scholars use different methods to gather data on ATR and interpret them in order to determine the content of the religion.</p>
<p><b>2. African Traditional Cosmology (Worldview)</b></p> <p><i>2.1 A created universe (cosmogonies).</i></p> <p><i>2.2 Nature of the universe.</i></p> <p><i>2.3 Order and power in the universe.</i></p>	<p>The created universe is a composite of human, animate and inanimate elements. The concrete expression of the African traditional beliefs in the various components of the world is to be explored. The underlying value of a holistic approach</p>

<p>2.4 <i>Human beings at the centre of the universe.</i></p> <p>2.5 <i>African Traditional concept of time:</i></p> <p>2.5.1 Space and time.</p> <p>2.5.2 Potential and actual time.</p> <p>2.5.3 Time reckoning and chronology.</p> <p>2.5.4 Concept of past, present and future.</p> <p>2.5.5 Concept of history and pre-history.</p> <p>2.5.6 Concept of human life in relation to time.</p> <p>2.5.7 Death and after-life.</p>	<p>of Africans in their interpretations of realities is to be highlighted.</p>
<p><b>3. God and supernatural beings.</b></p> <p>3.1 <i>Belief in God.</i></p> <p>3.1.1 the names and attributes of God among some ethnic groups.</p> <p>3.1.2 God in African thought.</p> <p>3.2 <i>Divinities.</i></p> <p>3.3 <i>Ancestors.</i></p> <p>3.4 <i>Mystical forces.</i></p>	<p>The Supreme Being is at the top of the structure of ATR, followed by Divinities and other intermediaries. Among various ethnic groups and in different languages the Supreme Being is called by different names. You may wish to explain some of them. According to regions, there is belief in divinities or deities as powerful spirits that take charge of stronger forces of nature. If it applies to your region, explain the role of these divinities, distinguishing them from the Supreme being.</p> <p>In ATR, there are mystical forces that cannot be explained except by attributing them to the Supreme Being or to Spirits (some hold that these forces are themselves Spirits): thunder, wind, rainbows, rain, etc. It is generally acknowledged that there is respect cum fear of Spirits. Explain the role of these Spirits. Ancestors are considered dead but alive (“living dead”). Who may become an Ancestor? The Church’s teaching on the Communion of Saints could provide a good analogy to explain the relationship between ancestors and the living. You may wish to refer the students to the teaching of the Special Synods of Bishops for Africa 1994 and 2009.</p>

<p><b>4. Human Being.</b></p> <p><i>4.1 Origin of the Human Being (Creation Myths).</i></p> <p><i>4.2 Composite elements of the Human Being (dimensions of Human Being).</i></p> <p><i>4.3 Dynamism of Human beings in society (Human development: rites of passage).</i></p> <p><i>4.4 Destiny of human Beings.</i></p>	<p>In many African societies, the origin of human being is given in myths. Students could be asked to relate some of such myths narrated in their communities. Underline the fact that each African society acknowledges that human being has a special place in creation. The various rites of passage are meant to initiate every human being into the society. What is the origin of death according to African myths? You may wish to use the contents of the traditional funeral rites to explain belief in afterlife and destiny of human beings.</p>
<p><b>5. Christian pastoral approach to the mystical forces of ATR.</b></p> <p><i>5.1 Problems/Experiences of mystical forces.</i></p> <p><i>5.2 Critique of the capacities of the mystical forces.</i></p> <p><i>5.3 Response of the Church.</i></p>	<p>With reference to health, wealth, community, friendship, etc., the problem of evil in the African traditional context is a real issue that needs urgent and serious pastoral attention. A good analysis of the positive/negative elements of these mystical forces is desired for mapping out a Christian pastoral approach to issue like witchcraft, childlessness, lack of progress in life, suffering, etc. The Church's response is to be emphasized in this regard and a careful pastoral guide suggested and developed according to local situations.</p>
<p><b>6. Perspectives of the future of ATR: interaction between ATR and other religions, and the forces of modern change.</b></p> <p><i>6.1 Christianity (mainline Christian Churches and African Independent Churches).</i></p> <p><i>6.2 Islam</i></p> <p><i>6.3 New Religious Movements.</i></p> <p><i>6.4 Other religions.</i></p> <p><i>6.5 Technology.</i></p> <p><i>6.6 Migration.</i></p>	<p>In the face of the growing presence of other religions and the forces of modern technology, the future of ATR is to be explored.</p> <p>Special attention is to be paid to the efforts of the catholic Church to promote dialogue with Followers of ATR and pastoral attention to converts from the religion. Some time is to be devoted to the study of ways in which catholic pastoral agents can to work among the people formed in the cultural milieu greatly influenced by ATR.</p>

## ISLAM

**Long-term programme (two Semesters)**

**Credit hours: 3 (30 Hours a Semester)**

1. Introduction	Notes for teachers
<p><i>1.1 Some local examples of students' experience of Islam.</i></p> <p><i>1.2 Global presentation of Islam, statistics &amp; geography.</i></p> <p><i>1.3 The image of Islam in popular media.</i></p> <p><i>1.4 Elements of Arabic script (recommended).</i></p>	<p>Local examples of students' experience are useful to engage their interest in the course. The importance of studying Islam is brought out by looking at the percentage of Muslims world-view and in African in particular, noting the area where there is a concentration of Muslim population. The image of Islam in the media can be distorted either against Islam or in favour of it. Especially in a Muslim area, it is useful for the student to be able to recognize common names, such as "Allah", "Muhammad", etc. in Arabic, and to be introduced, where possible and opportune to Arabic script and language.</p>
<p><b>2. Early Islamic history.</b></p> <p><i>2.1 Socio-political, economical and religious context in Arabia and surrounding areas.</i></p> <p><i>2.2 The origin of Islam through the life of Muhammad and the four rightly guided caliphs.</i></p> <p><i>2.3 The Umayyad and 'Abbasid periods.</i></p>	<p>The religious context includes pre-Islamic Arabian religion, Judaism, Christianity in its orthodox, Monophysite, Nestorian and Judeo-Christian forms and Zoroastrianism. The Byzantine-Persian struggle diverted Asian commerce through Arabia, causing urbanization, leading to political crises and spiritual vacuum. The life of Muhammad, especially the Medinan period, is very important because it is the model for present-day fundamentalist movement, which want to go back to the roots of Islam. It is also important as a paradigm for the family, society and confronting enemies. The life of Muhammad is central to understanding the Qur'an and basic Islamic beliefs and practices. Similarly, although Muslims criticize the periods of the four Caliphs, the Ummayyads and the Abbasid for different reasons, they still look upon them with nostalgia as the golden age of Islam, because of the conquests and expansion of Islam in philosophy, science, arts and culture. Muslims often point out that the "West" became great by borrowing these sciences in the Middle Ages.</p>

<p><b>3. The Ummah and its composition</b></p> <p><i>3.1 The Ummah and Islamic identity.</i></p> <p><i>3.2 Early divisions.</i></p> <p>3.2.1 Sunnites.</p> <p>3.2.2 Kharijites (Ibadiyya).</p> <p>3.2.3 Shi'ites (Ismailiyah, etc).</p> <p><i>3.3 Later Movements and Sects</i></p> <p>3.3.1 Sufism.</p> <p>3.3.2 Wahhabiyya.</p> <p>3.3.3 Muslim Brotherhood.</p> <p>3.3.4 Ahmadiyya, etc.</p> <p><i>3.4 International Organizations</i></p> <p>3.4.1 World Muslim Congress.</p> <p>3.4.2 Muslim World League.</p> <p>3.4.3 Organization of Islamic Cooperation.</p> <p>3.4.4 World Islamic Call Society, etc</p>	<p>The idea of “One Nation of Islam” inspires solidarity among Muslims worldwide. In times of crisis it rallies them, submerging the differences there are among them.</p> <p>The Ibadiyyah branch of Kharidjites is noteworthy for its role in the early expansion of Islam from North to West Africa, and is still present in East Africa. The Isma'iliyah branch of Shi'ites is strong in East Africa.</p> <p>Early divisions later split into movements which have been and still are a big challenge for Muslims, with opposing groups sometimes resorting to armed confrontations. Sufism, with analogies to Christian mysticism and religious orders, has attracted many Muslims over the centuries; some Muslims, however, have been alienated through an erroneous understanding of it. <b>Sufism</b> has been strong in North and west Africa, where it continues to attract followers. It is considered heterodox by some Sunni (especially Wahhabis) and Shia Muslims who therefore oppose it. Nevertheless, it is considered by other Muslims “antidote” to fundamentalism and to terrorism in the name of Islam, because it brings out the more spiritual dimension of Islam. <b>Wahhabism</b> has its origin in Saudi Arabia and promotes a “puritan” version of Islam and follows the Hanbali school of law, the one considered more traditionalist among the four School of law (Madhab). <b>The Muslim Brotherhood</b>, originated in Egypt in 1928, is an Islamic revivalist movement with the aim of Islamising the society through promotion of Islamic law, values and morals. It has combined religion, political activism and social welfare in its work. It adopted slogans such as “Islam is the solution” and “Jihad is our way”. <b>The Ahmadiyya</b>, a sect originating in Pakistan at the end of the 19<sup>th</sup> century, has spread throughout much of the world and in Africa. There it is known as progressive for</p>
--	--

<p>3.5 <i>Local Islamic structures and Associations (in each country)</i></p>	<p>its modern schools and hospitals. It is rejected by other Muslims for considering its founder a prophet.</p> <p>These seek to unify the Muslim world, in some way trying to take the place of the Caliphate, which was abolished in 1924.</p>
<p><b>4. The Qur'an</b>  5.1 <i>The Islamic idea of "inspiration".</i>  5.2 <i>The reverence given to Qur'an as the uncreated Word of God.</i>  5.3 <i>Format of the Book.</i>  5.4 <i>Chronology of the Suras.</i>  5.5 <i>Theory of abrogation.</i>  5.6 <i>Styles and content of the different periods.</i>  5.7 <i>The question of I'jaz.</i>  5.8 <i>Peculiar uses of the Qur'an in Africa (healing and &amp;exorcism).</i></p>	<p>Muslims have great reverence for the Qur'an as the eternal, uncreated Word of God. Serious problems can emerge from what is considered as disrespectful toward it. Some Muslims see a parallel between the Qur'an and Jesus., as the Word of God made respectful book or flesh.</p>
<p><b>5. Sunna and Hadith</b>  5.1 <i>Early Sunna.</i>  5.2 <i>The formulation of the great collections of hadith.</i>  5.3 <i>The question of authenticity.</i>  5.4 <i>The authority of hadith.</i></p>	<p>Importance of Muhammad as model.</p>
<p><b>6. The five pillars of Islam and the question of Jihad.</b>  <b>7. Articles of Islamic doctrine</b>  <b>8. The Islamic idea of Christianity according to the Qur'an and Sunna</b></p>	
<p><b>9. Islamic Ethics</b>  9.1 <i>according to the Qur'an.</i>  9.2 <i>In the Sunna</i></p>	<p>For most Muslims, ethics means the norms and regulations of daily life, rather than a theoretical system. In the Qur'an, there can be discerned an ethical structure (creation-preservation-guidance –judgement) and many elements that come close to Christian ethics (if we do not consider some verses "abrogated").</p>
<p><b>10. Islamic law and juridical schools</b>  10.1 <i>Hanafi, Maliki, Shafii, Hanbali and Ja'fari (Shi'ites).</i>  10.2 <i>Dietary regulations.</i>  10.3 <i>Family law – status of women,</i></p>	<p>Students should know that the existence of different schools of law in Islam means that there is not complete unanimity about the meaning and application of Shari'a. It can be noted that the Maliki school prevails in</p>

<p><i>marriage and family and education of Children.</i></p> <p><i>10.4 Islamic vision of life from birth to death.</i></p>	<p>North and West Africa, while a strict version of the Hanbali school is spreading everywhere through the influence of Saudi Wahhabism. Students should be helped to identify the predominant juridical school where the course is taught.</p>
<p><b>11. Overview of Islamic religious sciences.</b></p>	<p>Medieval Islamic religious education comprised: Arabic language (grammar, parsing, composition, etc), logic, arithmetic, Qur'an (rules of recitation or chanting, <i>tafsir</i>, etc), Hadith, <i>Fiqh</i> (systematic study and application of <i>Shari'a</i>, for both individuals and the State) and <i>Kalam</i> (a systematic apologetics using philosophical arguments). Sometimes studied were the sciences of nature, astronomy, botany, zoology, man ethics, medicine, metaphysics. Today religious sciences are generally restricted to Arabic, Qur'an Hadith, <i>Fiqh</i> and <i>Kalam</i> and branches of these sciences.</p>
<p><b>12. Islam and Society</b></p> <p><i>12.1 Islamic State, political claims and political systems.</i></p> <p><i>12.2 Economic and banking systems.</i></p> <p><i>12.3 Status of non-Muslims.</i></p> <p><i>12.4 Religious liberty.</i></p>	<p>In view of the demand made for the application of <i>Shari'a</i> in many places, we should be aware of the classical formulation of an Islamic state, with all its provisions for diverse penalties and the status of non-Muslims. Today there are various modified forms of Islamic government in most countries which have a Muslim majority.</p>
<p><b>13. Modern and current trends of Islam.</b></p> <p><i>13.1 Reformist and Renewal movements.</i></p> <p>13.1.1 Jamal Ad-din al-Afghani.</p> <p>13.1.2 Muhammad Abduh.</p> <p>13.1.3 Abd al-Razq.</p> <p>13.1.4 Mahmud Taha.</p> <p>13.1.5 Amadu Hampate Ba, etc</p> <p>13.1.6 Local examples.</p> <p><i>13.2 Radical thinkers</i></p> <p>13.2.1 Hasan Al-Banna.</p> <p>13.2.2 Abu-l-A'la Mawdudi.</p> <p>13.2.3 Sayyid Qutb.</p> <p>13.2.4 Ayatollah Khomeini, etc.</p> <p>13.2.5 Local examples.</p>	<p>It is important to know that there are not only radical and militant movements, but also a wide range of Muslim thinkers and movements, with different degrees of openness to modernity and non-Muslims. Which way is the Islamic community moving worldwide?</p>

<p><i>13.3 Militant movements</i>  13.3.1 Jama'a Islamiyya.  13.3.2 Jama'at al-tafri wa-l-hijra, etc.  13.3.3 Local examples.</p> <p><i>13.4 Present State of radical Islam: On the rise or decline?</i></p>	
<p><b>14. Islam in Africa</b></p> <p><i>14.1 General, regional and local history.</i></p> <p><i>14.2 Sufi orders (especially in West Africa).</i></p> <p><i>14.3 Interaction (mutual impact) between Islam, local African cultures &amp; religions.</i></p> <p><i>14.4 The struggles between "pure" &amp; Africanized Islam</i></p> <p><i>14.5 Da'wa</i></p> <p>14.5.1 Strategies and factors favouring the spread of Islam.</p> <p>14.5.1.1 Trade &amp; economy, political &amp; military power.</p> <p>14.5.1.2 Marrying Christian women.</p> <p>14.5.1.3 Foreign influence &amp; funding.</p> <p>14.5.1.4 Education, scholarship and Arabisation.</p> <p>14.5.1.5 High profile in mosque location, loud speakers and dress.</p> <p>14.5.1.6 Major Islamic declarations relevant to Africa.</p> <p>14.5.2 Obstacles &amp; resistance to Da'wa.</p> <p>14.5.2.1 Memory of slave trade in some places.</p> <p>14.5.2.2 Fear of Muslim hegemony.</p> <p>14.5.2.3 A beneficiary</p>	<p>Apart from the brief Ethiopian sojourn the first settlement of Muslims in Africa was in Egypt. A historical survey can show how it spread to the various parts, particularly the area where the course is taught. At the same time, there should be an analysis of the factors which favoured or militated against its spread. The Sufi orders were particularly important in the spread of Islam in West Africa.</p> <p>Islam generally accommodated itself to local culture and ways, but Muslims in many cases struggle to purify the society with a strict application of Islamic law. Some Muslim scholars have generally interpreted <i>Shari'a</i> in a totalitarian manner (as being totally from heaven, with no space for human input or local culture).</p> <p>Da'wa has many features which are peculiar to the African or local situation. Intellectual persuasion is often secondary.</p> <p>Just as we asked which way is the Islamic community moving worldwide, so we ask the same question with regard to Africa and the area where the course is taught.</p>



<p>mentality.</p> <p>14.6 <i>Current trends of Islam in Africa, on the local and the regional levels.</i></p>	
<p><b>15. Theological comparative evaluation of Islam from a Christian point of view.</b></p>	<p>This includes an objective reflection on the convergences and divergences between Christianity and Islam.</p>
<p><b>16. Islamic polemics, apologetics and dialogue.</b></p>	<p>A survey of the arguments which Muslims use against Christianity and Catholic responses. Qur'anic and other Islamic teaching about dialogue.</p>
<p><b>17. The teaching of the Church and attitudes of Catholics regarding Islam.</b></p>	<p>A study of Conciliar, Papal and dicasterial documents as well as those of Episcopal Conferences or individual bishops in Africa. An Examination of the gap that may exist between Church teaching and the thinking of some Christians and how to bridge this gap.</p>

## ISLAM

### Short-Term Programme (One Semester)

**CREDIT HOURS: 3 (30 hours for the semester)**

<p><b>1. Introduction</b></p> <p><i>1.1 Some local examples of students' experience of Islam.</i></p> <p><i>1.2 Global presentation of Islam, statistics and geography.</i></p>	<p><b>NOTES FOR TEACHERS</b></p> <p>Local examples of students' experience are useful to engage their interest in the course. The importance of studying Islam is brought out by looking at the percentage of Muslim world-wide and in Africa in particular, noting the areas where there is a concentration of Muslim population.</p>
<p><b>2. Early Islamic history: The origin of Islam through the life of Muhammad and the four rightly guided caliphs.</b></p>	<p>The religious context includes: pre-Islamic Arabian Religion, Judaism, Christianity in its Orthodox, Monophysite, Nestorian and Judeo-Christian forms and Zoroastrianism. The Byzantine-Persian struggle diverted Asian commerce through Arabic, causing urbanization, leading to political crises and spiritual vacuum. The life of Muhammad, especially the Medina period, is very important because it is the model for present-day fundamentalist movements, which want to go back to the roots of Islam (cf. Salafists). It is also important as a paradigm for the family, society and confronting enemies. The life of Muhammad is central to understand the Qur'an and basic Islamic beliefs and practices. Similarly, although Muslims criticize the periods of the four caliphs, the Umayyads and the 'Abbasids for different reasons, they still look upon them with nostalgia as the golden age of Islam, because of the conquests and expansion of science, arts and culture. Muslims often point out that the "West" became great by borrowing these sciences in the Middle Ages.</p>
<p><b>3. The Ummah and its composition</b></p> <p><i>3.1 Early Divisions: Sunnites, Kharidjites (Ibadiyyah), Shi'ites (Isma'iliyah, etc).</i></p>	<p>The idea of "One nation of Islam" inspires solidarity among Muslims world-wide. In times of crisis, it rallies them, submerging the differences there are among them.</p> <p>The <i>Ibadiyyah</i> branch of Kharidjites is</p>

<p>3.2 <i>Later movements and Sects.</i></p> <p>3.2.1 Sufism</p> <p>3.2.2 Wahhabiyyah.</p> <p>3.2.3 Muslim Brotherhood.</p> <p>3.2.4 Ahmadiyyah, etc</p> <p>3.3 <i>Local Islamic Associations (in each country)</i></p>	<p>noteworthy for its role in the early expansion of Islam from North to West Africa, and is still present in East Africa. The <i>Ismailiyah</i> branch of Shi'ites is strong in East Africa.</p> <p>Early divisions later split into movements which have been and still are a big challenge for Muslims, with opposing groups sometimes resorting to armed confrontations. <b>Sufism</b>, with analogies to Christian mysticism and religious orders, has attracted many Muslims over the centuries; some Muslims, however, have been alienated through an erroneous understanding of it. Sufism has been strong in North and West Africa, where it continues to attract followers. It is considered heterodox by some Sunni (especially Wahhabis) and Shi'i Muslims who therefore oppose it. Nevertheless, it is considered by other Muslims as an “antidote” to fundamentalism and terrorism in the name of Islam because it brings out the more spiritual dimension of Islam.</p> <p>The <b>Wahhabism</b> has its origin in Saudi Arabia and promotes a “puritan” version of Islam and follows the Hanbali school of Law, the one considered more traditionalistic among the four Schools of Law (<i>madhahib</i>).</p> <p>The Muslim Brotherhood, originated in Egypt in 1928, is an Islamic revivalist movement with the aim of islamizing the society through promotion of Islamic law, values and morals. It has combined religion, political activism and social welfare in its work. It adopted slogans such as “<i>Islam is the solution</i>” and “<i>Jihad is our way</i>”.</p> <p>The Ahmadiyyah (<i>Al-Jamaa' al-Islamiyy al-Ahmadiyy</i>), a sect originating in Pakistan at the end of the 19<sup>th</sup> century, has spread throughout much of the world and in Africa. It is known as progressive for its modern schools and hospitals. It is rejected by other Muslims for considering its founder, Messiah and Imam Mirza Ghulam Ahmad, a prophet, <i>Al Mahdi</i> with the same role as Elijah.</p>
<p>4. The Qur'an .</p>	<p>Muslims have great reverence for the Qur'an as the eternal, uncreated Word of God. Serious</p>

	problems can emerge from what is considered as disrespectful towards it. Some Muslims see a parallel between the Qur'an as Jesus Christ, as the Word of God made respectively book or flesh.
<p><b>5. Sunna and Hadith.</b></p> <p><b>6. The five pillars of Islam and the question of Jihad.</b></p> <p><b>7. Articles of faith</b></p> <p><b>8. The idea of Christianity according to the Qur'an, Sunna and Tradition.</b></p>	Important of Muhammad as model.
<p><b>9. Islamic Ethics:</b></p> <p><i>9.1 According to the Qur'an.</i></p> <p><i>9.2 In the Hadith.</i></p> <p><b>9.3 In the life of Muhammad.</b></p>	For most Muslims, ethics means the norms and regulations of daily life, rather than a theoretical system. In the Qur'an, there can be discerned an ethical structure (creation-preservation-guidance-judgement) and many elements that come close to Christian ethics (if we do not consider some verses "abrogated").
<p><b>10. Islamic Law and the juridical schools.</b></p> <p><i>10.1 Hanafi, Maliki, Shafi'i, Hanbali and Ja'fari (Shi'ites).</i></p> <p><i>10.2 Dietary regulations.</i></p> <p><i>10.3 Family law-status of women, marriage and family, education of children.</i></p> <p><i>10.4 Islamic vision of life from birth to death.</i></p>	Students should know that the existence of different schools of law in Islam means that there is not complete unanimity about the meaning and application of Shari'a. It can be noted that the Maliki school prevails in North and West Africa, while a strict version of the Hanbali school is spreading everywhere through the influence of Saudi Wahhabism. Students should be helped to identify the predominant juridical school where the course is taught.
<p><b>11. Islam and Society.</b></p> <p><i>11.1 Islamic state, political claims and political systems.</i></p> <p><i>11.2 Economics and banking systems.</i></p> <p><i>11.3 Status of non-Muslims.</i></p> <p><b>11.4 Religious liberty.</b></p>	In view of the demand for Shari'a in many places, we should be aware of the classical formulation of an Islamic state, with all its provisions for diverse penalties and the status on non-Muslims (Dhimmitude). Today there are various modified forms of Islamic government in most countries which have a Muslim Society.
<p><b>12. Current trends in Islam: reformist and extremist.</b></p>	It is important to know that there are not only <b>radical and militant movements</b> , but also a wide range of <b>Muslim thinkers and movements</b> , with different degrees of openness

	to modernity and non-Muslims. Which way I the Islamic community moving worldwide?
<p><b>13. Islam in Africa.</b></p> <p><i>13.1 General, regional and local history.</i></p> <p><i>13.2 Interaction (mutual impact) between Islam and local African Cultures and religions).</i></p> <p><i>13.3 The struggle between “Pure” and Africanised Islam.</i></p> <p><i>13.4 Strategies of Da’wa.</i></p> <p>13.4.1 Trade &amp; economy, political &amp; military power.</p> <p>13.4.2 Marrying Christian women.</p> <p>13.4.3 Foreign influence &amp; funding.</p> <p>13.4.4 Education, scholarships &amp; Arabisation.</p> <p><i>13.5 Current Trends of Islam in Africa, a regional approach.</i></p>	<p>Apart from the brief Ethiopian sojourn, the first settlement of Muslims in Africa was Egypt. A historical survey can show how it spread to the various parts, particularly the area where the course is taught. At the same time, there should be an analysis of the factors which favoured or militated against its spread. The Sufi orders were particularly important in the spread of Islam in West Africa.</p> <p>Islam generally accommodates itself to local culture and ways, but Muslims in many cases struggle to purify the society with a strict application of Islamic law. Some Muslim scholars have generally interpreted Shari‘a in a totalitarian manner (as being totally from heaven, with no space for human input or local culture).</p> <p>Da’wa (conversion campaigning) has many features which are peculiar to the African or local situation. Intellectual persuasion is often secondary.</p> <p>Just as we asked which way is the Islamic community moving worldwide, so we ask the same question with regard to Africa and the same question with regard to Africa and the area where the course is taught.</p>
<p><b>14. The teaching of the Church and attitudes of Catholics regarding Islam.</b></p>	<p>A study of Conciliar, Papal and Dicasterial documents, as well as those of Episcopal conferences or individual bishops in Africa. AN examination of the gap that may exist between Church teaching and the thinking of some Christian, and how to bridge this gap.</p>

## RECOMMENDED BIBLIOGRAPHY

### INTERRELIGIOUS DIALOGUE

#### Vatican II Council Documents:

- *Nostra Aetate*.
- *Lumen Gentium* (LG n°1, 13, 16-17&48).
- *Dignitatis Humanae* (DH n° 2-4).
- *Ad Gentes* (AG n°3,7-11, 13, 15-16, 18, 21-22, 26, 34, 38 & 40-41).
- *Gaudium et Spes* (GS n°22, 42, 45, 57-58, 73,76 & 92).

#### Supreme Pontiffs:

- Paul VI, Encyclical Letter: *Ecclesiam Suam* (1964).
- Paul VI, Apostolic Exhortation: *Evangelii Nuntiandi* (1979).
- John Paul II, Encyclical Letter: *Redemptoris Hominis* (1979).
- John Paul II, Apostolic Exhortation: *Familiaris Consortio* (1981).
- John Paul II, Encyclical Letter: *Redemptio Missio* (1990).
- John Paul II, Apostolic Exhortation: *Ecclesia in Africa* (1995).
- Benedict XVI, Apostolic Exhortation: *Africae Munus* (2011).

#### Other Major Church documents:

- *Code of the Canon Law* (Promulgated by Pope John Paul II): CCL 256, 364, 771, 787, 1059, 1086, 1142-1150.
- *The Catechism of the Catholic Church* : CCC n°839-856.

#### Congregation for the Doctrine of the faith & Affiliated Commission:

- *Dominus Iesus: Declaration on the Unicity and Salvific Universality of Jesus Christ and the Church* (2000).
- Doctrinal Note on Some Aspects of Evangelisation.
- *International Theological Commission: Christianity and the World Religions* (1997).

#### Congregation for the Evangelisation of Peoples:

- *Collectanae Sacrae Congregationis de Propaganda Fide* I (1907), 42-43.

#### Pontifical Council for Interreligious Dialogue :

- *The Attitude of the Church Towards the Followers of other Religions*, reflections and orientations on Dialogue and Mission (1984).
- *Dialogue and Proclamation*, Reflections and Orientations on Interreligious Dialogue and the proclamation of the Gospel of Jesus Christ (1991).
- *Interreligious Dialogue, the Official Teaching of the Catholic Church* (1963-2005), ed. By Francesco Gioia (2006).
- *Journeying Together, the Catholic Church in Dialogue with the Religious Traditions of the World* (1999).
- *Pro Dialogo*, a quarterly Journal.

#### Other publications:

- *Meeting other Believers*, by Cardinal Arinze, Nairobi, Pauline's Publications Africa (1997).
- *Religions for Peace, A call for Solidarity to the Religions of the World*, by Cardinal Arinze, London Press Longman and Todd (2002).

- *Milestones in Interreligious Dialogue: A Reading of Selected Catholic Church Documents on Relations with People of other Religions*, By Chidi Denis Isiozoh, Rome Ceedee Publications (2002).

**Electronics resources:**

- Dicastery for Interreligious dialogue:  
<https://www.dicasteryinterreligious.va/>
- Special Synod of Bishops for Africa 1994:  
[www.afrikaworld.net/synod/index.html](http://www.afrikaworld.net/synod/index.html).
- Special Synod of Bishops for Africa 2009:  
[http://secretariat.synod.va/content/synod/en/synodal\\_assemblies/2009-second-special-assembly-for-africa--the-church-in-africa-at.html](http://secretariat.synod.va/content/synod/en/synodal_assemblies/2009-second-special-assembly-for-africa--the-church-in-africa-at.html)

**AFRICAN TRADITIONAL RELIGION**

**Pope Paul VI**, Apostolic Letter: *Africae Terrarum* (1967).

**Dicastery for Interreligious Dialogue:**

- *Meeting African Religions* (1986).
- “*Pastoral Attention to African Traditional Religion*”, Letter by Cardinal Francis Arinze to the Presidents of Bishops Conferences of Africa and Madagascar, in *Bulletin XXII/2* (1968), 102-106.
- Actes du Colloque Théologique “L’Evangile de Jésus Christ et la rencontre des religions Traditionnelles », in *Pro Dialogue 94* (1991).
- *Christianity in Dialogue with African Traditional Religion*, Seminar Papers, Volume one (2001).
- *Resources for Peace in Traditional Religions*, Acts of the Colloquium, Rome, 12-15 January 2005 (2006). *Pro Manuscripto*.

**Other publications:**

- *The Attitude of the Catholic Church towards African Traditional Religion and Culture, 100 excerpts from the magisterial and other important Church Documents*, edited by Mgr. Chidi Denis Isiozoh.

**Electronic Resources:**

[www.africaworld.net/afrel/index.html](http://www.africaworld.net/afrel/index.html).

**ISLAM**

**Pontifical Council for Interreligious Dialogue:**

- *Recognize the Spiritual Bonds Which Unites Us* (1994).
- *Meeting in Friendship*, Message to Muslims for the End of Ramadan 1967-2002, (2003).
- *Religion et Politique : Un Thème pour le Dialogue Islamo-Chrétien* (1999).
- *Religious Liberty: A theme for Christian-Muslim Dialogue* (2006).

**Other Publications:**

- *Orientations for a Dialogue Between Christians and Muslims*, by Maurice Borrmans, NY Paulist Press (1990).