

Consolata Institute of Philosophy

Academic Year book
2021-2024

**Affiliated to Catholic University of Eastern Africa.
In Collaboration with Comillas Pontifical University -Spain.**

Table of Contents

Introduction	5
Brief History Of Consolata Institute Of Philosophy	5
Authorities.....	8
General Information	9
Aim of The Institute.....	9
Programmes And Qualifications	9
Categories of Students.....	11
Admission	11
Course Registration	13
Attendance Regulations	14
Assessment and Grading	14
Final Exams.....	17
Awards:	19
Academic Integrity	19
Library	20
Office Charges:	21
Id Cards	21
Extra-Curriculum Activities	22
Schedule of Courses.....	22
Philosophical Compulsory Core Courses offered at CIP	23
Preparatory Courses.....	26
First Year Core Courses.....	26
First Year Electives & Seminars.....	27
Second Year Core Courses	28
Second Year Electives & Seminars.....	29
Third Year Core Courses.....	30
Course Descriptions.....	33

INTRODUCTION

BRIEF HISTORY OF CONSOLATA INSTITUTE OF PHILOSOPHY

The Consolata Missionaries in Kenya, following the directives from the Congregation for the Evangelization of Peoples, and on encouragement from the AMECEA Conference of Lusaka - 1970, the Consolata Missionaries in Kenya decided to start their own seminary. Construction was done in 1971-1972 near St. Thomas Aquinas National Seminary at Langata - Nairobi.

In 1970 the recruiting of African candidates for the Religious Missionary Priesthood began. Soon a group started following philosophy classes at St. Thomas Aquinas National Seminary. Following the transfer of the Philosophical Course to Mabanga Major Seminary in 1974, in Bungoma District, a 2-year Philosophical Course was set up at Consolata Seminary - ending with an award of a Diploma in Philosophy and Religious Studies.

In order to meet the need of an increasing number of students both from Consolata and other congregations, new building were added in 1980 and a curriculum was revised into a 3- year course to prepare for Affiliation to Urbaniana University in Rome, which was granted in 1982, enabling the students to obtain the First Degree in Philosophy (**Baccalaureate**) **recognized by the church and in line with the other Ecclesiastical Universities all over the world**

The changing circumstances necessitated further restructuring and adjustment. In 1996 a decision was reached to create the Consolata Institute of Philosophy as an autonomous academic institution separated from Consolata Seminary. A new building for the Institute was erected in 1997 and inaugurated in January 1998. In 1999 a library and a multi-purpose hall or Assembly Hall was also built in 2003. The Consolata Language Centre block was built as from 2006 and opened in 2009.

Apart from the philosophy and religious departments, the institute has a third department which deals with languages. The language department offers certificates in: International languages such as English, Spanish, French, Italian, German and Portuguese; Oriental languages such as Japan and Arabic; Biblical/Scriptural languages such as Hebrew and Greek; National and Local languages such as Kiswahili, Bukusu, Gikuyu, Dhuluo etc; Classical Languages such as Latin. Apart from these languages, the department also offers computer package and basic ICT courses.

SPECIFIC PURPOSE OF THE INSTITUTE

1. Consolata Institute of Philosophy is a philosophical Institute for the training of Catholic seminarians who are in Religious Congregations who will become Missionaries and Priests, its ruled according to the established norms of the Catholic Church in the conciliar document *Optatam Totius* (1965), in the *Ratio Fundamentalis Institutionis Sacerdotalis* (1970), in the *Codex Iuris Canonici* (1983), (*De Clericorum Institutione*: can.251 and can.659/3), in the Apostolic Constitution *Ex Corde Ecclesiae* (1990), in the Directives on Formation in Religious Institutes (1990) and in the post-synodal exhortation *Pastores Dabo Vobis* (1992).
2. For the purposes of programmes, leading to canonical Baccalaureate degree in Philosophy, the Consolata Institute of Philosophy is governed by the norms of the Apostolic Constitution *Sapientia Christiana* (1979) and the recent Decree on the Reform of Ecclesiastical Studies of Philosophy published by the Congregation for Catholic Education (28.01.2011) and the ensuing protocols by the *Pontificia Universitas Urbaniana* Prot.426/A/2011 (02.05.2011).
3. The Consolata Institute of Philosophy offers an academic formation program that brings together scripture, theology, the humanities and especially philosophy in preparation for the Ministry of the Word in the Catholic Church. To this end

all courses are integrated into the Mystery of Christ so that each course has its truth-value and role within that Mystery.

4. The purpose of the philosophical courses is to form the student as a human being by introducing him or her to a radical self-appropriation of one's own self-worth by way of reflection. This is done by enabling the student to recognize the true dimensions of the world in which one lives, particularly one's own African experience, and to bring him or her to an awareness of God as the One who sustains all.
5. The duration of study takes three years whereby the students are examined using the curriculum from Pontifical Urbaniana University.

AUTHORITIES

BOARD OF GOVERNORS

Vice General Superior – IMC General Office – Rome

General Counselor for Africa – IMC general Office – Rome

The Regional Council of the Consolata Missionaries – Kenya

Rector of Consolata Institute of Philosophy – Nairobi

OFFICIALS

Rev. Fr. James Wangai Kabata, OFMConv, PhD-Rector

Rev. Fr. Sylvester Mwake Kiamba, Imc, MA -Vice-Rector

Bro. Anthony Kithinji, MA –Registrar

Rev. Fr. Patrick Assanga, Imc, PhD-Dean of Studies

Rev. Fr. Samuel Nyagah, Imc- Administrator

Rev. Fr. John Okello Imc, PhD-Dean of Students.

BOM MEMBERS

Rector

Vice-Rector

Dean of Studies

Dean of Students

HOD Philosophy

HOD Religious Studies

HOD Languages

Administrator

Chairman of Formators

Librarian

Administrative Secretary

A Representative from the Regional Council

GENERAL INFORMATION

AIM OF THE INSTITUTE

The aim of the Consolata Institute of Philosophy is to provide for the Academic Philosophy stage of seminarians who will later proceed to Theological studies. Seminarians discontinued in the course of their studies can be allowed to complete them provided that they comply to the rules and regulations of the institute. Religious studies plus basic courses in Humanities are also provided for.

PROGRAMMES AND QUALIFICATIONS

1. Preparatory Program

The Preparatory program is a three-month course designed to equip candidates for the study of Philosophy. It is obligatory for all applicants. It includes an intensive study of English, Communication Skills, Critical Thinking, Introduction to Liturgy, Christian Doctrine, Human Development, Introduction to Philosophy and Methodology.

2. BA Program in Philosophy

The degree program is a 6-semester course. Kenyan applicants need a minimum of C+ in K.C.S.E. Other East Africans must have at least 2 principal passes at A level, of which one must be at least a C. Applicants who hold a diploma need at least 1 principal pass or a C plain. Students from other countries must produce all the documents which show their qualifications for undergraduate studies in their respective countries.

3. Diploma program in Philosophy and Religious Studies

The Philosophy and Religious Studies diploma program takes 5 semesters. Kenyan entrants need a C plain in K.C.S.E. Candidates from outside Kenya require all the necessary documents for a diploma curriculum in their respective countries.

4. Diploma in Philosophy

The Philosophy diploma program takes 4 semesters. Kenyan entrants need a C plain in K.C.S.E. Candidates from outside Kenya require all the necessary documents for a diploma curriculum in their respective countries. **N/B** To graduate with Diploma in Philosophy the student must have attained a minimum of 96 credits.

4. Diploma in Religious Studies

The diploma Religious Studies takes 4 semesters. Kenyan entrants need a C plain in K.C.S.E. Candidates from outside Kenya require all the necessary documents for a diploma curriculum in their respective countries. **N/B** To graduate with Diploma in Religious studies the student must have attained a minimum of 96 credits.

Pertinent Points

- The degree program runs according to the academic requirements for a BA in Philosophy of the Pontifical Urbaniana University in Rome, to which our Institute is affiliated. It is this institution which confers the degrees.
- The diploma program follows the academic prerequisites of the Institute –which awards the diplomas. These are accredited by the Kenya Commission for Higher Education
- All BA students are also candidates to either the Diploma in Philosophy and Religious Studies or Diploma in Philosophy. They have to sit for the pertinent exams.

CATEGORIES OF STUDENTS

1. *Ordinary*

Candidates who wish to obtain a BA Degree in Philosophy and/or a Diploma in Philosophy and Religious Studies.

2. *Extraordinary/Part-time*

Candidates who register for, and are assessed in one or more specified courses. They are issued with a certificate at the completion of their program.

3. *Auditor*

Candidates who wish to follow some lessons, but without assessment and no certificate issued.

ADMISSION

1. All the admissions are dealt with by the office of the Registrar.

2. To be admitted to the Institute, candidates must:

- a. Have completed Secondary Education in their respective countries and obtained the qualifications necessary to join a university or a diploma institution
- b. Be presented by their superiors if they are from a religious congregation or by their Bishop if they are diocesan. Lay applicants need a letter of recommendation from their parish priests or from a recognized authority.
- c. Have a good knowledge and command of English attested by the attainment of grade C or above in the Kenya Certificate of Secondary Education or the equivalent. If knowledge of English is judged insufficient, a candidate will be advised to take the English Course offered in the preparatory stages or from CLC. The Institute may require a special proficiency test, e.g., TOEFL or PITMAN, from students who request for a dispensation in English and whose first academic language is not English.

- d. Fill an application form and return it duly completed before the end of June or in the beginning of August with certified copies of: ID Card and/or passport, results slip or KCSE/A Level Certificate, birth certificate; recent 3 color passport-size photographs and a recommendation letter from the superior/formator of the sponsoring community. The student's names at admission should be maintained throughout the course. We prefer the names as contained in the official personal identification documents such as ID, Passport or Birth Certificate.

Pertinent points

- A student who has done elsewhere one or more courses required in the programme s/he has been registered for in the Institute may, with a written approval of his/her Director of Formation, apply in writing to the Dean of Studies claiming equivalence. Such a course or courses must have been done within a period of not more than two years from the time of application. Full details of the work done, including the programme followed, course description, credit hours and official certification and grades awarded must be provided. The dean will determine the equivalence taking into account the contents, the duration, the academic standing of the institution concerned and the performance of the candidate. The points obtained will be converted to the system of the Institute.
- Supplementary lessons at extra charge may be needed to make up for deficiencies in the work done and for possible timetable clashes.

COURSE REGISTRATION

Students at the Institute plan and register for their studies according to their qualifications and the established programs. The curricula consist of Core Courses, Electives and Seminars.

1. *Core Courses*

The Core Courses in each program are obligatory for all students who are registered for the program. Each student has to make sure that s/he completes the course work and obtains the credits required. Anyone failing to do so will be disqualified for the degree and/or diploma

2. *Elective Courses*

According to Pontifical Urbaniana University, every student is supposed to register for one elective course per academic year. It is possible to attend more than two elective courses with the approval of the Dean of Studies and without the obligation of assessment. If the student chooses to complete the assessment, s/he may substitute its credit with that of another elective taken within the same year. The minimum number of students required for an elective is 30 and the maximum 40

3. *Seminars*

A seminar consists of a two-period session of presentation and a discussion once a week for fourteen weeks, and the preparation of a paper of about 1,500 words before the date listed in the calendar. According to Pontifical Urbaniana University, students are required to register for three seminars per academic year. In the third year the seminar will be presented in the form of a research paper with a minimum of 2,000 words. The minimum number of students required for a seminar is 15 and the maximum 20

Pertinent points

- There are 5 lessons per day, each lasting 50 minutes. With the exception of the last period, teaching is done in sessions of

two, each with a 5-minutes break in between. The timing of the teaching is as follows: 8:30-10:15am - first session; 10:30-12.15pm - second session; 12:15-01:10pm - last lesson. There will be afternoon classes on two given days in a week. Time 2.30pm -4.15pm

Owing to changes in the availability of lecturers, some courses may be shifted from one semester or year to the next.

Congregations which have their own preparatory course must get their candidates ready for exams in Methodology, Introduction to Philosophy and English in one of the two batches indicated in the calendar. Any student who joins without it has to make up for it in the first semester with afternoon classes at extra charges. Students will not be exempted from seminars in such cases.

ATTENDANCE REGULATIONS

1. Attendance to classes is obligatory. For any case of absence, students should inform the registrar or dean of studies through a letter from their Director of Formation. If, for any reason, a student has been absent for one third of the periods assigned to a course, s/he will not be assessed in it.

Pertinent point

The monthly General Assembly is obligatory to all students. It is part and parcel of the formative journey within the Institute.

ASSESSMENT AND GRADING

1. CATs and Exams

Lecturers carry out periodic written and/or oral assessments through continuous assessment tests (CAT). They account for 30% of the final mark. A formal written and/or oral examination will be held at the end of the semester. It will account for the remaining 70% of the total mark. Professors invigilate in person their CATs and semester exams.

2. Consolata Institute of Philosophy Grading and Classification

The grading system of the Institute is based on the marking range of 0 - 100% according to the local educational system. The marks are obtained out of 100 maximum points. This mark will be noted in the student's records kept in the office of the Registrar. The meaning of the grades is:

a. First Class Honours: "*Summa Cum Laude*" (70-100)

The candidate shows an excellent grasp of the matter, ability for its critical evaluation and an aptitude for research in it

b. Upper Second Class Honours: "*Magna Cum Laude*" (60-69.99)

The candidate reveals a good command of the material, ability to apply it in specific situations and its immediate consequences

c. Lower Second Class Honours: "*Cum Laude Probatus*" (50-59.99)

The student possesses enough knowledge of the material to handle ordinary issues that may arise from it.

d. Adequate Pass: "*Bene Probatus*" (45-49.99)

The candidate exhibits adequate knowledge of the facts and the ideas concerning the matter and is able to present them in an organized manner

e. Bare Pass: "*Probatus*" (40-44.99)

The student shows awareness of the main issues connected with the various topics of the subject and is able to present them fairly well

3. Resits and remarking

a. Resits

A student whose final result in a subject is below the pass mark, i.e. 40%, must resit for the same exam at the beginning of the

following semester. Arrangement for such is made in dialogue with the Registrar. Repeaters will not get more than 40 as a final mark in the resat exam. In case of failure the candidate repeats the course.

b. *Remarking*

Any claim about marking and a subsequent request for remarking by a professor other than the one who taught the course must be made in accordance with the following procedure:

- (i) The claim must be initiated in writing within the first week of the following semester.
- (ii) There must be an accompanying letter from the Director of Formation of the claimant.
- (iii) A non-refundable fee of Ksh. 3000.00 must be paid before the paper is presented for remarking.
- (iv) The Dean of Studies and the parties concerned, i.e. the Director of Formation and student, are bound to accept the new grading even if it happens to be lower than the original. It is the new grade that will be recorded on the academic transcript.

4. *Pontifical Urbaniana University's Grading and Classification*

Summa Cum Laude	96.00 — 100.00
Magna Cum Laude	90.00 — 95.99
Cum Laude Probatus	80.00 — 89.99
Bene Probatus	70.00 — 79.99
Probatus	60.00 — 69.99

Pertinent points

- As 70 is already First Class Honours, points up to 75 are considered an exception and above 75 will be justified in writing by the professor to the Dean of Studies.

Semester exam questions in Philosophy and Religious Studies will be reviewed by the respective departments prior to exams.

Exam papers belong to the Institute. They are kept in the Registrar's Office up to the end of the following semester. After this period no claim on remarking will be accepted.

Research papers must be computer written and must follow rigorous methodological criteria. They must be handed in to the lecturer not later than one week before examinations begin, unless the lecturer indicates otherwise.

Resits are not permitted in comprehensive or propaedeutic assessments.

Any omission of an exam, without prior written communication from one's Director of Formation, will be treated as a resit the following semester. If the candidate desires a full mark s/he will repeat the course.

In case of any real or attempted cheating or collusion in any CAT or exam, the student will lose all the marks in that particular subject and will be immediately expelled for a full academic year. He / she may only re-apply through his/her director of formation or sponsor. The malpractised subjects cannot be re-sited.

Propaedeutic exams will serve as an introduction to creative thinking and to the oral-written exam praxis of the Institute. They will be limited to the contents established in the Academic Book.

FINAL EXAMS

At the end of the 5th semester, the final year students apply through their Directors of Formation for admission to the Final Examinations leading to the BA Degree in Philosophy and/or Diploma in Philosophy and Religious Studies. The entries are in accordance with the program one is registered for.

BACCALAUREATE EXAMINATIONS: Written and Oral

The Baccalaureate examinations, written and oral, must comply

with the theses of the “Tesario” of the Affiliating Faculty. i.e Pontifical Urbaniana University in Rome.

The local professors should use the “Tesario” as “syllabus” for the elaboration of the courses they handle. The candidates for the Bachelor’s degree should prepare the comprehensive examination on all those theses.

For the comprehensive written examination, the local professors should choose only 3 topics of different disciplines. These topics must be given to the students at the time of the written examination in class not before. Each candidate should choose one of those theses and elaborate it profoundly within the allotted time of 5 to 6 hours. The written examination papers should be of 12 to 15 pages.

For the Baccalaureate oral examination, each student should do it before the Local Commission of Professors (which number is decided by the Institute /Seminary), whose head is officially delegated by this University (Pontifical Urbaniana University). The Professors will ask each student some topics taken from the syllabus. The oral examination should take 20/30 minutes.

I. Requisites for Admission

A. BA Degree in Philosophy - candidates must have:

- (i) Qualifications necessary for graduate studies
- (ii) Passed in all Philosophy core subjects throughout the 6-semester program
- (iii) Attained a minimum average of 55 in Philosophy courses
- (iv) Completed all the other courses required for the program, including electives and seminars

Pertinent point

Students registered for the diploma program may be admitted to the BA exams if they pass in all Philosophy core subjects and attain

an overall minimum average of 55% and a Magna Cum Laude (60-69.99%) in the Comprehensive Philosophical Upgrade Exams

B. Diploma Studies — candidates must have:

- (i) Average qualifications for diploma studies
- (ii) Attained an average of not less than 45% for all courses in the program
- (iii) Not more than one failure in Philosophy and/or in Religious Studies subjects
- (iv) Completed all the courses in the program, including electives and seminars
- (v) Passed both Oral and Written Comprehensive Exams

AWARDS:

1. BA Degree in Philosophy — is conferred to students who have:

- a. completed the 6-semester program in Philosophy and fulfilled all the other requirements for admission as specified above
- b. taken and passed all written and oral examinations in Philosophy.

2. Diploma in Philosophy and Religious Studies — is awarded to students who have:

- a. fulfilled all the conditions for entry, as specified above;
- b. taken and passed the written and oral examinations and the relevant Comprehensive exams in Philosophy and Religious Studies.

ACADEMIC INTEGRITY

The Institute upholds ethical criteria in all its academic

undertakings. All forms of misconduct such as plagiarism and the abuse of internet are subject to disciplinary action, including the loss of the work involved and eventual suspension.

LIBRARY

1. Guidelines for borrowing books

- a. Books may be borrowed for 7 days maximum
- b. (i) Only three books may be borrowed at a time.
(ii) The same book cannot be borrowed a second consecutive time by the same student.
- c. Books on the reserve shelf may be borrowed only on Fridays after classes.

They must be returned on the following Monday before classes begin.

- d. A student who does not return a book in time will not be allowed to borrow other books till the previous one is returned.
- e. Any student who repeatedly ignores these rules will have his/her borrowing card withdrawn for the rest of the semester
- f. Patrons who are not members of the consortium may apply for the use of the library by filling the Membership Application Form, paying an annual non refundable membership fee of Ksh 2000.00 and another refundable equal amount as caution fee. If the application is approved by the Dean of Studies and the Chief Librarian, they will be issued with a Library ID Card.
- g. Lecturers kindly indicate to the Chief Librarian any new publications which ought to be in the library for the support of their courses.

Pertinent point

Reference books cannot be borrowed.

OFFICE CHARGES:

B.A Transcripts	Ksh 3000/-
Transcript replacement	Ksh 3000/-
ID Card	Ksh 500/-
ID Card replacement	Ksh 1000/-
Diploma admission fee	Ksh 2500/- (6th semester)
Diploma replacement	Ksh 7000/-
BA (Urbaniana) admission fee	USD 100 (6th semester)

Pertinent points

- Lay students must ensure they have their fee available before the opening day. They will not be allowed to attend classes before it is paid. They must also deposit Ksh3,000/- from which deduction will be made at the end of every semester after checking for damaged or lost books, unpaid charges, etc. On leaving the Institute, the balance will be given back to the owner.' Congregation students will be charged for losses and/or damages through their Directors of Formation.
- Part-time students taking 2 to 8 periods per week pay one half of the fees due. Those taking over 8 periods weekly pay full fees.

ID CARDS

The Institute issues ID Cards to all entrants on registration. On completion of their last exams, the finalists return their ID Cards to the office of the Registrar. The same applies to whoever is discontinued - before his/her departure or on request for reports. Replacement is done by producing the old one and paying the indicated sum.

EXTRA-CURRICULUM ACTIVITIES

The Institute favours extra-curriculum activities. Their institution and operation will be subject to the discretion of the Formation Council. The Institute will be presented by CIP Teams in external competitions. The members of these teams may be awarded with certificates of recognition on agreed dates in consultation with the Dean of Students.

SCHEDULE OF COURSES

There are four groups of courses: Philosophy (PH), Religious Studies (RS), Humanities (HM) and Languages (LG). Each course is given a code and a title. The initial code: C, E or S specify whether the course is Core (C), Elective (E) or a Seminar (S).

The course codes have been specifically chosen to match the subject numbers in the Library which classifies information according Dewey Decimal Classification System (DDC), so as to make it easier for students to locate books on the particular subjects they are studying.

PHILOSOPHICAL COMPULSORY CORE COURSES OFFERED AT CIP

CPH 100	Introduction to Philosophy
CPH 113.1	Cosmology I (Philosophy of Nature)
CPH 113.2	Cosmology II (Philosophy of Nature)
CPH 180	History of Ancient Philosophy
CPH 160	Traditional Logic
CPH 111	Metaphysics
CPH 123	Epistemology
CPH 189	History of Medieval Philosophy
CPH 128.1	Philosophical Anthropology I (1 st year)
CPH 128.2	Philosophical Anthropology II (2 nd year)
CPH 128.3	Philosophical Anthropology III (3 rd year)
CPH 199	African Philosophy
CPH 653	Pedagogy
CPH 170.1	Fundamental Ethics I (2 nd year)
CPH 170.2	Fundamental Ethics II (2 nd year)
CPH 170.3	Fundamental Ethics III (3 rd year)
CPH 190.1	History of Modern Philosophy I (2 nd Year)
CPH 190.2	History of Modern Philosophy II (3 rd Year)
CPH 191	Modern Classics
CPH 216	Theodicy
CPH 173	Special Ethics
CPH 192.1	Contemporary Philosophy I (2 nd year)
CPH 192.2	Contemporary Philosophy II (3 rd year)
CPH 320	Political Philosophy
CPH 333	Aesthetics
CPH 210	Philosophy of Religion
CPH 220	Philosophy and Theology in the Middle Ages
CPH 162	Modern Logic or Logic II
CPH 445	Philosophical Latin
CPH 200	Philosophy and Knowledge in the Ancient Thoughts
CPH 506	Philosophy of Science
CPH 370	Philosophy of Language

CPH 198	Christianity & Philosophy
CPH 231	Medieval Classics: Aquinas: Summa Contra Gentiles
CPH 135	Ancient Classics: Aristotle's Nicomachean Ethics
CPH 130	Contemporary classics: Martin Heidegger or Edith Stein or Edmund Husserl etc
CPH 001	Methodology I (Preparatory)
CPH 002	Methodology II (1 st year)
CPH 003	Methodology III (2 nd year)
CPH 188	Critical Thinking

ELECTIVES AND SEMINARS

NB: By the end of the 3rd year all students should have done 9 seminars and 3 electives. Priority is given to the philosophical courses.

EPH 370	Philosophy of Education
EPH 311	History of the Theories of Aesthetics
EPH 179	Environmental Ethics
EPH 301	African Social Philosophy
EPH 163	Philosophy of Law
EHM 653	Psychology of Education
EPH 216	Faith & Reason
ERS 260	African Church and Cultural Change
ERS 268	Methods of Teaching C.R.E
ERS 180	Pastoral Theology
ELG 449	French
SPH 315	David Hume: Treatise on Human Nature
SPH 187	Augustine: City of God
SPH 194	Descartes: Rules & Direction of Mind
SPH 145	Edith Stein: Phenomenology
SPH 129	Gabriel Marcel: Problematic Man
SPH 191	Hegel: Phenomenology of the Spirit
SPH 180	St. Thomas Aquinas: Entity and Essence
SPH 185	Aristotle's: Metaphysics
SPH 190	Plato: Republic
SPH 188	Plato :Dialogue

SPH 189	Plato: Symposium
SPH 184.1	Plato: Phaedo
SPH 189.3	<i>De Ordine</i> of St. Augustine
SPH 189.6	Renaissance Philosophy
SPH 182	Plato: Timaeus and Aristotle: <i>De Coelo</i>
SPH 184	St. Augustine: <i>De Vera Religione</i>
SPH 239	Substantiis Separatis (The Separated Substances)
SPH 199.5	Lonergan: Knowing and Being
SPH 291	Odero Oruka: Philosophy of Liberty
SPH 194.4	Wittgenstein Tractatus
SPH 195	Kant: Critique of Practical Reason.

RELIGIOUS STUDIES AND HUMANITIES COURSES OFFERED AT CIP

S/NO	Course Code	Course Title
	CRS 230	Christian Doctrine
	CRS 291	Liturgy
	CRS 222.1	Introduction to Old Testament I
	CRS 222.2	Introduction to Old Testament II
	CRS 238	Mystery of Christ
	CRS 231	Mystery of God
	CRS 260	The Church
	CRS 265	The Sacraments
	CRS 266	Mission Spirituality
	CRS 241	Christian Morals
	CRS 270	Missions History
	CHM 937	Psychology
	CHM 938	Greek Roman History
	CHM 941	Medieval History
	CHM 300	Introduction to Sociology
	CHM 909	Modern World History
	CHM 152	Personality Development
	ERS 260	African Church and Cultural Change
	SRS 270	History of Religions

	ERS 268	Methods of Teaching C.R.E
	ERS 269	Sociology of Religion
	ERS 215	Religion & Science
	EHM 780	Music
	EHM 653	Psychology of Education
	EHM 652	Leadership and Management
	CLG 422	English Grammar
	CLG 423	Written and Oral skills
	CLG 475	Latin
	ELG 449	French

PREPARATORY COURSES

Course Code	Course Title	<i>Credits</i>	<i>Hours</i>
CPH 100	Introduction to Philosophy	3	2
CPH 001	Methodology I	3	2
CRS 230	Christian Doctrine	3	2
CRS 291	Introduction to Liturgy	3	2
CLG 422	English Grammar	3	2
CPH 188	Critical Thinking	3	2
CLG 423	Written & Oral Skills	3	2
CHM 152	Personality Development	3	2

FIRST YEAR CORE COURSES

Course Code	Course Title	Semester I Credits	Semester II Credits	<i>Hours</i>
CPH 113.1	Cosmology I (Philosophy of Nature)	3		2
CPH 180	History of Ancient Philosophy	6		4
CPH 002	Methodology II	3		2
CLG 475	Latin	3		2

CPH 160	Traditional Logic	3		2
CRS 222.1	Introduction to Old Testament I	3		2
CRS 260	The Church	3		2
CHM 938	Greek–Roman History	3		2
CPH 113.2	Cosmology II (Philosophy of Nature)		3	2
CPH 123	Epistemology		6	4
CPH 135:	Ancient Classics: Aristotle’s Nicomachean Ethics		3	2
CPH 189	Medieval Philosophy		6	4
CPH 128.1	Philosophical Anthropology I		3	2
CHM 937	Psychology		3	2
CHM 300	Introduction to Sociology		3	2
CRS 222.2	Introduction to Old Testament II		3	2
CRS 231	Mystery of God		3	2
CRS 238	Mystery of Christ		3	2

FIRST YEAR ELECTIVES & SEMINARS

<i>Semester I Electives & Seminars</i>			
Code	Core courses	Credits	Hours
SPH 189	Plato: Symposium	3	2
ERS 268	Methods of Teaching CRE	3	2
ERS 269	Sociology of Religion	3	2
EHM 780	Music	3	2
ELG	French	3	2

<i>Semester II Electives & Seminars</i>			
EPH 370	Philosophy of Education	3	2
SPH 191	Plato: Timaeus and Aristotle: <i>De Coelo</i>	3	2
SPH 291	Odero Oruka: Philosophy of Liberty	3	2
SPH 199.5	Lonergan: Knowing and Being	3	2
SPH 184	St. Augustine: <i>De Vera Religione</i>	3	2
SPH 180	St. Thomas Aquinas: Entity and Essence	3	2

N/B In addition to the core units a student MUST do at least THREE Seminars and ONE Elective in each academic year

SECOND YEAR CORE COURSES

<i>Course Code</i>	<i>Course Title</i>	<i>Semester I Credits</i>	<i>Semester II Credits</i>	<i>Hours</i>
CPH 190.1	History of Modern Philosophy I	6		4
CPH 003	Methodology III	3		2
CPH 170.1	Fundamental Ethics <i>Part I</i>	3		2
CPH 111	Metaphysics	6		4
CPH 210	Philosophy of Religion	6		4
CPH 320	Political Philosophy	3		2
CPH 653	Pedagogy	3		2
CPH 216	Philosophy of God	5		3
CPH 192.1	Contemporary Philosophy <i>Part I</i>		3	2
CPH 170.2	Fundamental Ethics <i>Part II</i>		3	2

CPH 231	Medieval Classics: St. Thomas Aquinas Summa Contra Gentiles		3	2
CPH 191	Modern Classics		3	2
CPH 128.2	Philosophical Anthropology <i>Part II</i>		3	2
CRS 270	Missions History		3	2
CPH 333	Aesthetics		3	2
CPH 199	African Philosophy		6	4
CRS 265	The Sacraments		3	2

SECOND YEAR ELECTIVES & SEMINARS

<i>Semester I Electives & Seminars</i>			
<i>Code</i>	<i>Course Title</i>	<i>Credits</i>	<i>Hours</i>
EPH 301	African Social Philosophy	3	2
SPH 315	David Hume: Treatise on Human Nature	3	2
ERS 260	African Church and Cultural Change	3	2
<i>Semester II Electives & Seminars</i>			
SPH 194	Rene Descartes: Rules & Direction of Mind	3	2
SPH 188	Plato: Republic	3	2
EPH 163	Philosophy of Law	3	2
SRS 270	History of Religions	3	2

N/B In addition to the core units a student MUST do at least THREE Seminars and ONE Elective in each academic year

THIRD YEAR CORE COURSES

<i>Course Code</i>	<i>Course Title</i>	<i>Semester I Credits</i>	<i>Semester II Credits</i>	<i>Hours</i>
CPH 220	Philosophy and Theology in the Middle Ages	5		3
CPH 170.3	Fundamental Ethics <i>Part III</i>	5		3
CPH 506	Philosophy of Science	3		2
CPH 162	Logic II	5		3
CHM 941	Medieval History	3		2
CRS 241	Christian Morals	3		2
CPH 130	Contemporary Classics: Martin Heidegger or Hegel or Edith Stein	3		2
CRS 266	Mission Spirituality	3		2
CPH 128.3	Philosophical Anthropology Part III	5		3
CPH 173	Special Ethics		5	3
CPH 445	Philosophical Latin		3	2
CPH 200	Philosophy and Knowledge in the Ancient Thought		5	3
CPH 192.2	Contemporary Philosophy Part II		3	2
CPH 190.2	History of Modern Philosophy II		5	3
CPH 198	Christianity & Philosophy		5	3
CHM 909	Modern World History		3	2
CPH 370	Philosophy of Language		3	2

<i>Semester I Electives & Seminars</i>			
<i>Code</i>	<i>Course Title</i>	<i>Credits</i>	<i>Lecture Hours</i>
EPH 179	Environmental Ethics	3	2
EHM 653	Psychology of Education	3	2
SPH 187	St. Augustine's <i>City of God</i>	3	2
SPH 145	Edith Stein: Phenomenology	3	2
SPH 195	Kant: Critique of Pure Reason	3	2
SPH 239	Substantiis Separatis (The Separated Substances)	3	2
<i>Semester II Electives & Seminars</i>			
SPH 129	Gabriel Marcel: Problematic Man	3	2
ERS 215	Religion & Science	3	2
SPH 185	Aristotle's: Metaphysics	3	2
EPH 216	Faith & Reason	3	2
EPH 311	History of the Theories of Aesthetics	3	2
EHM 652	Leadership and Management	3	2

N/B In addition to the core units a student MUST do at least THREE Seminars and ONE Elective in each academic year

COURSE DESCRIPTIONS

PREPARATORY COURSES

CPH 100: INTRODUCTION TO PHILOSOPHY

Organization: Two (2) hours/week for 14 weeks (Credits: 3)

Content:

The nature of Philosophy. Definitions. Origins and Development of Philosophy. The problems of Philosophy and their solutions through its branches. Philosophy and Christian Religion. Exercises in Critical Thinking.

Bibliography:

MATTEI, L., *Introduction to Philosophy*, 2nd edition. Nairobi: Consolata, 1995.

FROST, S., *Basic Teachings of the Great Philosophers*. New York: Doubleday, 1989.

JOHN PAUL II, *Fides et Ratio*, Rome. 1998.

OCHIENG-ODHIAMBO, F., *A companion to philosophy*, Nairobi: Consolata Institute of Philosophy Press, 2009.

MAKUMBA, M. M., *Introduction to philosophy*, Nairobi: Paulines Publication, 2005.

CHUKWU, N. C., *Introduction to philosophy in an African perspective*, Eldoret: Zalf Chancery, 2002.

ONIANGO, C., *An introduction to philosophy*, Nairobi: East African Educational Publishers, 1994.

ARTIGAS, M., *Introduction to philosophy*, Manila: Sinag-Tala Publishers, 1990.

CHM 001: METHODOLOGY I

Organization: Two (2) hours/week for 14 weeks (Credits: 3)

Content:

General notions and auxiliary sciences of methodology. University courses, seminars, work in common. Means and instruments of research. Sources. Critical editions: genesis and phases of elaboration. Phases, methods and instruments for the writing of theses. Cards of bibliography and of contents. Drawing up the results of the research: citations, notes, abbreviations.

Modalities of treatment

Frontal lectures and practical exercises

Bibliography:

Mattei, L., *Guide to Research Work for Humanistic Studies*, Second Revised Edition, Nairobi, Consolata Institute of Philosophy Press, 1996.

PETER, C., *Guide to Academic writing*, Zapf chancery. Eldoret, Kenya. 2008.

GATARAT, H., *Introduction to Research Methodology*, the Olive Marketing and Publishing Company, Nairobi, Kenya. 2010.

CRS 230: CHRISTIAN DOCTRINE

Organization: Two (2) hours/week for 14 weeks. (Credits:3)

Content:

The aspects of Religion, Revelation, Inspiration and God will be emphasized. The nature, names and attributes of God will be presented. God is ONE but he is pluralistic of the Trinitarian nature of God. The course will look at the central place of man in God's plan and then room will be given to the person of Christ whose name "Christianity" is derived. What is Church, and the role of Grace in the Church. Eventually we shall also look at the fate of human beings – death and its meaning.

Bibliography:

The African Bible – Pauline Publications. Nairobi. 1999.

Catechism of the Catholic Church. Pauline Publications. 1994

BERTINAZZI, G., *A Catholic Catechism for Adults*. Nairobi. St. Paul Publications. 1986

CRS 291: INTRODUCTION TO LITURGY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The course will attempt to define and describe Liturgy. It will take students through the history of Liturgy, its progress and development through different epochs. That liturgy has its roots in the bible and in the society which practices it. Students will understand that there are different types of liturgies and yet even within the Catholic Church there are different aspects of the same. Worship and rituals are part and parcel of Liturgy.

Bibliography:

COLEMAN, S., and John, A., *How the Eucharist Proclaims Social Justice*. Church. New York, NY. National Pastoral Life Center, Winter 2000 and Spring 2001.

FEISTER, J., *The Real Presence: Jesus' Gift to the Church*. Catholic Update. Cincinnati, OH. St. Anthony Messenger Press, 2001.

FRANCIS, R., *The Challenge of Worship in a Multicultural Assembly*. Liturgy. Spring, 1998.

The Catechism of the Catholic Church., Nairobi: Paulines Africa, 1994.

CLG 422: ENGLISH GRAMMAR

Organization: Two (2) hours/week for 14 weeks. (Credits:3)

Content:

Basic grammar. The choice of right vocabulary and phraseologies.

Using Adjectives in their right order. Words with similar sounds but different spellings and meaning. Use of definite and indefinite articles. Comprehending passages. Use of punctuations.

Bibliography:

STRAUSS, J., *The Blue Book of Grammar and Punctuation. The mysteries of Punctuation and Grammar Revealed.* John Wiley Sons, San Francisco: 2014.

SCHFRAMPFER, B., *Basic English Grammar.* Tina B Carver, New York: 2006

CPH 188: CRITICAL THINKING

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Thinking; elements of thinking; nature and purpose of critical thinking; self knowledge and personal identity, inferential reasoning, reasoning about causal explanations, individuality and sociality; appearance and reality; autonomy in thinking; decision making and problem solving; interrogative thinking.

Bibliography:

FISHER, A., *Critical Thinking; an Introduction,* Cambridge University Press, 2001.

PAUL, R., ELDER, L., *Critical Thinking,* Pearson Prentice Hall, 2006.

CLG 423: WRITTEN AND ORAL SKILLS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Part 1

Introduction to writing: Types of writing: Argumentative, descriptive, expository and narrative;

Paragraph development- paragraph components, types of paragraphs (introductions, topical, transitional and concluding paragraphs), organization of paragraphs, writing effective paragraphs- diction, use of connectors, coherence; Writing the essay- organization and presentation;

Part 2

Introduction to oral communication; Types of oral presentations; Etiquette of oral presentations, presentation styles and dos and don'ts of oral communication.

Bibliography:

NYASANI, J., *A General Guide to English Pronunciation*, Nairobi: The Nairobi Academic Books Publishers 2002.

HORNBY, A., *Oxford Advanced Learner's Dictionary of Current English*, Oxford University Press 7th edition. 2005

JONES, D., *An English Pronouncing Dictionary*, London: J.M. Dent & Sons Ltd. 1957.

CHM 152: PERSONALITY DEVELOPMENT

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Meaning of personality development; theories of personality development; stages of personality development; the inadequate Personality & the fully functional Personality

Bibliography:

STASSEN, K., *The Developing Person Through the Life Span*.(3rded.). New York: Worth Publishers (2005).

FIELDMAN, S., *Understanding Psychology*. New York: WM C. Brown Publishers (1996).

FIRST YEAR COURSES

CPH 113.1: COSMOLOGY I (PHILOSOPHY OF NATURE)

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

What is philosophy of nature and its relationship to metaphysics? Relationship and differences between philosophy of nature and philosophy of science.

The relationship between the particular sciences of nature and the philosophy of nature; the method of the particular sciences (hypothetical, deductive, mathematical, experimental).

What are corporeal natural substances (*synolon* of matter and form). The accidents of corporeal substance.

Complex unitary substances and the composites of substance.

Individual substance and the species of substances.

Becoming in the perspective of act and potency.

Causality (material, formal, efficient, final causes); natural finalism.

Quantity (extension and plurality).

CPH 113.2: COSMOLOGY II (PHILOSOPHY OF NATURE)

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Primary and secondary qualities.

Relation.

Place as local presence.

Time as the measure of change. Time and eternity.

Living beings: specific activities.

Natural order: causes and chance.

Philosophical analysis of some scientific issues: evolutionism; the beginning and end of the universe, Intelligent Design; the anthropic principle; life as “emergence”.

Bibliography:

BITTLE, C., *From Aether to Cosmos*. Milwaukee Bruce Publishing, 1950.

NYASANI, J., *Cosmology: The Philosophy of Nature*. Nairobi: Consolata Institute of Philosophy Press, 2012.

SCHLICK, M., *Philosophy of Nature*. Greenwood Press. New York. 1968.

ELDERS, L., *The Philosophy of Nature of St. Thomas Aquinas: Nature, the Universe, Man*, Lang, Frankfurt a.M. 1997.

GILSON, E., *From Aristotle to Darwin and Back Again: A Journey in Final Causality, Species and Evolution*. University of Notre Dame Press, Notre Dame: 1984.

JONAS, E., *The Phenomenon of Life: Toward a Philosophical Biology*, Harper and Row, New York: 1966.

CPH 180: HISTORY OF ANCIENT PHILOSOPHY

Organization: Four (4) hours/week for 14 weeks (Credits: 6)

Content:

1. Ionian philosophers and Pythagoreans: material cause and the earliest insights into formal cause, with particular reference to Parmenides and the thematization of the philosophy of being.
2. Pluralists: the first insights into moving cause and first insights into final cause, with reference to Socrates' criticism to Anaxagoras in Plato *Phaedo*. 96a- 99c.
3. The conflict between Sophists and Socrates about the notions of

being and *truth*. The different approaches to the Parmenidean relation among *being*, *thought* and *spoken word* up to Aristotle's semantic triangle (*De interpretatione* 1).

4. Plato; the formal cause as search for 'what is it?' and the doctrine of ideas; the dialectical method of *synagoge*, as 'dialogue' between sensible world and ideas world.
5. Aristotle; the moving cause and the final cause: the necessity of a first mover as ultimate principle of movement in nature; from act and potency to pure act. *Metaphysic*, Book *lambda* and the demonstration of existence of the first unmovable mover.
6. Hellenistic philosophical schools: the break of the dependence link of ethics on politics that Aristotle had outlined in the articulation of practical sciences.
7. Plotinus: Neoplatonic schools of Athens and Alexandria and the commentary genre on Aristotle's works.

Bibliography:

COPLESTON, F., *A History of Philosophy: Greece to Rome*. Vol 1. Pt 172. Maryland, Westminster: The Newman Press, 1964.

COMPOSTA, D., *History of Ancient Philosophy*. Vatican: Urbaniana University Press, 1988.

COOPER, M., *Pursuits of Wisdom: Six Ways of Life in Ancient Philosophy from Socrates to Plotinus*. New Jersey. Princeton University Press, 2012.

YARZA, I., *History of Ancient Philosophy*, Sinag-Tala, Manila 1994.

COEN, M., et al, *Ancient Greek Philosophy. From Thales to Aristotle*, Hackett, Indiana polis/Cambridge: 3rd ed. 2005

CPH 160: TRADITIONAL LOGIC

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

1. Aristotelian-Scholastic logic and symbolic logic; logic and the philosophy of logic; philosophy of language and linguistics; theory of argumentation.
2. Use and mention; type and token; language and metalanguage.
3. Utterances and propositions: syntactic dimension, semantic dimension, pragmatic dimension (speech acts).
4. Terms: categorematic and syncategorematic terms; singular and general terms; vagueness; analogy.
5. Categorical propositions: singular propositions; universal and particular propositions; the square of opposition; contradictories and contraries; the inconsistency of a set of propositions.

Bibliography:

COPI, I., *Introduction to Logic*. New York: McMillan, 1990.

NYARWATH, O. *Traditional Logic: An Introduction*. Nairobi: Consolata Institute of Philosophy Press, 2007.

FREGE, E., *Function and Concept; On Sense and Reference*. The Cambridge Dictionary of Philosophy, 3rd ed. by R. Audi and P. Audi, Cambridge University Press, Cambridge 2015.

CPH 135: ANCIENT CLASSICS: ARISTOTLE'S NICOMACHEAN ETHICS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The purpose of the seminar is to study closely Aristotle's *Nicomachean Ethics*, including the following topics: the good, happiness, voluntary action, decision, the moral virtues, the

intellectual virtues, incontinence, pleasure, friendship, self-love, contemplation, moral education, and politics.

Bibliography:

ARISTOTLE, *Nicomachean Ethics*, Translated by Terrence Irwin. Hacket Publishing Company, Indiana: 1984.

KRAUT, R., *The Blackwell Guide to Aristotle's Nicomachean Ethics*, Oxford: Wiley-Blackwell, 2006.

RORTY, A., *Essays on Aristotle's Ethics*, Berkeley: University of California Press, 1981.

EHM 653 PSYCHOLOGY OF EDUCATION

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

To equip students with knowledge of psychology and its application in an educational set up. Focusing upon applying the principles of psychology and research to the practice of teaching, the ultimate goal is the understanding and improvement of instruction. Prospective teachers and other professionals in training who interact with students need to understand how students learn and how that learning varies and is affected by each student's context, culture, and development.

This course focuses on the effective application of psychological concepts and principles in the learning and instructional processes; the development of teaching methods, knowledge and skills; and perspectives which enhance learning environments.

Bibliography:

BENAARS G.A, OTIENDE J.E &BOISVERT R. *Theory and practice of education*, Nairobi: Educational Research Publishers, 1994.

FRANK INGULE& RUTHIE RONO. *Introduction to Educational psychology*; Nairobi. East Africa Educational publishers, 2008.

FARRANT J. S. *Principles and practice of education*, Singapore: Singapore publishers Ltd, 1992.

CPH 123: EPISTEMOLOGY

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

1. The different ways of studying knowledge in the history of thought.
2. Psychological enquiry into the cognitive activity: perception, memory, thought.
3. Philosophical enquiry into the cognitive activity: acts and faculties, knowledge and appetite, sensation and intellection.
4. Cognitive activity at sensory level: the external and the internal senses. The problem of the object of perception: indirect realism and direct realism.
5. Cognitive activity at intellectual level: conceptual apprehension, judgement, reasoning. The problem of universals. Judgement culmination of cognitive activity.
6. Reflection on judgement and the distinction of certainty, truth and justification.
7. The certainty of judgement: certainty, doubt and opinion; judgement, prejudice and belief.
8. The truth of judgement: different meanings of the word *truth*, theories of truth in contemporary thought (correspondence, coherence, pragmatist theories; semantic theory of truth; deflationist and minimalist theories); St. Thomas's conception of truth as *adaequatio rei et intellectus*.
9. The justification of judgement: deontologist conception of justification; externalism and internalism in the theories of justification; justification of judgement and the knowledge claim contained in every assertion. Epistemological reflection between naturalism and scepticism.

10. Ways of justifying judgement: evidence (a priori), experience, inference, testimony; the role of authority for the judgement of a person. The Scholastic doctrine of intrinsic and extrinsic evidence.
11. Ways of understanding reality: science, common sense, ideology, myth and faith.

Bibliography:

LONERGAN, B., *Insight, A Study of Human Understanding*, Darton Longman and Todd, London, 1956

WOLFE, D., *Epistemology, The Justification of Belief*, Downers Grove, III. Intervarsity Press, 1982.

CRONIN, B., *Foundations of Philosophy: Lonergan's Cognitive Theory and Epistemology*, Nairobi: Consolata, 1999.

AQUINAS T., *Summa Theologiae*, I, qq. 1; 16-17; 84-86; II-II, qq. 1-7.

NEWMAN, J., *An Essay in Aid of a Grammar of Assent*, Cambridge University Press. 2011.

DANCY, E. and SOSA, M., (eds.), *A Companion to Epistemology*, 2nd ed., Blackwell. Malden (MA) 2010.

GRECO, J., and SOSA, E. (eds.), *The Blackwell Guide to Epistemology*, Blackwell, Oxford 1999.

MOSER, P. (ED.), *The Oxford Handbook of Epistemology*, Oxford University Press, Oxford 2002.

CPH 189: MEDIEVAL PHILOSOPHY

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

1. Philosophy and Christianity: the Christian appropriation of philosophy and the anti-Christian philosophical reaction; elements of Stoicism, Middle Platonism, Neoplatonism, Peripateticism in Greek and Latin Christian authors of the second till the fourth centuries.

2. Late Neoplatonism in the West and in the East: Porphyry, Iamblichus Chalcidensis (Iamblicus of Calchides), Proclus, Damascius.
3. Augustine of Hippo: “the true philosophy” and “the true religion”; science and wisdom; the metaphysics of being and of the good; freedom and happiness; time, history and salvation; the two cities.
4. Severinus Boethius: the philosophical project for the rebirth of the Roman world; introduction of the teaching of Aristotelian logic, the problem of universals and the metaphysics of participation; philosophy and happiness.
5. The corpus of the works of Pseudo-Dionysius the Areopagite in the Carolingian era; the philosophical-theological system of John Scotus Eriugena.
6. Logic and theology in the eleventh and twelfth centuries; Anselm of Aosta and the proofs for the existence of God; Peter Abelard and the ethics of intention; the spread of the urban schools and their organization.
7. Philosophy in the Arabic-Islamic world: the birth of *falsafa* and the Neoplatonic Aristotelianism of Bagdad; the cosmology, metaphysics and psychology of Avicenna; the role played by Al-Ghazali in Eastern and Western Islamic philosophy; the Aristotelianism of Averroes. The Latin translations of the works of Islamic philosophers, as well as their reception and contents.
8. The philosophy developed in the universities: the new library and the “rediscovery of Aristotle”; collaboration and conflict between the Faculties of Arts and of Theology; the techniques of teaching and literary genres (lectures, questions and disputations); the mendicant Orders and the spread of the university model of philosophy.
9. The philosophy of Bonaventure of Bagnoregio; analysis of the *Journey of the Mind into God*.

10. The philosophy of Thomas Aquinas; analysis of *Being and Essence*, of *Commentary on De Trinitate of Boethius*; of *De aeternitate mundi*; introduction to the *Summa Contra Gentiles* and to the *Summa Theologiae*, deepening of some topics: the knowability of God, the status of metaphysics, ethics; the birth and the development of Thomism.
11. Latin Averroism and the censure of 1277; Siger of Brabant and Boethius of Dacia.
12. The crisis of Latin Aristotelianism in the fourteenth century; John Duns Scotus: the reconfiguration of the relationship between metaphysics and theology and the rediscovery of the singular; Meister Eckhart: the margin between God and being; William of Ockham: reality and language, intuition and abstraction, physics and theology, John Buridan: the revision of Aristotelian natural philosophy.

Bibliography:

COPLESTON, F. *A History of Philosophy*. Vols. 2&3. N.Y.: Image Books, 1993.

HYMAN, ARTHUR and JAMES J., *Philosophy in the Middle Ages*. Hackett, 1978.

BETTETINI, M., *et al.*, (eds.), *Filosofia medievale*, Cortina, Milano 2004.

SPH 184: ST. AUGUSTINE: DE VERA RELIGIONE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Reading Augustine; Augustine's Life and Works; Augustine's *de Vera Religione*; Historical and Philosophical Background; Relationship of *De Vera Religione* with other works like the City of God, On Trinity etc.; Overview of Salvation; Refutation of Manichaeism; Divine Providence; Earthly & heavenly lives – Old & New; Reason; Faith and Reason compared.

Bibliography:

AUGUSTINE, *De Vera Religione (Of True Religion)*, Introduced by Lous O. Mink and Translated by Burleigh, J., Chicago: Henry Regnery Company, 1964.

MATTEI. L., *Augustine the Last African Christian Philosopher*. Nairobi: The Catholic University of Eastern Africa. (1999).

SPH 189: PLATO: THE SYMPOSIUM

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

General introduction to his work and authorship; composition and structure of the work; the symposium in the Greek society; the diverse theoretical formulations on the theme of love; the position of Plato: the relationship between Eros and Philosophy; Socrates, the living model of Philosophy.

Bibliography

PLATO, *Symposium: A Translation by Seth Benardete with Commentaries by Allan Bloom and Seth Benardete*. University of Chicago Press. 2001.

HUNTER, R., "Plato's Symposium and the Traditions of Ancient Fiction", in LESHER, J., et al, (eds.), *Plato's Symposium: Issues in Interpretation and Reception*. Harvard University Press, 2006.

SPH 189.3 DE ORDINE OF ST. AUGUSTINE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The course seeks to connect the teachings of Ancient and Medieval Philosophy by examining from a historical-philosophical perspective, St. Augustine's motives, characters and paradigms of Christian Philosophy as presented in his *De Ordine* along with a contemporary critique of his thought. Through reading and

analytical comment of the book students will understand that this work is possibly more valuable today for what it reveals about Augustine's thinking at its time of composition than for its content.

It intends to expose the philosophies Augustine knew and the philosophical reasons for his conversion to Christianity. It will cover among other things, the problem of evil; the nature of evil; ascent of the soul to God – through authority and reason; the task of education. At the end of the course the student should have been provided with a glimpse of Augustine's thoughts that blossomed later into some of his major theological themes.

Bibliography:

JOHN E. ROTELLE, ed., *The Complete Works of St. Augustine: a Translation for the 21st Century*. New York: New City Press, 1990.

GILSON, ETIENNE, *The Christian Philosophy of Saint Augustine*. New York: Knopf, 1960.

GERALD, BONNER, *St. Augustine: His Life and Controversies*. Norwich: Canterbury Press, 1986.

SPH 187: LONERGAN: KNOWING AND BEING

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Course Content

The seminar seeks to study the Epistemology of Bernard Lonergan (1904 -1984), basing the study on some parts of his work: "Insight: A Study of Human Understanding". Knowing as a dynamic process centred on Being. Also, as a Unity that aims at Truth arrived at in sound Judgement but that is also a starting point of another process of Knowing because Truth is One and does not Contradict. Reference of the Unity and Dynamicity of knowing to the three levels of Consciousness discussed by Lonergan: The Empirical Consciousness, the Intellectual Consciousness and the Rational Consciousness. The nine levels of a unified process

of Knowing. There will be a comparative study of the theory of Lonergan with that of Michael Polanyi (1891-1976) and other contemporaries.

Course Purpose

To Introduce Students into the Study of Bernard Lonergan, with a specific intention of studying his Epistemology as contained in the work INSIGHT: THE STUDY OF HUMAN UNDERSTANDING, contextualizing Lonergan's Philosophy to Its time and Comparing his Philosophy to that of Michael Polanyi, his contemporary.

Bibliography

FEREYABEND, P., *Against Method*, Verso, New York 1993³

LONERGAN, BERNARD, *INSIGHT: A Study of Human Understanding*. New York: Philosophical Library 1957.

MORELLI M. - MORELLI E.(eds), *The Lonergan Reader*. Toronto: University of Toronto Press 1997.

POLANYI MICHAEL, *Personal Knowledge: Towards a Post -Critical Philosophy*. Routledge 1962.

POLANYI MICHAEL, *Knowing and Being: Essays by Michael Polanyi*. The University of Chicago Press

WITTGENSTEIN, L., *Philosophical Investigations* G.E.M. ANSCOMBE(ed.), Basil Blackwell, Oxford, 1958²

_____, *Tractatus Logico - Philosophicus*, PEARS D. F - Mc GUINNESS B. F(ed.), Routledge, London 2001 1969.

SPH 180: ST. THOMAS AQUINAS: ENTITY AND ESSENCE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Study, discussion and research paper on St. Thomas Aquinas's treatise "De ente et Essentia". Distinction or relationship between

Being and Essence. The Being or essence and composition of material and immaterial substances. Accidents and their essences. Related and relevant passages of the Summa Theologiae. The student will get a chance to read and discuss some metaphysical texts of Thomas Aquinas.

Bibliography:

AQUINAS, T., *Entity and Essence*. (Trans. S. Borruso). Nairobi: Consolata Press 1997.

AQUINAS, T., *On Being and Essence*. Toronto: Pontifical Institute of Medieval Studies, 1968.

ST. THOMAS AQUINAS: TREATISE ON SEPARATED SUBSTANCES (*Tractatus de Substantiis Separatis*)

Organization: Two (2) hours/week for 14 weeks. (Credits: 3).

Content:

The seminar expounds on St. Thomas' concept of immaterial substances or separated substances and their nature. It introduces and exposes the students to St. Thomas' critical study of the selected philosophical doctrines of the ancient philosophers in view of tracing the conjecture of the idea of separated substances and his analysis of some medieval philosophical text which treated this idea of separated substances. Lastly, the students will be introduced to St. Thomas' contribution and understanding of the separated substances and especially the nature of the angels.

Bibliography

AQUINAS, T., *Treatise on Separated Substances*. (Trans. Francis. J. Lescoe). West Hartford: St. Joseph College Connecticut, Printed in the United States, 1959.

SPH 182 PLATO: TIMAEUS AND ARISTOTLE: DE COELO

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The seminar will expound on the fundamental notions of philosophical cosmology in the readings of these two classic thinkers who ultimately influenced successive philosophies. The seminar will introduce the readings of the two texts. Thematic passages will be chosen from Plato's *Timeo* and from Aristotle's *De Coelo*. Searching and deepening of theoretical notions. Views of successive commentaries and the resulting historical influence of their thought.

Bibliography:

BALTUSSEN, H. One Book, "The Whole Universe: Plato's *Timaeus* Today". *Journal of the History of Philosophy* 50 (1):132-133. Johns Hopkins University Press, 2012.

MARTIJN, M., *Proclus on Nature: Philosophy of Nature and its Methods in Proclus' Commentary on Plato's Timaeus*. Leiden University, Brill 2010.

BOWEN, C., Wildberg C., *New perspectives on Aristotle's De caelo* Brill, 2009

BRENNAN, T., "Aristotle: On the Heavens I and II", S Leggatt. *The Classical Review* 47 (2):282-284. 1997

ALLAN, D., "Aristotle De Caelo, Aristotle: On the Heavens". With an English translation by W. K. C. Guthrie. Pp. x378. (Loeb Classical Library.) London: Heinemann, 1939. *The Classical Review* 53 (5-6):179-181. 1939

STOCKS, J., *On the Heavens* Oxford: Clarendon Press, 1922.

CPH 653: PEDAGOGY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Epistemological problem of the general pedagogy. Option for a philosophical approach to the study of education. Human educability and its antinomies. Interpretation of education as a process of “paideia”. Becoming a person as the aim of education. Itineraries of concretization of the human person. To promote the person: a special task for educators and educational institutions.

Bibliography:

ADLER, M., *The Paideia Proposal: An Educational Manifesto*. New York: Macmillan. 1982.

BENNAARS, G., *Schools in need of Pedagogy: Towards an African Pedagogy*. Nairobi, 1998.

CAJIGAL, A., *Exploring the Epistemological, Pedagogical, and Curricular Beliefs of Pre-service Secondary Teachers on Global Climate Change*. Phd Thesis: University of Georgia, 2010.

FULLAN, M and LANGWORTHY, M., *A Rich Seam: How Pedagogy find deep learning*. London, Pearson, 2014.

JHA, A., *Constructivist Epistemology and Pedagogy: Insight into Teaching, Learning and Knowing*. Atlantic Publisher, 2009.

KINCHELOE, J., *Knowledge and Critical Pedagogy. An Introduction*. Springer, 2008.

PAYNE, I., *Wouldn't you love to know? Trinitarian Epistemology and Pedagogy*, Pickwick publications, 2014.

SILVERMAN, M., *A Pedagogy of Humanist Moral Education: The Educational Thought of JanuszKorczak*. Palgrave, Macmillan, 2017.

CPH 002: METHODOLOGY II

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content.

1. Definition of Concepts: Definition of Methodology, Method and Types of scientific methods, Training methodology. Objectives of Training Methodology course; the objectives of training; Factors to consider for effective achievement of training; Characteristic of effective trainers; Common defects of instructional training and trainers.
2. Philosophical Methodology: Nature, scope and importance of philosophical method.
3. Methodology of exegesis: Terminological deepening and analysis of philosophical argumentation.
4. Philosophical style: Rhetoric and Philosophical argumentation, Philosophy as a literature, Style and reading of philosophy.

Bibliography:

- LANG, B., Ed., *Philosophical Style, An Anthology about the Reading and Writing of Philosophy*. Nelson-Hall, Chicago, 1980.
- COLLINGWOOD, R.G. *An Essay on Philosophical Method*. Oxford: Clarendon Press, 1933.
- MONTAGUE, PEPPERELL WILLIAM. *The Ways of Knowing or the Methods of Philosophy*. London: George Allen & Unwin Macmillan Ltd, 1925.
- CHELULE K. FREDRICK, *Modern Facilitation and Training Methodology. A guide to Best Practice in Africa*, Zapf Chancery, Eldoret-Kenya, 2009.
- CHIOCCHETTA PIETRO. *Outline of Scientific Methodology*, Roma. Urbaniana University Press, 1978.
- L. MATTEI. *Guide to Reseach Work For Humanistic Studies*. Consolata Institute of Philosophy, Nairobi, 2005.
- OTENG'IB.B SILVERY and Samuel S China. *Guidelines on writing research proposals and Theses*, Kakamenga, Kenya, 2007.

BLALOCK M.HUBERT. Methodology in social research, Macgraw Hill Book Company, New York, 1968.

EPH 370: PHILOSOPHY OF EDUCATION

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Approaches to philosophy of education; analysis of education; dimensions of education cognitive/normative/creative/dialogical; philosophies of education, idealism, realism, instrumentalism/pragmatism/existentialism.

Bibliography:

NJOROGE, R., *Philosophy & Education in Africa*. Nairobi: Trans-Africa, 1986.

OZMON, H., *Philosophical Foundations of Education*. Prentice Hall, 1995.

CRS 222.1: INTRODUCTION TO OLD TESTAMENT I

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

General introduction to the Old Testament/First Testament, its value in Christian faith. The Pentateuch, books of Genesis and Exodus and their message. Importance of history and geography of the Ancient Near East up to 1200 BC as well as biblical archaeology in the study of the Bible.

Objective of the course.

By the end of the course the students should be able to:

- ✓ State in a clear and comprehensive manner what the Bible is, its importance in the faith of the church, the books of the Old Testament. What they are all about, their division in chapters and verses, the canon, canonical and Deutero-canonical books of the Old Testament.

- ✓ Present clearly the geography and history of the Ancient Near East up to the 1200 BC and show their importance in the study and understanding of the Bible.
- ✓ Show the relevance and limits of the archaeology in the study of the Bible.
- ✓ Present in a comprehensive manner what the Pentateuch is and the books of which it is composed, the problem about its authorship and the tentative solutions given by the Documentary theory.
- ✓ Describe the books of Genesis as well as to explain and give the message of the major themes treated in it. i.e creation, sin, the flood story, the tower of the Babel, the Patriarchs (Abraham, Isaac, Jacob and Joseph).
- ✓ Describe the book of Exodus as well as to explain and give the message of the major themes in it. i.e slavery in Egypt, the figure of Moses, the Exodus and Exodus event, the miracle at the Red sea, the desert escape and the importance of the Sinai Covenant.

Bibliography:

ANDERSON, W., *The Living World of the Old Testament*. London, Longman, 1978

CHARPENTIER, E., *How to Read the Old Testament*. London, SCM Press, 1982

MAHER, M., *Genesis*. Wilmington, 1982

MAGNANTE, A., *The Message of Exodus*. Nairobi, St. Paul Publications, 1987

WELCH, S., *The Promise*. Oxford University Press, Nairobi, 1981

ROBERTS, J., *History of the World*. Harmondsworth: Penguin Books, 1988

CRS 222.2: INTRODUCTION TO OLD TESTAMENT II

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

History of Assyria, Egypt, Persia from 1200 to 300 BC. The Historical Books, theology, history, folklore; introduction to the books of Deuteronomy, the former prophets; Joshua, Judges, 1&2 Samuel, and 1 &2 Kings. The prophetic books and the message of the prophets.

Bibliography:

CLIFFORD, R., Deuteronomy. Wilmington: Glazier, 1982.

HOPPE, L., Joshua, Judges. Wilmington: Glazier, 1982.

VON RAD, G., The message of the prophets. London: SCM Press, 1993.

BRIGHT, J., A History of Israel. London: SCM Press, 1972.

ANDERSON, W., *The Living World of the Old Testament*. London, Longman, 1978

CHARPENTIER, E., *How to Read the Old Testament*. London, SCM Press, 1982

MAHER, M., *Genesis*. Wilmington, 1982

CRS 231: MYSTERY OF GOD

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

AIM OF THE COURSE

To introduce the students to the philosophical, anthropological, historical, biblical and ecclesial experiences of the nature of the Mystery of One God from the socio-religious and Christian perspectives and how this understanding addresses some controversies about God's existence in life, and enhances human-divine relations (faith) for personal, mission and societal transformation.

COURSE DESCRIPTION

1. Introduction:
2. Revelation of God
3. Names and attributes of God
4. God and mystery of creation
5. God in Christianity (Trinitarian God)
6. God in world religions and cultures
7. Inculturation of Triune God in Africa
8. Triune God and contemporary challenges

SELECTED REFERENCES:

Commission for the Catechism of the Catholic Church, *The Catechism of the Catholic Church*, Vatican: Libreria Editrice Vaticana, 1992.

DULLES, A. *Models of Revelation*, Garden City, N.Y.: Doubleday, 1983.

FLANNERY, A. ed., *Vatican Council II: The Conciliar and Post-Conciliar Documents*, Collegeville, MN: The Liturgical Press, 1979.

GICHURE, I. G., et. al. (eds), *Challenges to Religion in Africa in Light of Vatican II: Essays in Honor of Charles Nyamiti*, Nairobi: CUEA Press, 2016.

HARTSHORNE, C. *Anselm's Discovery: A Re-examination of the Ontological Proof for God's Existence*, Chicago, Illinois: Open Court Publishing Company, 1965.

JENSEN, P., *The Revelation of God, Contours of Christian Theology*, New York: InterVarsity Press, 2002

KURT, W. *What Science Says About the Existence of God*, New York: The New American, vol.32, no.8, 2016.

LAWLER, R., *The Teaching of Christ*, Huntington, Our Sunday Visitor, 1976.

LETHAM, R., *The Holy Trinity: In Scriptures, History, Theology*

- and Worship, New York: P & R Publishing, 2004.
- LOCHENG, C., *Fundamental Theology: Revelation and Faith*, Nairobi: CUEA Press, 2011.
- MAGESA, L. *What is Not Sacred?: African Spirituality*, Maryknoll, New York: Orbis Books, 2013.
- MAGESA, L. *African Religion: The Moral Traditions of Abundant Life*, Maryknoll, New York: Orbis Books, 1997.
- MAJAWA, C. *Integrated Approach to African Christian Theology of Inculturation*, Nairobi: A.I.C Kijabe Printing Press, 2005.
- MAJAWA, C., *A Handbook on Borderline Between Christianity and Witchcraft* (vol. I, 2017 and vol.2, 2018), Nairobi: Scroll Technologies, 2017.
- MARTIN, C. F. J. *Thomas Aquinas: God and Explanations*, London: Edinburgh University Press, 1997.
- MBITI, J. S., *African Religions and Philosophy*, London: Heinemann, 1969.
- McBRIEN, R.P., *Catholicism: Study Edition*, London: Geoffrey Chapman, 1981.
- MVUMBI, F. N., *Beyond Religious Traditions: From Philosophy of Religion to Comparative Study of Religion in Africa*, Nairobi: CUEA Press, 2012.
- NYAMITI, C., *African Tradition and the Christian God*, Eldoret: Gaba Publications, 1977.
- NYAMITI, C., *Jesus Christ as Our Ancestor: Christology from an African Perspective*, Harare: Mambo Press, 1894.
- OTT. L., *Fundamentals of Catholic Dogma*, Cork: The Mercier Press Ltd., 1954.
- Packer, J. I., *God has Spoken: Revelation and the Bible*, New York: Hodder & Stoughton, 1993.
- SCHMAUS, M., *Dogma 1: God in Revelation*, London: Sheed and Ward, 1968.

SCHMAUS, M., Dogma 2: God and Creation, London: Sheed and Ward, 1969.

SCHNEIDER, N. God in Proof: The Story of a Search, From the Ancients to the Internet, California: University of California Press, 2013.

SPITZER, R. J. New Proofs for the Existence of God: Contributions of Contemporary Physics and Philosophy, New York: William B. Eerdmans, 2010.

SWINBURNE, The Existence of God, New York: Clarendon, 1991.

WILHEM, A., Christ among Us, New York: Newman Press, 1975.

CRS 238 MYSTERY OF CHRIST.

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The Notion: Mystery of Christ; The Scriptural sources; different approaches to the Mystery of Christ: Christology from below and Christology from above; Jesus whole life is a mystery: Infant narratives, Hidden life and Public life; emphasis on the Christological titles, relationship between Jesus and His Father, the kingdom of God and the mission of the Holy Spirit (and of the Church); Emphasis on how Christians participate in the Mystery of Christ (The Paschal mystery)

Bibliography:

The Catechism of the Catholic Church, Nairobi: Paulines Africa, 1994.
Second Ecumenical Vatican Council, *Pastoral Constitution on the Modern World Gaudium et Spes*, Nos, 10 and 22.

SABLONE, *Mysteries of the Life of Jesus*, in: The New Catholic Encyclopedia, Washington: Catholic University of America, 1981.

EMPEREUR, James L., 'Paschal Mystery' in: The New Dictionary of Theology, Bangalore: Theological Publications India, 1999.

FITZMYER, Joseph A., *A Christological Catechism; New Testament Answers*, Bangalore: St. Paul Publications, 1991.

MACQUARRIE, John, *Christology Revised*, London: SCM Press Ltd, 1998.

JOHNSON, Elizabeth A., *Consider Jesus; Waves of Renewal in Christology*, New York: Crossroad, 1990.

CHM 938: GREEK-ROMAN HISTORY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Greek History; An Introduction; Early Aegean Civilisations; Rise of Greek City states; Wars and Expansion; The Glory that was Greece; Alexander and the Hellenistic age. Roman History and its major divisions, The Roman Republic, Its Culture and Life, The Roman Empire and Pax Roman, Roman Law, Philosophy, Literature and Art, The Crisis, Decline and the Causes, Western Civilization, Roman Heritage and Christianity.

Bibliography:

BANKS, J., *The World: Past and Present* Macmillan, New York, 1993

DAVIES, A., *An Outline History of the World* Oxford University Press, 1997

BORDMAN, J. et al., *The Roman World*, Oxford University Press, Oxford, 1988.

BURNS, M., et al. *World Civilization, History & Culture*, 6th ed., Norton NY, 1982.

CHM 937: PSYCHOLOGY

Organization: Two (2) hours/week for 14 weeks (Credits: 3)

Content:

1. Introduction to psychology; psychology as a science; different schools of psychology.

2. Developmental psychology; from pre - birth to old age.
3. Various approaches to the understanding of the human person:
4. Family models; role of the family in the formation of personality.

Bibliography:

BARON, R., *Psychology*, 5th edition, New Delhi: prentice hall, 2001.

MADDI, S., *Personality Theories*, fifth edition, Brooks/Cole publishing company, California, 1989.

MINUCHIN, S., *Families and Family Therapy*, Harvard university press, 1974.

EHM 780: MUSIC

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Objective of the course

This course is intended to equip the student with basic music knowledge for interpretation and composition of music, as well as, playing of musical instruments. To achieve this objective, the course covers the basic elements of music (Pitch, Rhythm, and Harmony) theoretically and practically through: writing, vocals, and musical instruments (keyboard and guitar).

Content:

1. Pitch

- The stave and clefs
- Musical alphabet, Solfa and Technical names
- Major and minor scale
- Accidentals
- Key Signatures of the major and the minor scale

2. Rhythm

- Musical notes and their extensions, their values, their corresponding rests

- Time signature and Tempo
- 3. Melody
 - Elements of a melody
 - Interpreting, singing, playing, and composing simple melodies
- 4. Harmony
 - Triads and Chords
 - Harmonizing a melody in four voices
- 5. Basic techniques for playing musical instruments: Piano and Guitar
- 6. Common musical terms and signs

Bibliography

Foundation Music. Students, Book 1. Nairobi: The Jomo Kenyatta Foundation, 2016

TAYLOR, E., *The AB Guide to Music Theory, Part I.*, London: ABRSM, 1990

COLE., W., *Questions and Exercises on Theory of Music* A.B.R.S.M. 2006

TAYLOR, E., *Music Theory in Practice*, London: A.B.R.S.M, 1990

SPH 291 ODERO ORUKA: PHILOSOPHY OF LIBERTY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Objective of the course

This course will enable the students to acquire a sufficient knowledge on the philosophy of liberty as elaborated by Odero Oruka. Key philosophical elements will be analyzed in the presentation in class. Major areas of concern includes the following:

1. The Concept of Liberty

2. Greek Philosophers On Liberty: Heraclitus, Democritus, Pythagoras, Sophists and Socrates.
3. Liberty as Christian Salvation: Plotinus, Origen etc
4. Modern European Philosophy on Liberty: Rational Liberty: Spinoza, Rousseau and Kant. Negative Liberty: Hobbes, Locke, Mills. Liberty as opposition to the ruling class e.g Machiavelli. Liberty as man's historical goal: Hegel, Marx and Engels.
5. Karl Marx and Existentialism
6. Types of freedom and prioritization: Economic, political, intellectual, Cultural, Religious and sexual
7. Freedom Independence & Development
8. Parental Earth Ethics

TEXTS BOOKS

- H. Odera Oruka 1991. *The Philosophy of Liberty: An Essay on Political Philosophy*, Nairobi: Standard Graphics and Publishing 2nd Ed 1996.
- H. Odera Oruka, 1997, *Practical Philosophy. In Search of Ethical Minimum*, Nairobi. East African Educational Publishers, Chapter, Chapters 8, 10, 13, 14, & 28.
- Oriare-Nyarwath, 2009, *An Exposition and Critique of H. Odera Philosophy*, Unpublished

Bibliography

- Abraham, W.E., *The Mind of Africa*, Chicago: University of Chicago Press, 1962
- Bantock, G.H., *Freedom and Authority in Education*, 2nd Edition, London: Faber and Faber, 1965.
- Bernstein, Richard. *Praxis and Act*, Philadelphia: UPP, 1971.

Blackham, HJ., *Six Existentialist Thinkers*, London: Routledge Paperback, 1952.

Barron, Jerome P., *Freedom of the Press for Whom*, Indiana UP, 1973.

Burnham, J., *The Machiavellians: Defenders of Freedom*, Gateway Edition, 1943.

Burroughs, J.B., *Freedom of Thought*, QVP: 1952.

Castberg, Freve, *Freedom of Speech in the West*, London: Alien & Unwin, 1960.

Cranston, Maurice, *Freedom: A New Analysis*, 3rd Edition, London: Longmans Green & Co., 1967.

CLG 475: LATIN

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Elementary knowledge of Latin language. The course consists in studying the five declensions and four conjugations (active and passive voices), pronouns, adjectives and prepositions, in order to enable the students to read and translate familiar phrases and simple texts. This study is done through exercises and weekly translations (according to the vocabulary given).

Bibliography:

COLLINS, F., *A Primer of Ecclesiastical Latin*, Washington, DC, The Catholic University of America Press, 1988.

MORELAND, F. and FLEISCHER, R., *Latin, An Intensive Course*, Berkeley, Los Angeles, London, University of California Press, 1990.

CRS 260: THE CHURCH

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

COURSE DESCRIPTION

The course is divided into six main sections: general considerations of the Church; the notes of the Church with specific focus on Catholicity; the images of the Church; Christ's faithful; the hierarchical constitution of the Church; the ecclesiology of the Church as Family of God.

Bibliography

DULLES, Avery. *Models of the Church*, New York: Double day, 1987.

FRIES Heinrich, *Aspects of the Church*, Westminster: Md. Newman Press, 1966.

JOHN Paul II, *Post Synodal Apostolic Exhortation "Ecclesia in Africa"*, Nairobi: Pauline's Publications, 1995.

The Catechism of the Catholic Church, Nairobi: Pauline Publications, 1994.

The Code of Canon Law, 1983.

ERS 269: SOCIOLOGY OF RELIGION

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Objectives:

- i. To introduce students to scientific study of religion a profound topic in our time
- ii. To discuss various definitions of religion
- iii. Describe aspects of primitive religions
- iv. To demonstrate how social-economic
- v. Political and historical circumstances have influenced religion
- vi. Expound on the various theories of religion
- vii. Explain the phenomenon of New Religious Movements

Course Content

Definition of religion; major dimensions of religion; elements of religious beliefs; criteria of religious belief; various theories and approaches to religion; evolution of religion; influence of religion on social institutions; religion and social change; aspects of primitive religions; religion in industrial society; independent churches; religious movements and the future of religion.

Course Outline:

1. Analysis of the concept of Religion- what is religion, what is religion, definition of religion, common definitions of religion, phenomenon of religion, religion as a multi-dimensional phenomenon, dysfunctional forces of religion, nature of religion, practice of religion social regard to religion.
2. Scientific study of religion: historical background of the scientific study of religion, interpretation and understanding of religious indicators, indicators of religious behavior's, the gender factor in religious studies, contemporary trends in the scientific study of religion.
3. Functions of religion: forcefulness of religion, religion as mechanism of social control, religion and politics, religion and stratification, religion and preservation of environment.
4. Views of supernatural in Religion: common views of the supernatural, identity of supernatural, worship of supernatural, specific views of the supernatural, argument on existence of God, argument against existence of God.
5. Religion society and the individualism.
6. Major dimension of religion.
7. Elements of religious beliefs.
8. Criteria of Religious beliefs.
9. Various theories and approaches to religion.
10. Influence of religion to social institutions.
11. Religion and social changes.

12. Religion in an industrial society.
13. Independent Churches.
14. New Religious Movements.
15. Future of Religion.

Bibliography:

- NYAUNDI, N. H. *Introduction to the Study of Religion*, Eldoret: Zapf Chancery Publishers, 2003.
- DAVIE, G. *The Sociology of Religion*, Los Angeles: Sage publishers, 2007.
- TURNER, B.S. *The Blackwell Companion to sociology of Religion (Blackwell Companion to sociology)* London: Blackwell Publishing Ltd, 2010.
- FENN, R.K. *The Blackwell Companion to sociology of Religion*, Oxford: Blackwell Publishers, 2001.
- LOUGH. J.W. *Weber and the persistence of Religion social and the sublime theory capitalism, and Sublime*, New York: Routledge, 2006.
- WEBER, M., *The sociology of Religion*, London: Bacon Press, 1993.

ERS 268: METHODS OF TEACHING C.R.E.

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The course covers areas such as: Foundations and reasons for teaching CRE; Challenges facing teaching of CRE; Planning CRE lessons; Styles, methods and skills of teaching CRE; Teaching/ Learning resources in CRE.

Bibliography:

- GRIMMIT, M., *What can I do in Religious Education? A Guide to New Approaches*.

London: Mayhaw,1973.

GROENWEGEN, T., *Subject Methods in Religious Education: A course book for Teachers*. Nairobi: Lectern. 1993.

CHM 300: INTRODUCTION TO SOCIOLOGY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Meaning, origin and practical usefulness of Sociology; Key Social Institutions and the functions that they perform; Theory and Method in Sociology; Social Change and Modernization-causes and key impacts. The meaning and functions of culture, Key Cultural Concepts as well as the Role of Religion in Modern Society.

Bibliography:

KOTTAK, C., *Anthropology: The Exploration of Human Diversity*. 9th Edition. Boston: McGraw-Hill Higher Education, 2002.

TISCHLER, H., *Introduction to Sociology*. Wadsworth Publishing Press, 2006

YEAR TWO COURSES

CPH 111: METAPHYSICS (PHILOSOPHY OF BEING)

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content: The course offers an understanding of the basic notions and issues of Aristotelian–Thomistic metaphysics, including modern aspects and challenges, and its value as a foundation of Natural theology.

Topics

1. Philosophy of being as “wisdom and knowledge”.
2. The different models of approach to metaphysics.
3. Being and the original amazement on the act of being.
4. The Distinction between essence and the act of being (*esse*), as the fundamental metaphysical structure of finite beings.
5. Being, participation, act: The meanings of being and analogy.
6. The metaphysical notion of person.
7. Transcendental properties and their grades.
8. Participation and causality.
9. Action and its foundation in being.

Bibliography:

ALVIRA TOMAS, CLAVELL LUIS & MELENDO TOMAS.
Metaphysics. Manila: Sinag-Tala Publisher, INC, 1991.

BOGLIOLO, L., *Metaphysics*. Bangalore: Theological Publications, 1987.

MONDIN B., *Ermeneutica, Metafisica e Analogia* in S. Tommaso d’ Aquino. Bologna. ESD 1995.

CARROLL J., *An Introduction to Metaphysics*. Cambridge University Press. 2010.

CHALMERS D. MANLEY D., & WASSERMAN R., (Eds.) *Metaphysics: New Essays on the Foundations of Ontology*. Oxford University Press. 2009.

KREYCHE, R., *First Philosophy*. New York: Holt, Rinehart and Winston Publishers, 1959.

BLANCHETTE, O. *Philosophy of Being. A Reconstructive Essay in Metaphysics*, The Catholic University of America Press, Washington D.C. 2003.

KIRBY, J., *Aristotle's metaphysics*. Continuum books, 2008.

HOY, R.C and Oaklander, L.N., *Metaphysics: Classic and contemporary readings*, 2nd Edition, Wadsworth, 2003.

LOUX, M.J., *Metaphysics: A contemporary introduction*, 2nd edition, London: Routledge, 2002.

NOONAN, J. P., *General metaphysics*. Chicago: Loyola University Press, 1956.

CPH 170.1 & 170.2: FUNDAMENTAL ETHICS I & II

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

The scientific study of Ethics: The Definition of ethics; ethics as a science; the nature of Ethics; The importance and Legitimacy of Ethics; Ethics and other branches of philosophical knowledge; Human experience and questions for Ethics; The Data of Moral Consciousness: Human action-the human action in itself, Voluntariness of human action, the modifiers of human action. Voluntary and Involuntary Actions according to St. Thomas Aquinas. On value in General, Moral Value, the Phenomenon of obligation.

Selected Bibliography

- VENDEMIATI, A., *In the First Person: An Outline of General Ethics*, Urbaniana University Press, Citta del Vaticano 2005.
- GONZALEZ, M. A., *Fagothey's Right and Reason: Ethics in Theory and Practice* 9th edition, Prentice Hall, Englewood Cliffs, 1989.
- BURKE, C., *Man and values: A Personalist Anthropology*. Limuru: Scepter Publishers, Inc., 2007.
- _____. *Conscience and Freedom*. Manila: SINAG-TALA Publishers, Inc. 3rd revised edition 2009.
- _____. *The Lawless People of God? Authority and Freedom in the Church*. Dublin: Four Courts Press, 2nd Edition 2009.
- COMPOSTA, D., *Moral Philosophy and Social Ethics*. Rome: Urbaniana University Press, 1988.
- CRONIN, B., *Value Ethics: A Lonergan Perspective*. Nairobi: Consolata Institute of Philosophy Press, 2006.
- DAVIES, B., *The Thought of St. Thomas Aquinas*. Oxford: Clarendon, 1992.
- JOSEPH, De FINANCE, *An Ethical Inquiry*. Roma: Editrice Pontificia Universita Gregoriana, 1991.
- GLENN, P., *Ethics: A Class Manual in Moral Philosophy*. St. Louis, Mo : B. Herder Book Co., 1959.
- MAY, W., *An Introduction to Moral Theology*, 2nd Edition. Huntington, IN 46750: Our Sunday Visitor Publishing division, 2003.
- MESSNER, J., *Social Ethics: Natural in Modern World*. St. Louis: Herder, 1965
- MORTON, A., *Philosophy in Practice: An Introduction to the Main Questions*, Massachussets: Blackwell Publishers, Inc. 1996

CPH 190.1: MODERN PHILOSOPHY I (2ND YEAR)

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

1. The “discovery” of man in the Renaissance and its relation with the ancient times, with Christianity and the modern political conception. The nature and philosophical significance of Renaissance Platonism.
2. Modern conception of science in the Renaissance and the study of nature *iuxta propria principia*. The movement from Aristotelian physics of quantity to modern physics.
3. Cartesian *cogito* and its role in modern philosophy. The problem of God, of man and of the world in the philosophy of Descartes.
4. Politics in the seventeenth century: from mechanicism to the rise of liberal conception in politics.
5. The idea of substance and of nature in the seventeenth century.

CPH 190.2: MODERN PHILOSOPHY II (3RD YEAR)

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

6. Christian spiritualism in the Age of Enlightenment.
7. Reflection on history between the seventeenth and the eighteenth centuries.
8. The significance of the Enlightenment.
9. Philosophy of knowledge between the seventeenth and the eighteenth centuries. The rise and the limits of critical philosophy.
10. Practical philosophy in the modern period: freedom and moral conscience. The discovery of the autonomy of the human being in the practical field.

Bibliography:

- COPLESTON, F., *A History of Philosophy, Vol. III-VIII*. NY: Doubleday 1966.
- WALSH, M., *A History of Philosophy*. London: Geoffrey Chapman, 1985.
- KENNY, A., *The Rise of Modern Philosophy: A New History of Western Philosophy, Volume 3*. OUP Oxford. 2008
- STUMPF, E., *Socrates to Sartre: A History of Philosophy*, (3rded), New York: McGraw-Hill Company, 1983.
- PARKINSON, R. and SHANKER, S. (eds.), *Routledge History of Philosophy, Vols. 4-5*, Routledge, London - New York 1996 - 2001.
- GUYER, P.. (ed.), *The Cambridge Companion to Kant and Modern Philosophy*, Cambridge University Press, Cambridge, 2006.
- HANKINS, J., (ed.), *The Cambridge Companion to Renaissance Philosophy*, Cambridge University Press, Cambridge 2007.
- The Stanford Encyclopedia of Philosophy*, ed. by E.N. Zalta, The Metaphysics Research Lab, Center for the Study of Language and Information, Stanford University, Stanford (CA). Online-. URL = <http://plato.stanford.edu/>. 2016

CPH 191: MODERN CLASSICS

Organization: Two (2) hours/week for 14 weeks.(Credits: 3)

Content:

An in-depth and engaging introduction to significant issues in modern philosophy. Attention will range from Descartes' Meditations to Kant's Critique of Pure Reason. Debates will include if Descartes developed a consistent view about the interaction of the mind and the body? Leibniz, idealist, or did he believe in corporeal substances? Locke's theory of personal

identity? Could there be a Berkeleian metaphysics without God? Hume's understanding of causal powers? Kant's transcendental idealism.

Bibliography:

POJMAN, L (ed.). *Classics of Philosophy: Volume II: Modern and Contemporary*. OUP U.S.A. 1998

BURNYEAT, M., *Explorations in Ancient and Modern Philosophy: Volume 1*. Cambridge University Press. 2012

CPH 216: PHILOSOPHY OF GOD

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

1. Philosophical theology, the consummation of metaphysics.
2. Knowability of God's existence.
3. St. Anselm's argument and its success in modern thought.
4. The "five ways" and the anthropological arguments.
5. Analogical knowledge of God through affirmation, through negation and through eminence.
6. The Name of God: Self-subsistent Being.
7. The "entitative" attributes of God.
8. Divine action: thought and love.
9. God and the world: creation, conservation, divine providence and rule.
10. The problem of evil.
11. Contemporary Atheism
12. Concepts of God in Africa; Philosophy and Faith in Africa.

Bibliography:

- KLINGER, I., and RIMIRU, C., *Philosophy, Science and God: An Introduction to Theodicy*. Nairobi, Consolata, 2000.
- HICK, J., *Philosophy of Religion*, N.J.: Prentice Hall, 1986.
- HICK, J., *Arguments for the Existence of God*, London, 1970.
- ELDERS, L., *The Philosophical Theology of St. Thomas Aquinas*, Brill, Leiden, 1990.
- REA, M., *Wright on Theodicy: Reflections on Evil and the Justice of God*. *Philosophia Christi* 10 (2): 461-472. 2008.
- MARITAINJ., *God and The Permission of Evil*. Bruce, Milwaukee. 1966.

CPH 192.1: CONTEMPORARY PHILOSOPHY I

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Part I

1. Speculative and practical philosophy in German idealism.
2. Hegelian historicism.
3. Nineteenth century philosophical materialism.
4. Historical and dialectical materialism. Structure and superstructure in the thought of Marx.
5. Nihilism in European philosophical thought between the nineteenth and the twentieth centuries.
6. Positivism. Method, the new conception of science, evolutionism.

CPH 192.2: CONTEMPORARY PHILOSOPHY II

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

1. Christian existentialism and its development in the twentieth century.
2. American pragmatism.

3. Intuitionism and the philosophy of action.
4. The phenomenological orientation in the twentieth century.
5. Analytic philosophy, logical empiricism, hermeneutics.
6. Neo-Marxism and the Frankfurt School.

Bibliography:

WALSH, M. *A History of Philosophy*. London: Geoffrey Chapman, 1985

O'HEAR, A., (ed.), *German Philosophy since Kant*, Cambridge University Press, Cambridge 1999.

COPLESTON, F., *A History of Philosophy*, Vols. 7-9, Newman, London 1963 - 1975.

MORTON, G., *The Age of Analysis, Twentieth Century Philosophers*, New York American Library, 1955.

BEISER, E., *The Fate of Reason: German Philosophy from Kant to Fichte*, Harvard University Press, Cambridge (MA) 1987.

The Cambridge Dictionary of Philosophy, 3rd ed., ed. by R. Audi and P. Audi, Cambridge University Press, Cambridge 2015.

BEISER, E., (ed.), *The Cambridge Companion to Hegel and Nineteenth-Century Philosophy*, Cambridge University Press, Cambridge 2008.

CRAIG E., ed, *Routledge Encyclopedia of Philosophy*, 10 Vols. Routledge, London - New York 1998.

The Stanford Encyclopedia of Philosophy, ed. by E.N. Zalta, The Metaphysics Research Lab, Center for the Study of Language and Information, Stanford University, Stanford (CA).2016.

SPH 191 HEGEL: PHENOMENOLOGY OF SPIRIT

Organization: Two (2) hours/week for 14 weeks.(Credits: 3)

Content:

Fundamental significance of the work as propaedeutic to the system, theme and Method of the phenomenology of the spirit, Reason and intellect, Philosophical conscience and natural conscience, The figures of 'apparent' knowing, Self –conscience as absolute knowing.

Bibliography

HEGEL, F., Phenomenology of spirit. Oxford University Press, 1977

ROBERT, S., In the Spirit of Hegel. Oxford University Press, 1983.

STERN, R., Routledge Philosophy Guidebook to Hegel and the Phenomenology of Spirit. Routledge, 2002

CPH 320: POLITICAL PHILOSOPHY

Organization: Two (2) hours/week for 14 weeks.(Credits: 3)

Content:

This is a branch of philosophy that focuses on the notions about the actual and proper organization of men into collectivities and the discussion of those notions. The cardinal concerns in this regard are justice and obedience.

With regard to justice, the attempt is to define justice and the arrangements which should create and perpetuate it. With regard to obedience, the central task is to provide a justification for coercive institutions which range in size from the family to the nation-state and world organizations with their narrower and broader agendas for action. Political philosophy is often a response to some political event or possibility or threat or challenge.

Bibliography:

STAUSS, L., *History of Political Philosophy*, Chicago. The University of Chicago Press, 1987.

SOMERVILLE, J., *Social and Political Philosophy: Readings from Plato to Gandhi*. New York, Doubleday Publishers, 1963.

MATREVERS, D., and PIKE, J., (Eds), *Debates in Contemporary Political Philosophy*. London, Routledge. 2003.

CPH 128.1 & 128.2: PHILOSOPHICAL ANTHROPOLOGY I&II

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

1. The urgency of the anthropological question; the definition, specificity and method of philosophical anthropology: "from phenomenon to foundation" - from the phenomenology of human modes of self-actualization to the metaphysics of the human being.
2. The problem of life: scientific information about life; philosophical reflections on life; the principal theories of evolution and a philosophical evaluation; the vital principle and the grades of life; why live? - human life as a search for meaning.
3. Sense knowledge and intellectual knowledge: the external and senses; intellectual knowledge: its object, nature, phases and characteristics; indirect and direct knowledge of oneself.
4. The problem of human freedom: arguments for and against the existence of freedom; definitions of freedom: freedom from, freedom to, freedom for; qualities of a free act; freedom and responsibility; freedom and truth; freedom and love; the limits of human freedom.

Bibliography:

- DONCEEL, J., *Philosophical Anthropology*. New.York.: Sheed &Ward, 1967
- MONDIN, B., *Philosophical Anthropology*. Rome: Urbaniana Press, 1985
- BOGLIOLO, L., *Philosophical Anthropology: A Complete Course in Scholastic Philosophy*. Firma Klm, 1984.
- BARBO, R., *Philosophy of Man: An outline. Hortus Conclusus, Roma 2001*.
- LUCAS LUCAS, R., *Man Incarnate Spirit, Circle Press, 2005*.
- ONAH, E., *Logotherapy and the Philosophy of Man*, Urbaniana University Press, Cittadel Vaticano 2000.
- TRIGG, R., *Ideas of Human Nature: An Historical Introduction*, Blackwell, Malden (MA) 1999.

CPH 333: AESTHETICS (PHILOSOPHY OF BEAUTY)

Organization: Two (2) hours/week for 14 weeks.(Credits: 3)

Content.

Aesthetical experience. Mere sensibility or intelligibility of beauty? Position of the esthetical problem in classical antiquity, in the Patristic times, in the scholastics (with particular reference to Thomas Aquinas); the “turning point” of modernity; contemporary developments. Reflection on the constitutive properties of beauty and on the relationship between objective and subjective datum in approaching it.

Bibliography:

- COOPER DAVID E., (ed). *A Companion to Aesthetics*. Oxford: Blackwell, 1992.
- GIVONE S, *Prima Lezione di estetica*, Laterza, Roma- Bari. 2010

CPH 199: AFRICAN PHILOSOPHY

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

Problem of Definition: Attempts are made to define philosophy in general and African philosophy in particular. Issues of reason, methodology, universalism and particularism are raised; Conventional Conception of the African Mind; African Origin of Civilization; Ethno philosophy; Professional African Philosophy; Philosophic Sagacity; Nationalist-Ideological (Liberation) Philosophy

Bibliography:

OCHIENG'-ODHIAMBO, F., *African Philosophy: An Introduction*. Nairobi: Consolata Institute of Philosophy Press, 1997.

MASOLO, D., *African Philosophy in Search of Identity*. Nairobi: East African Educational Publishers, 1995.

CPH 231: MEDIEVAL CLASSICS: ST. THOMAS AQUINAS SUMMA CONTRA GENTILES

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The student will learn the positions of Aquinas on the following topics: Wisdom; Our knowledge of God; The doctrine of analogy; the structure of reality, Evil; The nature of Happiness; Human Freedom and Divine Providence.

Bibliography:

PEGIS, A., *Summa Contra Gentiles*. *University of Notre Dame Press. Notre Dame. 1975.*

DAVIES, B., *Thomas Aquinas's Summa Contra Gentiles: A Guide and Commentary*. Oxford University Press U.S.A 2016.

SPH 195 RENAISSANCE PHILOSOPHY.

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Renaissance philosophy was the period of the history of philosophy in Europe that falls roughly between the Middle Ages and the Enlightenment. It includes the 15th C to 17th C.

Definition of renaissance, philosophical heritage or antiquity and the middle Ages; philosophy in the renaissance context; revival of ancient literature; renaissance –Platonism and Neo-Platonism; Aristotelian during renaissance; Renaissance –Stoicism and Epicureanism; the breaking away from the classics : Giordano Bruno, Niccolo Machieveli, Galileo Galilei, Francis Bacon. Among the distinctive elements of the Renaissance philosophy are the revival of classical civilization and learning; a partial return to the authority of Plato over Aristotle, who had come to dominate later medieval philosophy.

Bibliography:

COPENHAVER, B.P., *Renaissance Philosophy*, Oxford University Press, 1992.

ESTER, W. R, *Renaissance and Reformation*, Eardmans, 1986.

SKINNER, Q., Et. Al., *The Cambridge History of Renaissance Philosophy*, Cambridge: Cambridge University Press, 1987.

SPH 315: DAVID HUME: TREATISE OF HUMAN NATURE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

An investigation into the gist of Hume' Philosophy; Bk.1, complex ideas formed from simpler ideas received from impressions received through senses; attack on metaphysics and its claims for proving God's existence; indispensability of empirical knowledge. Bk.2, Passions and their relationship to original impressions and secondary impressions; direct and indirect passions; morality and actions; pleasure, pain, treason and passions.

Bibliography:

CAPAID, N., *The Philosophy of David Hume*, Monarch Press, New York, 1965.

HUME, D., *A Treatise of Human Nature*, Oxford University Press. 2000

HUME, D., *A Treatise of Human Nature: A Critical Edition*, Oxford University Press. 2007

WRIGHT, J., *Hume's 'a Treatise of Human Nature': An Introduction*, Cambridge University Press. 2009

SPH 194: DESCARTES: RULES AND DIRECTION OF MIND

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Reading Descartes' work on The Rules for the Direction of the Mind. Brief introduction and some hermeneutical suggestions on how to interpret the texts; Rules I – XXI; Evaluation and Summary.

Bibliography:

DESCARTES, *The Philosophical Writings of Descartes*, translated by Cottingham.Stoothoff. 1991

MURDOCH and KENNY, *Philosophical Essays and Correspondence*, Cambridge University Press, 2000.

SPH 188: PLATO: REPUBLIC

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Justice, principle of Statecraft; attributes of State as man writ large; attributes of philosopher king; education of philosopher; types of men and corresponding governments; Relevance of *Republic* to selected areas in modern African statecraft.

Bibliography:

PLATO, *Republic*. Cambridge, Cambridge University Press, 1966.

JULIA, A., *An Introduction to Plato's Republic*. Oxford University Press, 1981.

BUCKELS, C., *Compulsion to Rule in Plato's Republic*. *Apeiron* 46 (1):63-84, 2013.

BLOOM, A., *The Republic of Plato*. Chicago. Chicago University Press, 2000.

ZUCKET, C., *Commentary on Plato Republic*. New York. Yale University Press, 2008.

CPH 003: METHODOLOGY III

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Recapitulation of the general notions of Methodology (I and II); critical reading of texts aiming at identifying argumentative structure, key points, and linguistic register. Introduction in reading philosophical texts.

What is a philosophical text and how is it read and interpreted? Fundamental prerequisite which should be put into account in any analysis of a philosophical text. Basic principles (foundation or origin) in reading a philosophical text. Key steps in reading and analyzing a philosophical text in different epochs of philosophy. Philosophers on the writing of philosophy. Plato, Aristotle, St. Augustine, Emmanuel Kant and Soren Kierkegaard etc. Analytic method of Bertrand Russell and Wittgenstein. Formulation of research problems.

Bibliography:

LANG, B., Ed., *Philosophical Style, An Anthology about the Reading and Writing of Philosophy*. Nelson-Hall, Chicago, 1980.

GADAMER H.G. *Philosophical Hermeneutics*. Berkeley & Los

Angeles: University of California Press, 1976.

RESCHER, N. *Philosophical Reasoning: A Study in the Methodology of Philosophizing*. Main Street: Blackwell Publishers, 2001.

MARTINICH, A.P. *Philosophical writing: An Introduction*. Englewood Cliffs, NJ: Prentice Hall, 1989.

BOCHENSKI, J.M. *The Methods of Contemporary Thought*. New York and Evanston: Harper and Torch books, 1968.

CPH 370: PHILOSOPHY OF LANGUAGE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Philosophy of language and analytic philosophy; Historiographical background; Logical foundations: logical atomism and logical positivism; Ontology of language; The nature of language: its definition, characteristics and universal properties; Philosophy of language and linguistics; Linguistics: phonology, grammar, syntax, semantics, semiotics; Meaning: names and reference; theories of meaning; Anthropological linguistics and sociolinguistics; Sapir-Whorf hypothesis; pragmatics and linguistic acts; Language and Mind; A note on psycholinguistics; Chomsky's theory of transformational grammar.

Bibliography:

MANNING, O., *"Philosophy of Language: Meaning and Use in Wittgenstein's Blue and Brown Books"*. Milton Keynes: The Open University Press, 1973.

HARRISON, B., *An Introduction to the Philosophy of Language*. London: The Macmillan Press Ltd, 1979.

LYCAN, W., *Philosophy of Language: A Contemporary Introduction*. New York: Routledge, 2008.

EPH 301: AFRICAN SOCIAL PHILOSOPHY

Organization:Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The course will look into, among other matters, the marriage system and the system of governance in various African ethnic groups. It will also investigate the irreducible tenets of African social systems. In so doing, the views of some selected African sages will be looked into. These will include Nkrumah, Nyerere, Kenyatta among others.

Bibliography:

NKRUMAH, K., *Consciencism*. London: Panaf Books Ltd., 1970.

NYERERE, J., *Ujamaa: Essays on Socialism*. Dar es Salaam: Oxford, 1968.

OKOLO, C., *African Social & Political Philosophy: Selected Essays*. Fulladu Pub. Co. 1993

CRS 265 SACRAMENTS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The reality of the sacraments (Sacramentality): Creation and election as Sacrament; Jesus Christ as the Primordial Sacrament; Church as Fundamental Sacrament; Individual sacraments as actualization of the Fundamental Sacrament; Definition of the sacrament according to CCL 840: Division of the Sacraments: Sacraments of Christian Initiation (Baptism, Confirmation and the Eucharist), Sacraments of healing (Penance and Anointing of the Sick), sacraments at the service of communion and mission (Holy Orders and Matrimony); emphasis on the matter, form, minister and the recipient of each sacrament .

Bibliography:

The Catechism of the Catholic Church, Nairobi: Paulines publications Africa, 1994.

The Catechism of the Catholic Church: Compendium, Nairobi: Paulines Publications Africa, 2006.

Kenya Episcopal Conference, *A Catholic Catechism*, Nairobi: Paulines Publications Africa, 2008.

A.G. Martmort and Others (Eds), *The Sacraments*, In: *The Church at Prayer Vol. III*, Collegeville, Minnesota: The Liturgical Press, 1988.

CRS 270 MISSION HISTORY

Organization: Two (2) hours/ Week for 14 Weeks.

Objectives: The course aims to introduce the students in a systematic and comprehensive way the major themes and issues in the development of Christianity since its foundation to the contemporary world.

Course content

Jesus; expansion of the Church; Christian intellectual life; Heresies; missionaries and method of evangelization; Christianity outside the Roman Empire; monasticism; Christian writers; persecution; Ecumenical Councils; Protestants and Reformation; Revival and new forms of Catholic life after Trent; missionary movement and the Church in Africa from pastoral spiritual and religious perspectives.

Course Outline

1. **Jesus:** The Bible and Mission; The New Testament as a Missionary Document; The mission of Jesus; Important traits of Jesus' person and mission; Jesus and his disciples; Mission from the perspective of Easter; The Paleo Christian Period of Christianity

2. **Christianity in Greco-Roman Culture;** factors Contributing to fast Growth of Christianity in the Early Centuries; Constantine's Edict of Milan
3. **Mission in Medieval Period;** monasticism, crusades, mendicant orders
4. **Modern Age of Christianity;** Discovery of New Continents; Positive Developments in the Modern Period; theology contextualization and Inculturation; special theological accents in different continents of the world (Asia, Africa, L. America: Europe and America)
5. **The Foundation of Propaganda Fide and Its Role**
6. **Spread of Christianity in Africa: Phase I:** First 15 Centuries of Evangelization (The Ancient Church); *The Christian Kingdom of Nubia*; Remote Causes responsible for the tragic disappearance of the Church in North Africa.
7. **Phase II: Pre-colonial Christianity** (15th to 18th Centuries [1450-1890]); The Church of the Eastern Coast of Africa: extinction of the Church in North Africa

Phase III: Christianity in Colonial Africa (19th to 20th c [1890-1960]); African Mission after the Berlin Conference: Dark and Bright Moments in last Phase of the History of Christianity in Africa; Two African Synods: Authentic Fruit of true "African Christianity"; Some of these themes are of paramount importance; Justice and Peace as a key Issue; African Ecclesiology of the Church as Family of God ; The Theology of Small Christian Communities; indigenous clergy.

Bibliography:

- BAUR, J. *2000 Years of Christianity in Africa. An African History* 62-1992, Nairobi: Pauline Publications, 1994.
- BEVANS, S. B., *Models of Contextual Theology*, New York: Orbis, 2002.

BOSCH, D. J. *Transforming Mission: Paradigm Shift in Theology of Mission*. New York: Orbis Books. 2006.

COMBI, J. *How to understand the History of Christian Mission*, London: SCM Press, 1996.

MCGONIGLE, T.D. & Quigley, J. *FA history of Christian Tradition. From the Reformation to the present*, New York: Paulist Press, 1996.

ERS 260 AFRICAN CHURCH AND CULTURAL CHANGE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Christianity before African Culture. Scope of inculturation, its urgency and presence in the world challenges; ethnic, cultural and political diversity and tensions; evangelization in the current context.

Bibliography:

GITTINS, A., *Life and Death Matter. The Practice of Inculturation in Africa*. Studia Instituti Missiologici, Teyler Verlag, 2000.

OMWUUBIKO, *African Thought, Religion and Culture, Christian Mission and Culture in Africa*, Vol. 1 SNAAP Press Enugu, Nigeria, 1991.

CRS: 270 HISTORY OF RELIGIONS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Meaning of Religion; History of the study and typology of the discipline - animism, polytheism, etc.; Fundamental categories of the history of Religions; Study of historical comparison and phenomenological method (Western monotheism should not be the only paradigms and /or object of legitimate study, Religion

cannot be reduced to belief, but also includes issues of practices, institutions, communities, habitus and other factors that often operate below the level of consciousness, and interpretation involves probing and systematic interrogation of the idealized self-representations of any religious phenomenon). Analyzing some concepts like The Almighty, The Mother Earth, etc.

Bibliography:

DONIGER, W., *"et al Eds: History of Religions"*. University of Chicago Press. 1961.

DUBUISSON D., *The Western Construction of Religion*. 1998. William Sayers (trans.) Baltimore: Johns Hopkins University Press, 2003.

KAREN A., *A History of God: The 4,000-Year Quest of Judaism, Christianity and Islam*, 1994.

WESTERDALE B, ed. *The Oxford Dictionary of World Religions*, 2007.

JUSSI V., "Map is not territory, studies in the history of religions". *History of European Ideas* 13 (4):411-415. 1991.

YEAR THREE COURSES

CPH 220: PHILOSOPHY AND THEOLOGY IN THE MIDDLE AGES

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

12th Century characterized by innovation and Conflict; from the Monastic schools to the Cathedral schools; confrontation among Platonists; Theology and Philosophy in the Arab world; the planning of teaching Theology in the schools from the 12th Century: Peter Abelard, Ugo of St. Victor, Peter Lombard; the dispute about the use of Logic, the birth of the Universities and Arab-Latin Aristotelianism; the production of literature in the 13th Century; the epistemological Theories of Bonaventure and Thomas; suggestions of demonstrating the existence of God.

Bibliography:

EVANS, G., *Philosophy and Theology in the Middle Ages*. Routledge.1993.

MCKEON, R., *Philosophy and Theology, History and Science in the Thought of Bonaventura and AQUINAS*, T., *Journal of the History of Ideas*, 36, 1975.

SWEENEY, C. *The Problem of Philosophy and Theology in Anselm of Canterbury*. In Kent EMERY & RUSSELL FREIDMAN (eds.), 487-514, 2011.

HOZIEN, M., *Philosophy, Theology and Mysticism in Medieval Islam*. *Journal of Islamic Philosophy* 2. 2006.

CPH 198: CHRISTIANITY & PHILOSOPHY

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

The beginning of philosophy in the Christian era. The purpose

of studying philosophy and Christianity. The influence of philosophy and Christianity in the Greek world. Historical search: Relationship between Greek Philosophy and Christianity from Faith to Modernity; Theoretical Proposal: The relationship between Christianity and Philosophy.

Bibliography

MAZZOTTA, G., *Stupore della Ragione*, Rubbettino, Soveria Mannelli 1986.

BLANCHETTE, O., *Philosophy of Being. A Reconstructive Essay in Metaphysics*, The Catholic University of America, Washington D.C. 2003

CHARLTON, W. *Philosophy and Christian Belief*. London: Sheed and Ward, 1986.

DIOGENES, A., *Philosophy for Understanding Theology*. London: SCM Press 1986

JOHN PAUL II., *Fides et Ratio*, 1998

SOKOLOWSKI, R., *The God of Faith and Reason: Foundations, of Christian Theology*. Notre Dame: University of Notre Dame Press, 1982.

CPH 162: LOGIC II

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

1. Modal propositions.
2. Composed (or hypothetical) propositions: copulative propositions; disjunctive propositions; conditional propositions.
3. Syllogism as a set of propositions characterized by the relationship of logical consequence; validity of syllogism and the truth of the premises and the conclusion; the form and matter of syllogism.

4. Categorical syllogisms: figures and modes of categorical syllogism.
5. Hypothetical syllogisms: disjunctive syllogisms; conditional syllogisms (necessary condition, sufficient condition, necessary and sufficient condition).
6. Convincing arguments and valid syllogisms.
7. Deduction and induction.

Bibliography:

COPI, I. and COHEN, C., *Introduction to Logic*, 11th edition. New Delhi: Pearson, Education, 2002.

HAUSMAN, A. *et al. Logic and Philosophy*. 10th edition. Belmont: Thomson-Wadsworth, 2007.

OCHIENG'-ODHIAMBO, F., *Introductory Symbolic Logic*. Nairobi: Consolata Institute of Philosophy Press, 2003.

The Cambridge Dictionary of Philosophy, 3d ed., ed. by R. Audi and P. Audi, Cambridge University Press, Cambridge 2015.

The Stanford Encyclopedia of Philosophy, Ed. by E.N. Zalta, The Metaphysics Research Lab, Center for the Study of Language and Information, Stanford University, Stanford (CA). Online: URL = <http://plato.stanford.edu/>, 2016

CPH 130: CONTEMPORARY CLASSICS:

**MARTIN HEIDEGGER OR
EDMUND HUSSERL, OR EDITH STEIN OR
HEGEL'S PHENOMENOLOGY OF SPIRIT**

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Introduction 21-63), Being- in -the -world, as Being with and Being- one's self. The 'They' p. 149-203), The everyday Being of the 'there' and the falling of Dasein, (p. 210-219), Dasein's Possibility of Being a whole, and Being towards - death.

Bibliography:

HEIDEGGER, M., *An Introduction to Metaphysics*. Trans. By Ralph Manhein, London: Yale University Press, 1959.

HEIDEGGER, M., *Being and Time* Trans. By John Macquarrie and Edward Robinson, Harper and Row, Publishers, New York and Evans, 1962.

PUTHENPARUCKAL, J.J., *Heidegger through Authentic Totality to Total Authenticity: A unitary Approach to his Thought in its Two Phases*, Leuven University Press, 1987.

HEGEL, F., *Phenomenology of Spirit*. Oxford University Press, 1977.

ROBERT, S., *In the spirit of Hegel*. Oxford University Press, 1983.

STERN, R., *Routledge Philosophy Guidebook to Hegel and the Phenomenology of Spirit*. Routledge. 2002

CPH 128.3: PHILOSOPHICAL ANTHROPOLOGY *Part III*

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

1. The symbolic dimension of the human being - language, work, culture: definition and functions of language; work as the mediation between man and nature: concepts and conceptions of work in the history of thought, the anthropological value of work; man as a cultural being and culture as a human product: subjective and objective meanings of culture, the fundamental elements of culture.
2. Substantial unity and the complexity of the human being: spirituality and corporeality; the human being as male and female; the totality of the human person - the concepts of person, absolute value of person.
3. Self-transcendence (openness) and the spirituality of the human being: the meaning of human self-transcendence and its presence at every level of human self-actualization (life, knowledge, freedom, use of symbols); its intrinsic principle

(the dynamism of the human spirit); ultimate goal of self-transcendence, its extrinsic principle (the world, culture, the society or God?).

4. Death and human destiny: the problem of the immortality of the soul.

Bibliography:

DONCEEL, J., *Philosophical Anthropology*. New York: Sheed & Ward, 1967

MONDIN, B., *Philosophical Anthropology*. Rome: Urbaniana University Press, 1985

BOGLIOLO, L., *Philosophical Anthropology: A Complete Course in Scholastic Philosophy*. Firma Klm, 1984

RIVETTI, B., *Philosophy of Man: An outline. Hortus Conclusus, Roma 2001*.

LUCAS, R., AND LUCAS, R., *uomo spirito incarnato. Compendio di filosofia dell 'uomo, San Paolo, Ciniselo Balsamo (MI) 2007³, Engl. Transl.: Man Incarnate Spirit, Circle, New Haven (CT) 2005*.

ONAH, E., *Logotherapy and the Philosophy of Man*, Urbaniana University Press, CittadelVaticano 2000.

TRIGG, R., *Ideas of Human Nature: An Historical Introduction*, Blackwell, Malden (MA) 1999.

CPH 170.3: FUNDAMENTAL ETHICS Part II

The Content (Part Two)

Ontological Foundation of Moral Order; The nature of the human being; foundation of goodness and right. The Virtues in general; social virtues: prudence, justice, fortitude, temperance. Moral law and Conscience; Moral Determinants; Schools of moral philosophy: rationalism and relativism in morals; Utilitarianism; Kantian Ethics.

Selected Bibliography

VENDEMIATI, A., *In the First Person: An Outline of General Ethics*, Urbaniana University Press, Citta del Vaticano 2005.

GONZALEZ, M., *Fagothey's Right and Reason: Ethics in Theory and Practice* 9th edition, Prentice Hall, Englewood Cliffs, 1989.

MACINTYRE, A., *A Short History of Ethics*, Macmillan Company, 1998.

AQUINAS, T., *Summa Theologiae*, I-II, qq. 1-21; 49-70; 90-105.

FINANCE, DE J., *An Ethical Inquiry*. Roma: Editrice Pontificia Universita Gregorian, 1991.

COMPOSTA, D. *Moral Philosophy and Social Ethics*, Rome: Urbaniana University Press, 1988.

Other Readings

BURKE, C., *Man and values: A Personalist Anthropology*. Limuru: Scepter Publishers, Inc., 2007.

_____, *Conscience and Freedom*. Manila: SINAG-TALA Publishers, Inc. 3rd revised edition 2009.

_____, *The Lawless People of God? Authority and Freedom in the Church*. Dublin: Four Courts Press, 2nd Edition 2009.

CRONIN, B., *Value Ethics: A Lonergan Perspective*. Nairobi: Consolata Institute of Philosophy Press, 2006.

DAVIES, B., *The Thought of St. Thomas Aquinas*. Oxford: Clarendon, 1992.

GLENN, P., *Ethics: A Class Manual in Moral Philosophy*. St. Louis, Mo : B. Herder Book Co., 1959.

MAY, W., *An Introduction to Moral Theology*, 2nd Edition. Huntington, IN 46750: Our Sunday Visitor Publishing division, 2003.

MESSNER, J., *Social Ethics: Natural in Modern World*. St. Louis: Herder, 1965

MORTON, A., *Philosophy in Practice: An Introduction to the Main Questions*. Main Street Malden, Massachussets: Blackwell Publishers, Inc. 1996.

EPH 216: FAITH AND REASON

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Both faculties dealing with truth as such, Faith and Reason are the two fundamental elements proper to humans as unique and specific beings from the rest of all created beings in the universe.

This course will explore different positions held in the course of history about faith and reason, stressing specifically the Christian approach; thus helping the student to foster his own perspective on the matter.

An introductory chapter will show that God (Theodicy), Man (Anthropology) and the World (Cosmology) are part and parcel of the philosophical/metaphysical quest, and therefore, foundational bases of faith and reason.

Different historical perspectives will be considered: Plato and Aristotle, the Stoics, the Epicureans and Plotinus. The Christian approach will illustrate the biblical and apologetic positions on the matter of faith and reason, evoking Church Fathers such as Tertullian, Justin, Clement of Alexandria, Augustine and Thomas Aquinas.

- An extremist school establishing a sharp contrast between the two realms;
- An extremist atheistic approach that simply rejects the idea of faith originating in a supernatural power.
- A conciliatory approach that makes of both realms relevant sources of knowledge: one believes what he knows while he knows what he believes in.
- A moderate approach acknowledging the relevance of faith and

reason while specifying that in certain matters each realm has to deal with its own processes, one as perennial revealed truth dealing with the supernatural, and the other as a scientific or researched truth dealing with natural or empirical reality that can be tested and proven.

- The Catholic Church approach found in 'Fides et Ratio'. Pope John Paul II encyclical is taken both as the official Catholic stand and as an illustration of the discussion in recent times.

Bibliography:

HELM, P., *Faith and Reason*. Oxford: Oxford University Press, 1999.

JOHN PAUL II., *Fides et Ratio*. 1998.

MURPHY, N., *Theology in the Age of Scientific Reasoning*. Ithaca NY: Cornell University Press. 1990.

CPH 200: PHILOSOPHY AND KNOWLEDGE IN THE ANCIENT THOUGHT

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

Philosophy and Wisdom in the Pre-Socratic period: The religious influences; Socrates: anthropological and scientific characteristics of Philosophy; Plato: Philosophy as love of the transcendence; Aristotle: Philosophy as a metaphysical science; the Hellenistic period: Philosophy as perfect ethics; the Imperial epoch: wisdom as religious mysticism.

Bibliography:

DENYER, N., *Language, Thought and Falsehood in Ancient Greek Philosophy*. Routledge, 2016.

WIEDMANN, F., "A History of Philosophy. From the Beginnings to the Present and Oriental Thought"; In *Philosophy and History* 20 (2) 123-124:1987

CPH 173: SPECIAL ETHICS

Organization: Three (3) hours/week for 14 weeks. (Credits: 5)

Content:

Human person as a “being in relationship” with God, others, and the natural environment; rights, duties, obligations. The family: the nature of marriage and responsible parenthood. The state and international community. The common good. Solidarity and subsidiarity. The right to property and its social destination.

Bibliography:

BURKE, C., *Man and values: A Personalist Anthropology*. Limuru: Scepter Publishers, Inc., 2007.

_____. *Conscience and Freedom*. Manila: SINAG-TALA Publishers, Inc. 3rd revised edition 2009.

_____. *The Lawless People of God? Authority and Freedom in the Church*. Dublin: Four Courts Press, 2nd Edition 2009.

COMPOSTA, D. *Moral Philosophy and Social Ethics*. Rome: Urbaniana University Press, 1988.

CRONIN, B., *Value Ethics: A Lonergan Perspective*. Nairobi: Consolata Institute of Philosophy Press, 2006.

DAVIES, B., *The Thought of St. Thomas Aquinas*. Oxford: Clarendon, 1992.

FINANCE, DE J., *An Ethical Inquiry*. Roma: Editrice Pontificia Universita Gregorian, 1991.

GLENN, P., *Ethics: A Class Manual in Moral Philosophy*. St. Louis, Mo : B. Herder Book Co., 1959.

MAY, W., *An Introduction to Moral Theology*, 2nd Edition. Huntington, IN 46750: Our Sunday Visitor Publishing division, 2003.

MESSNER, J., *Social Ethics: Natural in Modern World*. St. Louis: Herder, 1965

MORTON, A., *Philosophy in Practice: An Introduction to the Main*

Questions. Main Street Malden, Massachussets: Blackwell Publishers, Inc. 1996.

AQUINAS, T., *Summa Theologiae*, I-II, qq. 90-105; II-II, qq. 23-46; 57-81; 104-122.

SPH 185: ARISTOTLE'S: METAPHYSICS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The nature of reality: Form and matter; the concept of substance and accident; the problem of motion and change: the four causes, the concepts of *Act*, *potency* and *entelechy*; the idea of the unmoved mover; Aristotle's notion of the structure and composition of the universe, the hierarchy of beings; the idea of the soul , Aristotle's theodicy.

Bibliography:

BARNES, J., ed. *The Complete Works of Aristotle*, Vol. 2, Princeton University Press. 1984

ROSS, D., *Aristotle's Metaphysics*. (2 volumes). Oxford, 1924.

KIRBY, J., *Aristotle's Metaphysics: Form, Matter, and Identity*. Continuum. 2008

COHEN, S., *Aristotle's Metaphysics*. *Stanford Encyclopedia of Philosophy*. 2008

CPH 210: PHILOSOPHY OF RELIGION

Organization: Four (4) hours/week for 14 weeks. (Credits: 6)

Content:

1. What is philosophy of religion?
2. Philosophy of religion in modern thought: Hegel, Schleiermacher, Kierkegaard.
3. Phenomenology of religion.

4. The essence of religion.
5. The object of religion: man and the sacred.
6. From religious experiences to the religious act.
7. Religious experience and religious expression.
8. The religious value of myth, rite and symbol.
9. Significance of the religious phenomenon.
10. The relationship between man and the Absolute.
11. In dialogue with Thomas: the immanence (*illapsus*) of God in spiritual creatures.
12. In dialogue with Thomas: natural inclination and the choice of the ultimate existential end.
13. In dialogue with Thomas: religion as moral virtue.
14. The religious problem as the problem of the whole man.

Bibliography:

- POJMAN, L., *Philosophy of Religion: An anthology*, 5th ed. Belmont: Thomson Wadsworth, 2008
- NYAUDI, M., *Introduction to the study of religion*, Eldoret: Zapf Chancery, 2003
- HABERMAS, J., RATZINGER, J., *The Dialectics of Secularization: On Reason and Religion*, Ignatius, San Francisco (CA) 2006.
- JAMES, W. *The Varieties of Religious Experience: A Study in Human Nature*; Longmans, Green and Co., New York - London - Bombay 1992.
- OTTO, R., *The Idea of the Holy: An Inquiry into Non-rational Factor of the Devine and its Relation to the Rational*, Oxford University Press, Oxford - New York 1958.
- VAN DER LEEUW, G., *Religion in Essence and Manifestation: A Study in Phenomenology*, Harper and Row, New York 1963.

ELIADE, M., *The Sacred and the Profane: The nature of Religion*, Harcourt, Orlando (FL) 1959.

CPH 506: PHILOSOPHY OF SCIENCE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

A study of the methods, goals, and world views of the sciences with attention to such topics as the structure and evaluation of scientific theories, realism and instrumentalism, science and non-science, the problem of induction, scientific laws, the nature of explanation, the dynamics of scientific revolutions and the impact of science on human society and values. The philosophies of science studied include Popper's idea that scientific theories are 'falsifiable', Kuhn's idea that science consists of a series of 'paradigms' separated by scientific revolutions, and Feyerabend's 'anarchistic' claim that there are no objective criteria by which science can be distinguished from pseudo-science.

Bibliography:

CHALMERS, P., *What is this Thing Called Science?* Indianapolis: 1999.

GILLES, D., *Philosophy of Science in the Twentieth Century*. Oxford: 1993.

KOSSO, P., *Reading the Book of Nature*. Cambridge: 1992.

EPH 179: ENVIRONMENTAL ETHICS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Description:

The course will introduce the students to several major approaches that have been advanced by environmental thinkers to promote harmonious relationship between man and nature. Topics to be

discussed include definitions of environmental ethics, obligations to future generations, animal rights, sustainability and depletion of natural resources, pollution, centrism, green politics, deep ecology, environmental justice, eco-feminism and the Gaia hypothesis.

The ultimate aim of the course is to promote a sophisticated understanding of the complex environmental problems involving scientific, economic, political and ethical aspects. Students will be provided with the necessary skills to analyze these problems in an informed and responsible manner.

Bibliography:

AMSTRONG, S. and BOTZLER, R. (eds.) *Environmental Ethics: Divergence and Convergence*. New York: McGraw-Hill, 1993.

POJMAN, L., *Environmental Ethics: Readings in Theory and Applications*. Boston: Jones and Bartlett, 1994.

CRS 266: MISSION SPIRITUALITY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Objective:

This is an introductory course in mission spirituality. The aim of the course is: To introduce the student to a systematic reflection on mission spirituality. To acquaint students with some dominant themes of missionary spirituality based on the recent development in missiology and magisterium of Popes Paul VI, John Paul II and Francis.

Content:

This course explores on the following aspects: What is spirituality, Christian spirituality and missionary spirituality, sources of Christian Spirituality, missionary spirituality, dimensions of missionary Spirituality, mission of the Church, missionary spirituality; Saint Paul and missionary motives, mission in *Ad*

gentes; *Redemptoris missio*; missionary discipleship in the teachings of Pope Francis.

Learning outcomes

- i. At the end of the course the students will be able to understand and develop spirituality appropriate to their personality and charism of congregation.
- ii. To develop a holistic approach to spirituality

Course outline

1. Introduction; what is spirituality?
2. Christian Spirituality; sources of Christian Spirituality.
3. Missionary Spirituality; sources of missionary spirituality; the importance of missionary Spirituality, nature of missionary Spirituality.
4. Dimensions of missionary spirituality; anthropological dimension, Christological dimension; pneumatological dimension; ecclesiological dimension.
5. Mission of the Church: mission of the early Church; changing understanding of mission; *Missio Dei*; Five documents as a sign post for mission today; *Ad gentes*, *Evangelii Nuntiandi*; *Redemptoris Missio*; *Evangelii Gaudium*; Dialogues and Mission, Dialogue in proclamation; Mission of the Church a single but complex reality.
6. Mission spirituality in *Ad gentes*
7. Mission spirituality in *Redemptoris Missio*.
8. Mission spirituality in *Evangelii Gaudium*.
9. Missionary strategies and motives in Saint Paul.
10. Summary, reviews and appropriation.

Bibliography

Ad gentes in the Vatican Council Documents

Asquerda- Bifet, J., *Spirituality for a missionary Church*, Rome Urbaniana, 1994.

Bellagamba, A., *The Mission of the Church: commentary and reflection on the Redemptoris Missio*. Nairobi: Pauline Publications, 1993.

Buono, G., *Missionary Theology and Praxis*, Nairobi: Pauline Publications, 2006.

Fuellen, B., *Throw Fire*. Manila: Logos Publication, 1998.

Karotemprel, S., *Following Christ In Mission*, Nairobi: Pauline Publication, 1995.

Locheng, C. *Missiology: Introduction to the Roots of the Great Commission*, Nairobi: CUEA Press, 2011.

Magesa, L., *Rethinking Evangelization in Africa*, AMECEA: Gaba Publication, 2006.

Magnante, A., *Mission Spirituality*, Nairobi: Pauline Publications, 2017.

Nemer, L. *Spirituality and Missionary Vocation in Missiology* Vol 11 pg 419-434, 1983.

Paul II, J. *Redemptoris Missio; on the permanent validity of the Church's missionary mandate* Vatican: Libreria Editrice, 1990.

Paul VI. J. *Evangelization in the Modern World*, Vatican: Libreria Editrice, 1975.

Reilly, M.C., *Spirituality of Mission*, Manila: East Asian Pastoral Institute Press, 1973.

Rolheiser, R. *Sacred Fire; A Vision for a Deeper Human and Christian Maturity*. N.Y; Image, 2014.

Srambical, C. *Mission Spirituality*, Indore, 1976.

CRS 241: CHRISTIAN MORALS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The basic understanding of Christian morals; The dignity of Human person; The human freedom; The morality of human acts; Moral conscience; The virtues; The person and society; Social justice; The Moral law; Grace and justification; Moral life and missionary witness.

Bibliography:

The Catechism of the Catholic Church. Nairobi: Paulines, 1994.

BASTANEL, S., *Prayer in Christian Moral life*. Nairobi: St. Paul, 1988.

SPH 145 EDITH STEIN: PHENOMENOLOGY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

A brief introduction to the main issues and method in phenomenology. An in-depth study of Edith Stein's *On the Problem of Empathy*; whereby students read and reflect on the passages and relevant commentaries.

Bibliography:

STEIN, E., *On the Problem of Empathy*, translated by Waltraut Stein Trivandrum: Carmel Publishing, 1998.

JARDINE, J. *Stein and Honneth on Empathy and Emotional Recognition*; in *Human Studies* 38 (4):567-589. Springer, 2015.

SPH 194.4: WITTGENSTEIN'S TRACTATUS

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The *Tractatus*, has given rise to many interpretations on the

part of various commentators concerning the main tenets of the book. The aim of this seminar is to introduce students to themes which are most central to Wittgenstein's early Philosophical work (*Tractatus*). The grasping of the main doctrines of the *Tractatus* will make Wittgenstein's later philosophical thought for the student much easier to understand. Wittgenstein's primary aim in the *Tractatus* is stated clearly in the preface to the *Tractatus*, showing that philosophical problems can be solved by coming to a proper understanding of how language functions, that is, philosophical problems come as a result of our failure to understand the logic that underlies language. In this sense, understanding the logic that underlies our language means solving philosophical problems once and for all and indeed by means of the *Tractatus*, Wittgenstein was convinced that he had solved all the problems of philosophy.

Bibliography:

Wittgenstein, Ludwig (1961). *Tractatus Logico Philosophicus*, Translated by D.F. Pears and B.F. McGuinness, London: Routledge and Kegan Paul.

Anscombe, G.E.M. (1963). *An Introduction to Wittgenstein's Tractatus*, 2nd edn., London: Hutchinson and Co. Ltd.

Black, Max (1964). *A Companion to Wittgenstein's Tractatus*, Ithaca, New York: Cornell University Press.

Stenius, Erik. (1964). *Wittgenstein's Tractatus, A Critical Exposition of its Main Lines of Thought*, Oxford: Basil Blackwell.

Sluga, H., and Stern, D. G. eds. (1996). *The Cambridge Companion to Wittgenstein*, Cambridge- New York: Cambridge University Press.

SPH 129 GABRIEL MARCEL: PROBLEMATIC MAN

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Study, discussions and research paper on the 2 books of Marcel.

The student will get a chance to read and discuss some items of Marcel philosophy.

Bibliography:

MARCEL, G., *Mystery of Being*, Chicago: Henry Regnery Co. 1970.

MARCEL, G., *Problematic Man*, New York: Herder & Herder, 1969.

SPH 187 ST. AUGUSTINE, CITY OF GOD

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

City of God introduces students to the outstanding philosophical and theological themes in Augustine. Augustine looked at vis-à-vis ancient philosophers and his influence on Christian Philosophy. Attention will be paid to books I to VII; Natural Theology and Platonism as contained in Bk. VIII; Creation theory and the origin of Evil - Books XI-XIII; Ethics and themes of Two Towns in Books XIV; Theology of History as discussed in Books XV-XVIII; The Beatitude and Eschatological Themes in Books XIX-XXII

Bibliography:

BOURKE VERNON J. St. Augustine., *The City of God*, Image Books, Doubleday, New York: 1955.

ROTTELE, J., ed. *The Complete Work of St. Augustine: A Translation for the 21st Century*. New York: New City Press, 1990.

ETIENNE, G., *The Christian Philosophy of Saint Augustine*. New York: Knopf, 1960.

WETZEL, J., (ed.) *Augustine's City of God* (Cambridge Critical Guides). Cambridge University Press. 2012.

SPH 184: PLATO: DIALOGUE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Plato wrote extensively and his choice of literary form was dialogue. The dialogue form was to perpetuate the philosophical method of inquiry practiced by Socrates, Plato's teacher. Socrates used to challenge his fellow Athenians to critically examine their preconceived notions and beliefs. He did this by engaging his interlocutors in question and answers conversation.

Plato employed dialogue form of philosophical inquiry in order to raise various points and perspectives on an issue however the dialogue ends inconclusively this was to allow the reader to carry on the reflections inspired by the questions raised in the dialogue. Plato wrote about 35 dialogues and seven letters. Although the exact order of the dialogues is unknown consensus has the following order based on internal evidence of dialogues. That order constitutes course outline of this course.

Bibliography:

MICHAEL VICKERS, "*Alcibiades and Critias in the Gorgias: Plato's 'fine satire'*," *Dialogues d'Histoire Ancienne*, (1994), 85–112.

HAROLD TARRANT, "*The Gorgias and the Demiurge*," in Idem, *From the Old Academy to Later Neo-Platonism: Studies in the History of Platonic Thought*, 2010.

SPH 184.1 PLATO: PHAEDO

Organization: two (2) hours/week for 14 weeks (Credits: 3)

Content:

The seminar will explicate the notion of the immortality of the soul from the reading of Plato's *Phaedo*. The seminar will mainly focus on the reading of Plato's *Phaedo*, to his conception of death and the place of the soul after bodily death. It will also expound on the role of philosophy to the soul; as a preparation for death. A review of the impact of Plato's thought on the soul on subsequent philosophical thought will conclude the seminar.

Bibliography:

PLATO. *Phaedo*. Translated by G.M.A Grube, in PLATO., THE COMPLETE WORKS. Edited with an introduction by John M. Cooper (Indianapolis/Cambridge, Hackett Publishing Company, Inc. 1997). 49-100.

BEDU-ADDO, J., "*Sense–Experience and the Argument for Recollection in Plato's Phaedo*," *Phronesis* 36: 1991. 27–60.

STOUGH, C. 1976, "*Forms and Explanation in the Phaedo*," *Phronesis* 21:1976. 1–30.

SPH 195 KANT: CRITIQUE OF PURE REASON

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Students will be introduced to the Critique with particular attention being paid to its impact on philosophy. Transition from first critique (pure reason) no room for metaphysical reality to second critique (practical reason) where immortality, God and freedom are espoused. The subject matter of the book is ethics. The argument that a religion whose God guarantees our moral duty would lead to good. The close affinity between God, Freedom and immortality. The objective of the Critique is ultimately how we can know about or arrive at morality. Within morality there is freedom which necessitates belief in God. Significantly, the following aspects will be highlighted: Categorical Imperative or fundamental Law of Pure Practical reason, the relationship between the moral worth of an action and its moral legality, moral duty versus ones magnanimous feelings / emotions. Kant's argument that moral duty necessarily implies freedom to obey such a law; ultimate happiness is only achievable through God in the afterlife.

Bibliography:

KANT, I., *Critique of Practical Reason*. Dover Publications. 1909

KLEMME, H., The origin and aim of Kant's Critique of Practical Reason. In Andrews Reath & Jens Timmermann (ed.), *Kant's Critique of Practical Reason: A Critical Guide*. Cambridge University Press. 2010.

GREGOR, M., (ed.) *Kant: Critique of Practical Reason*. Cambridge University Press. 2012.

EHM 652: LEADERSHIP AND MANAGEMENT

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Introduction to General Theories of Leadership; Organisation Structures and Church Governments; Leadership Skills; Change Leadership; Conflict Resolution.

Bibliography:

D'SOUZA , A., *Leaders, for today hope for tomorrow*. Paulines Publication Africa.2000

_____, *Empowering and Empowered Leadership*, Paulines Publication Africa.2001.

BARKER A., *How to Hold Better Meetings*. Kogan Page, 2011.

CHM 909 MODERN WORLD HISTORY

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The New Changes, Challenges and Ideas; Renaissance, The European Expansion, Reformation, Scientific Revolution, Age of Enlightenment, Age of Revolution, New Imperialism and Africa, Radicalism, Democracy and Nationalism; The Age of Contradiction; Progress and Break Down.

Bibliography:

LOWE, N., *Mastering Modern World History*. London, Macmillan 1982.

CHABRA H, K., *A History of Modern World Since 1914*, Delhi, Surjeet Publications 1981.

CPH 445 PHILOSOPHICAL LATIN

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

The course is intended to introduce the students to some prominent Latin philosophical terminologies showing their specific applications and retracing their origins and development from ancient roots. Diachronic (that is, historical study of the evolution and change of these terminologies) study of the lexical evolution will enable the students to deepen their understanding concerning the semantic sedimentation and variation of key philosophical terms over the years.

The content also includes the evolution of philosophical Latin lexicon: the classic age; the Christian Latin; the fathers of the church; the scientific and philosophical Greek and Arab Latin translations; the scholastics; logical semantic continuity and discontinuity in the modern age; analysis of key terms in specialized lexicons in the area of logic, epistemology, cosmology, ontology and ethics

Bibliography:

SCANLON, C. and SCANLON, C., *Second Latin: Preparation for the Reading of Philosophy, Theology and Canon Law*. Rockford, Ill. : Tan Books, 1976

WILLIAMS, G., and VOLK, K., (eds). *Roman Reflections: Studies in Latin Philosophy*, Oxford University Press, USA 2016.

ERS 215 RELIGION & SCIENCE

Organization: Two (2) hours/week for 14 weeks. (Credits: 3)

Content:

Introducing to the main themes and issues in the study of religion and natural science, exploring the interface of science and religion; conflict or harmony between religion and the rise of science; methods of inquiry used in the sciences and in theology; the similarities and differences between the methods. Indeed the credibility of religion in the age of science has been strongly questioned and defended.

Bibliography:

McGRATH, E., *Science and Religion: An Introduction*, Oxford, Blackwell Publishers, 1999.

BARBOURIAN, G., *Religion and Science: Historical and Contemporary issues*, San Francisco: Harper Collins Publishers, 1991.

RICHARDSON, W. (ed.), *Religion and Science: History, Method, Dialogue*, New York: Routledge, 1996.