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At first it was not the intention of Fr. Jordan to found a religious order or society. He wanted to reverse the effects of the *Kulturkampf* and this meant something really quite radical and wide-ranging: it would mean literally the whole Church. It was his aim to give Christ back to the ordinary people. He was seized with an extraordinary missionary enthusiasm. It was an all-consuming passion. His love for God and the people of God overwhelmed him and he wanted to set to work immediately and do whatever he could to realize his ambitions at any cost. He found himself confronted by the words of John’s Gospel: *Now this is the eternal life: to know you the only true God and Jesus Christ whom you have sent.* (John 17:3).

The *Iron Chancellor* Bismarck tried to bring the Church into complete submission to the State. Father Jordan was so much affected by this struggle. Apart from these conflicts, Jordan saw the need of religious instruction to all people not only in Germany but also throughout the world. To stress this, the first entry of his spiritual diary states: *With all your strength and effort insist upon a good Christian education of youth wherever, among any people, this is possible, even if you have to give your last drop of blood for this to the glory of God.*

Father Jordan decided to start a Society, which would have great zeal for instruction. The State did not permit religious (instruction) freedom. In the testimony of Father Pancracius Pfeiffer, the immediate successor to the Founder, we read: *...the basic tenor of our activity is religious enlightenment. Religious instruction, the announcing and teaching of the Catholic Doctrine on faith and morals is one of our principal tasks and the starting point of all activity... Through religious instruction, the Society has to DEFEND, to PROPAGATE and to SPREAD the kingdom of God. So, the Apostolic Teaching Society had taken for its object, to help, in the spirit of the apostles, in the spreading, defending and strengthening of the Catholic Faith in all countries of the world. The special aim should be to popularize the theological truths and make them accessible to people.*

The fact that Jordan placed such stress on teaching and preaching, or religious instruction and youth catechesis, we can presume that he knew some *principles of pedagogy* such as *you couldn't teach English to John without knowing John.* Teaching requires, throughout the world, some methods. There is no teaching without a method. So, Father Jordan had his own method, which is *Inculturation.* He was one of the pioneers of this method. We can find it in his writings and in the Salvatorian Charism since the beginning of the Society. In effect, Jordan reminded himself: *Adapt yourself to the sensitivity of the persons to whom you relate.* (SDI 15.1) Jordan understood that a true teacher must adapt his teaching to the circumstances, to the environment, to the culture, to the customs and to the values of the people to whom this teaching is given. Father Jordan had been a prophet of inculturation, a messenger of incorporation. From the outset he talked about this to his sons and daughters. He saw the necessity to enter into the world of people in order to deliver the message in each particular culture in such a way that the experience becomes a principle that animates correctly and unifies the culture, transforming it and remaking it so as to bring about a new creation. Jordan quotes Faber in order to stress the necessity of inculturation, calling for: *Adaptation to the circumstances of the world* (SDI. 104.5).

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In fact, we must recognize in him the great talents of a good teacher who knows and respects everyone’s culture. In his apostolate, he avoided the principle of *Tabula Rasa*. All people under the sun have their own cultural wealth, which should be respected. Father Jordan understood all of this. We are what we are, that means we are Salvatorians because of Father Jordan. Therefore, we must imitate his example and walk in his footsteps. Be humble to listen to him, to learn from his school where the main subject is inculturation and Jordan himself the expert teacher. After being formed by him, listen to his voice: *Go, therefore, teach all nations*. But he carried on by saying: *Adaptation to the circumstances of the world*.

**HISTORICAL NOTES**

The religious Superiors of the congregations working in Tanzania agreed early on with the Salvatorian Mission Superior, Fr. Andrew Urbański, SDS, that there was need for an Institution of Higher Education for their Religious members—especially for those who felt a calling to the presbyteral ministry. To the great satisfaction of all concerned, preparations for such an institution began at Kola, in the town of Morogoro in Tanzania. Discussions concerning this project were initiated at the annual meeting of the Religious Superiors Association in Tanzania (RSAT) in 1988. Some time later it was clear that there was a need to have both a Philosophical and a Theological Department at the proposed institution.

On December 11, 1990, the Mission Chapter of the Salvatorian Mission in Tanzania agreed to work towards the organization of the Salvatorian Major Seminary in both philosophy and theology. It was decided that the Seminary’s patron would be the Founder of the Salvatorians, Fr. Francis Mary of the Cross Jordan. Permission was obtained by the Salvatorians in Tanzania to sponsor the project. The Rt. Rev. Bishop Adrian Mkoba, Ordinary of the Morogoro Diocese (on February 22, 1988), and the Rt. Reverend Archbishop Anthony Mayala, then Chairman of the Tanzania Episcopal Conference (in his letter of March 2 of that year) on behalf of the Conference, gave the respective *nihil obstat* and their blessings. On September 2, 1990, the Holy Father, Pope John Paul II, blessed the cornerstone of this Seminary at his meeting with the clergy and religious, during his pastoral visit in St. Peter’s Church, Dar es Salaam.

The new Mission Superior of the Salvatorians in Tanzania, Rev. Fr. Zdzisław Tracz, SDS, became responsible for implementing the plan. He contacted the Swiss architect, Prof. Herbert Kramel of the University of Zurich in Switzerland, for the design of the buildings. With the Italo-Tanzanian Construction Firm, Coastal Steel, he arranged for the construction to begin in 1991 at Morogoro-Kola.

Progress on the building of the Seminary advanced to a point where, by mid-1993, facilities became available for the opening of classes on August 16, for the first of the three-year philosophy program. The initial staff of six lecturers consisted of members from the Holy Ghost Missionaries, the Consolata Fathers, the Salvatorians, and one lay professor, who came midway into the second year and is a Companion of the Missionaries of the Precious Blood. These instructors hailed from Tanzania, Mozambique, Holland, Poland and the United States of America. The original twenty-five students represented five religious orders.

In the second year, another twenty-one students came to start their studies in philosophy. Future projections indicated that each year there would be about twenty to twenty-five newcomers for the three-year philosophy program.

By 1995, the student enrolment had increased to eighty, representing nine religious congregations. The Salvatorian Major Seminary also accepted members of Religious Orders beginning their first year of Theology.

In the same year the Salvatorian Major Seminary had received official affiliation with the Philosophy Faculty of the Pontifical Urbaniana University of Rome. Official recognition of
this status was given on July 6, (Decree #932/95/2), and this made the school year special for all concerned.

By 1998, the number of students had increased to one hundred and seventy, representing fifteen religious congregations. The academic staff had grown to twenty-four members, from twelve Religious Congregations, and three lay teachers.

On January 26, 1999 the next step had been achieved. With the decree # 164/99 the Salvatorian Major Seminary has been affiliated with the Theology Faculty of the same University.

At the same time, the authority of the Seminary together with the Generalate of the Society of the Divine Saviour addressed a request to the proper Ecclesiastical Authorities to change the name of the institution from the Salvatorian Major Seminary to the Salvatorian Institute of Philosophy and Theology. The Congregations of Evangelization and Christian Education together with the Pontifical University Urbaniana approved this change on April 21st 1999.

The first rector of the Salvatorian Major Seminary was Fr. David Brusky (1993-1996), the second one, Fr. Stanislaw Golus, SDS 1996 – 1999, the third was Fr. Julian Bednarz, SDS 1999 - 2005. The present rector is Fr. Bernard Witek, SDS.

According to the new Statutes: the Institute is owned, operated and supported financially by the Society of the Divine Saviour.

The following are the religious congregations sending their members from various countries to the Salvatorian Institute of Philosophy and Theology:

**APOSTOLIC LIFE COMMUNITY**
OF PRIESTS IN THE OSS
P.O. Box 1935 Morogoro
Mobile phone: 0744/26.47.33

**AUGUSTINIAN**
P.O. Box 1947 Morogoro
Tel & fax: 023/260.47.73
Email: osamoro@africaonline.co.tz

**BENEDICTINES – HANGA**
P.O. Box 217 Songea-Hanga
Tel & fax: 025/260.09.97
hanga.procure@cats-net.com

**BENEDICTINES – MVIMWA**
P.O. Box 591 Sumbawanga
Tel: 025/280.22.87
Email: mvimwa@raha.com

**BENEDICTINES – NDANDA**
P.O. Box 1003 Ndanda via Mtwara
Tel: 023/251.05.32
Fax: 023/251.05.33

**CAPUCHIN FRIARS**
P.O. Box 900 Morogoro
Tel: 023/32.04

**CLARETIAN MISSIONARIES (CMF)**
P. O. Box 427 Morogoro
tel. 260-0429
Email: cmfmoro@africaonline.co.tz

**CONSOLATA FATHERS**
ALLAMANO SEMINARY
P.O. Box 769 Morogoro
Tel: 023/260.35.63

**CONGREGATION OF THE MISSION**
De Paul Seminary
P.O. Box 6051 Morogoro
Email: depaumoro04@yahoo.com

**BENEDICTINES – PERAMIHO**
P. O. Box PERAMIHO
Tel: 025/260 21 20
Email: lambert@pe-ostafrica.org

**CAPUCHIN FRIARS**
P.O. Box 900 Morogoro
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**CLARETIAN MISSIONARIES (CMF)**
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**CONGREGATION OF THE MISSION**
De Paul Seminary
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Email: depaumoro04@yahoo.com
CONVENTUAL FRANCISCAN FRIARS  
P.O. Box 1878  
Morogoro

SISTERS OF THE HOLY ROSARY  
P. O. Box 119 Mzuzu  
Malawi

DIOCESE OF MOROGORO  
Vocation Director  
P. O. Box 640 Morogoro  
Tel: 023/260.41.25  
Email: sps@morogoro.net

SDS FORMATION COMMUNITY  
P. O. Box 585 Morogoro  
Tel: 023/260.08.97  
Email: sdsschool@yaho.com

DIOCESE OF NJOMBE  
Vocation Director  
P. O. Box 54 Njombe  
Tel: 026/278 20 33  
Email: diocesenjombe@twiga.com

STIGMATINE COMMUNITY  
P. O. Box 2213 Morogoro  
Tel & fax: 023/260.35.23  
Email: stigmoro@intafrica.com

DISCALCED CARMELITES  
P. O. Box 363 Morogoro  
Tel: 023/260.38.00  
Fax : 023/260.46.85  
Email: ocdtzmission@yahoo.com

ST. THERESE SISTERS  
P. O. Box 315 Bukoba  
Tel: 028 222 05 09

FRANSALIAN HOUSE – KOLA HILL  
MISSIONARIES OF  
ST. FRANCIS DE SALES  
P. O. Box 896 Morogoro  
Tel: 023/260.00.36  
Email: msfsmoro@intafrica.com

VINCENTIANS  
De Paul Seminary  
P. O. Box 6051  
Tungi Road Morogoro

LITTLE SISTERS OF ST FRANCIS /  
DAR  
P. O. Box 24 Dar es Salaam  
Tel: 022/285 65.14

MISSIONARIES OF THE PRECIOUS  
BLOOD  
P. O. Box 1925 Morogoro  
Tel: 023/260-41.65

PASSIONIST FATHERS  
Vocation Director  
P. O. Box 990 Dodoma  
Tel:026/230 49.61

SISTERS OF HOLY SPIRIT  
Rev. Sister Regional Leader  
P. O. Box 903 Moshi
ACADEMIC PROGRAMME

Our Institution, seeking to respond positively to the Pope’s exhortation, accepts that it has a prominent role to play in the proclamation of the salvific Word of God, to be a sign of the growth of the Church in Tanzania. Already the Institute, through its present academic research, integrates the truths and experiences of faith in service to the Church. This Institute is prepared to immerse itself in the life of the local church in various ways: by providing trained personnel, by studying important theological and social questions for the benefit of the Church, by developing an African theology, by promoting the work of inculturation especially in liturgical celebration, by publishing books and by publicizing Catholic truth and by contributing to a scientific study of culture. The Institute seeks practically to show that the Christian faith can shed helpful light on African society and seeks to make of itself a Catholic cultural centre, and thus to offer to the Church the possibility of presence and action in the field of cultural change.²

The Institute sees the need for its students to be trained, motivated and empowered for evangelisation, each according to his ...specific role within the Church ...Missionary training has to have a special place... as central to the Christian life. Thus ...they will be able to advance the common good and prepare the way for the Gospel.³ The students are to see themselves as a part of the Church which is the Family of God and that their consecrated life has the particular function not only of indicating to all the call to holiness but also of witnessing to fraternal life in community. The Institute’s strong feeling is that it is necessary to foster religious vocations to the contemplative and active life not neglecting an integral human formation, as well as one which is solid in its spiritual and doctrinal, apostolic and missionary, biblical and theological dimensions.⁴

The Salvatorian Institute of Philosophy and Theology follows the directives of Vatican II and the common ecclesiastical norms in the training of its students. It is happy to observe that, as indicated above, it is closely in tune with the Holy Father’s observations in his post Synodal Apostolic Exhortation, Ecclesia in Africa.

And, of course, the Institute methodically investigates old and new philosophical and theological issues, seeking solutions to problems by means of rational argumentation within the framework of a Christian view of the world, confident that there is no contradiction between the truths of human reasoning in philosophy and those taught in sacred scripture and Catholic theology; rather that these disciplines work together for the fuller understanding of things.

From its outset the Salvatorian Institute of Philosophy and Theology promotes the Inculturation of the Gospel within the context of African and, indeed, worldwide cultural diversity. In fact, our successful effort to obtain affiliation with the Philosophical and Theological Faculty of the Pontifical Urbaniana University is itself a part of its efforts to enhance its inculturation status; the University is well known for the worldwide ethnic configuration of its student body.

Thus, in its affiliation with this University, our institution can be in touch with the varying cultures of the world.

The Salvatorian Institute of Philosophy and Theology in Morogoro follows a complete program of philosophy, which extends through three years (six academic semesters) and theology, which extends through four years (eight academic semesters). In it the students

² Ecclesia in Africa, 103.
³ Ecclesia in Africa, 75.
⁴ Ecclesia in Africa, 94.
should complete all that the Pontifical Urbaniana University requires for the First Cycle Institutionally, and part of the second cycle (including special disciplines, and seminars in a philosophical framework). Elective courses are offered periodically, in response to special interests on the part of either professors or students. These supplement the core courses and are conducted without prejudice to the general program, whether in philosophy or in theology. Seminars are a required part of the overall program. After six semesters of philosophy or eight semesters of theology qualified students sit for the Bachelor’s degree, which the University awards to those who have successfully completed the first cycle of its respective Faculties.

The Institute extends its philosophical program through three years in order to give its students:

a. a good introduction to the English language;

b. an introduction into the History of Salvation, which, in accordance with the norms of Vatican II for the training of candidates to the priesthood, needs some knowledge of the Bible, Liturgy and Spirituality;

c. some extra time for reflection on their African mentality and culture in preparation for their later active involvement in ministry.

The four years of theological teaching provide the students with a basic understanding of theology in its various aspects, along with Scripture, as well as giving skills for pastoral ministry in Africa. While making no pretence at covering the whole theological spectrum, we hope to give the students a theological perspective that is deeply Christian in an African environment. The emphasis on African thought and inculturation, as well as on a new form of evangelization, should be noted. The theological program provided at the Institute aims at affording the students the opportunity to advance according to their ability to think and reflect theologically, and surely also pastorally, and, it goes without saying, also culturally.

Some knowledge of various languages is required from the students. Since English is the medium of instruction for both philosophy and theology, the curriculum contains an intensive English language orientation course for students entering the philosophy program. One semester of Latin is compulsory for all students seeking the Bachelor of Philosophy degree.

The spiritual training of those students who prepare themselves to be future priests starts from the very beginning of their studies in the Department of Philosophy. It continues to its completion through the years of theology. A History of Spirituality, as part of the patristic teaching, aims at preparing the students for a deeper understanding of the priesthood and the consecrated life in the African environment. Finally, in training these future priests, stress is also placed on the priesthood of all Christians and their common call to holiness, to help them to appreciate the vocation of the lay faithful in the Church and in the world.

The Institute is aware that attention needs to be paid to the study of pastoral care and counselling, in the parishes, and, as the theology program develops, this need will be addressed. Thus, the students should acquire and develop professional counselling skills for their future pastoral ministries. Special attention is to be paid to a general African overview of the specifically African issues that the future parish priest will face in his ministry. Throughout, emphasis is put on Pope John Paul II’s call for a New Evangelisation based on the principles of inculturation.

Finally, for the record, let it be known that Salvatorian Institute’s philosophical and theological programs are planned and executed according to the Ratio Studiorum, the East Africa Bishops’ Conference (AMECEA) and the Tanzania Episcopal Conference (TEC). And the prospectus distinguishes between the fundamental and the collateral disciplines, the humanities and languages.
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The Salvatorian Institute of Philosophy and Theology can accommodate at least fifty new students in the first year of philosophy.

A. REGISTRATION
1. Before the opening of each academic year, all candidates must register for the programme they intend to take by duly filling in the Application Form. The deadline for registration is Friday, 25th August 2006 at 16:00.
2. An additional fee will be charged for late registration or any change in the application form after its submission.
3. Students have the possibility to register themselves in more optional courses than what is required by the academic programme.

B. STUDENTS TRANSFERRED FROM OTHER INSTITUTES
1. Students who are transferred from other institutes which have programmes that are similar to ours may apply for exemption from those courses they have successfully completed. However, in order to qualify for the Degree, they must partake at least 2 years of study in Philosophy and 3 years of study in Theology.
2. The number of credits in core courses to be transferred may not exceed 40 in Philosophy or 45 in Theology.
3. Students applying for admission to the Salvatorian Institute of Philosophy and Theology are required to provide official transcripts showing the record of all previous studies plus official course descriptions for courses taken (including the number of credits, contents, textbooks and/or bibliography, the name and title of the lecturer).
4. Any request for exemption from courses must be submitted to the Dean of Studies with the completed Request for Exemption Form and supporting documents at the time of the student’s admission to the Institute. If there are any queries regarding equivalency of the courses taken at another institute with those taken at this institute, The Dean together with his advisors will make the decision accordingly.
5. In the case of language courses exemptions are considered only for Latin, Greek and Hebrew.
6. In case of missing subjects, a transferred student is obliged to take complementary units by attending classes in the particular subject. Sometimes due to differences in programmes the completion of all necessary credits may require a supplementary semester.
7. It remains the prerogative of the Salvatorian Institute to grant or not to grant Exemptions. Courses which have been completed at another Institute but with low marks will not be considered as meriting an Exemption.

C. FEES
1. General Information
   a. Applicants can only be considered for admission the Institute receives a satisfactory evidence that the candidate will be adequately financed during his or her course at the Institute.
   b. Semester fees should be paid within the first two weeks of lectures of each semester. Late payment will be subject to a monthly increment of 5%.
c. No student will be registered until he/she has satisfied his/her financial obligations with the Registrar’s office.
d. Part-time students, O.P.T. students, and auditors should pay a special administration fee. They may take up to three courses at a special fee per course.
e. Requests for transcripts should be accompanied by specific information as to where the transcript should be sent. An official transcript will not be released for a student whose fees are not completed.
f. There is an extra $105 (one hundred and five U.S. dollars) registration fee for B.A. The payment should be made at the beginning of the academic year in which a student intends to go for the B.A. examination.

2. Refunds
   a. Any student wishing to withdraw from a programme must provide a written notice. The date of withdrawal shall be confirmed once the notice is acknowledged.
   b. If the withdrawal is done within the first week of lectures, the tuition fee will be refunded fully. After the first week of lectures, the tuition fee will be refunded pro rata during the first four weeks of lectures. After this period there will be no refunds.

D. REQUIREMENTS

1. Academic Requirements
   For admission to the Philosophy Programme candidates must:
   a. have successfully completed their secondary education and be eligible for further studies in an accredited university in their country or abroad;
   b. have the recommendation of their religious superiors, if they belong to religious orders, or of the respective authority as recognised by the Rector of the Salvatorian Institute;
   c. possess a sufficient knowledge of the English language to attend classes as proved by a screening exam.

   *N.B. The Institute reserves the right to reject a candidate even after admission if he demonstrates a totally insufficient knowledge of English.*

2. Other
   a. The application form handed out by the Registry undersigned by the applicant’s respective authority;
   b. The original undergraduate degree entitling the applicant to undertake University-level studies in his/her country of origin;
   c. A letter of introduction by the ecclesial authority;
   d. A C.V.;
   e. A birth certificate and a photocopy of a passport or of any other document exactly showing the student’s surname and name;
   f. A passport-size photograph, having a white background (write name and surname in block capitals on the back);
   g. For lay students, a letter from one’s parish priest along with the certificate of baptism;
   h. For Non-Tanzanian lay students, a residence permit for studying in Tanzania is needed;
   i. For students coming from other university level institutions and for former seminarians, a letter of recommendation issued by the competent authority certifying that the applicant may continue his/her studies is needed.
E. CATEGORIES OF STUDENTS

Students may be enrolled in one of the following categories:

a. **Full-Time Students**: students seeking an academic degree or diploma.

b. **Part-Time Students/Auditors**: students enrolling to one or more courses.

c. **Exchange Program Students**: students who enrol for one or two semesters to take courses and obtain credits but do not intend to receive an academic degree or diploma from the Institute. This status is applicable only to the students enrolled to other related Institutes. Acceptance does not guarantee class availability. International students have to obtain the resident permit valid for study in Tanzania.

d. **Out of Prescribed Time Students (O.P.T.)**: full-time students who have not completed all required courses in a due time.

F. DURATION OF COURSES

The Academic year is divided into two semesters:

a. From 4th September up to 22nd December 2006

b. From 8th January up to 16th May 2006

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5 Islamic feasts and Inculturation Week are variable and will be announced each semester.
GENERAL COURSE INFORMATION

A. ATTENDANCE
1. Attendance at courses and seminars is obligatory.
2. Any absence should be justified.
3. In the case of illness or any other impediment, the respective student’s authority has to inform the Registrar’s office.
4. It is the responsibility of the student to keep up with and fulfil all requirements connected with missed lectures or studies.
5. On return, before entering the lecture hall, the student must make sure that his/her absence has already been reported and justified.
6. In order to be admitted to the final exam at the end of a course and to obtain credits, the student should not miss more than 30% of the total lectures of the respective course. In the case of a core course, if a student has missed more that 30% of lectures he/she has to repeat it. In the case of an elective course the students should take another one. If a student exceeds the permitted number of absences in two or more core courses or if the total of absences is more than 16 class days in a semester, he/she will be required to repeat the whole semester.
7. With regard to the seminars, a student should not be absent more than twice.

B. ACADEMIC OBJECTIVES AND COURSES
1. Academic objectives
   At the end of the first cycle of Philosophy, the student is expected, from the academic standpoint:
   - To be capable of understanding the basics of Philosophy, the most important philosophical systems and to have a general landscape of the History of Philosophy.
   - To be able to read and understand a classical philosophical book;
   - To be able to make a personal research;
   - To be able to write a scientific paper, which should reveal his/her capacity to write in English and to understand the philosophical books and articles he/she has come across during his/her research;
   - To express his/her intellectual maturity through written and oral tests.

2. Core and elective courses
   The philosophy programme is divided into core and elective courses. Core courses enable students to learn and understand the basic meaning of philosophy. The elective courses give them a chance to deepen an area of their personal interest. The elective courses are offered in a cycle system.
   a. Core courses are obligatory.
   b. Every student is responsible for choosing and signing in elective courses in order to fulfil the prescribed academic requirements (number of credits).
   c. Every student of philosophy should take in total four elective courses. S/he may attend at least one elective course per semester, beginning from the first semester of the second year.
d. After being registered for an elective course, a student is expected to attend all lectures and to sit for the examination or evaluation at the end of the course. A pass in the assessment entitles him/her to receive a credit in his/her academic record.

e. A student who chooses more electives than the minimum requirement will have those in which he/she achieves the best result chosen for the assessment of his/her final grade average prior to his graduation.

f. The required number of students to justify an elective course as well as the number of students to be permitted to an elective course will be determined by the Dean of Studies after consultation with the lecturer.

C. PHILOSOPHICAL SEMINARS

Seminars offer the students an opportunity to conduct directed research under the guidance of an appointed staff member.

a. The philosophy department has a three-seminar requirement.

b. Each student is free to choose a seminar. By signing up for a seminar the student must indicate three choices in order of his/her preference.

c. Seminars are given according to the availability of lecturers.

D. TUTORIALS

A lecturer should provide time to meet with students (individually or as a group) in order to discuss particular difficulties of the subject with them and that they may be assisted to better fulfill the course requirements.

E. LANGUAGES

1. An opportunity is provided in the curriculum for the study of modern languages.

2. Since the English language is the medium of instruction throughout the three-year philosophy programme, it is essential that all students attend the intensive English upgrading course, unless exempted by a very successful screening examination (at least 80%).

3. One semester of Latin is compulsory for all students seeking the degree of Bachelor of Philosophy.

4. All modern language courses (French, German, Italian, Spanish and Swahili), except English, are optional.

F. GRADING SYSTEM

The system is based on a range of 0 to 100 %. The Grading structure follows the norm of the Congregation for Catholic Education and the decision of the Commission for the Affiliated Institutes of the Pontifical Urbaniana University. Thus, the evaluation scale or grade scale used in the Philosophy Department is as follows:
G. ACADEMIC ASSESSMENT

1. The Institute proposes that the examination of a core course is divided into three parts: midterm written test, assignment and semester final exam. These tests, assignments and exams are generally sufficient for an objective evaluation of the student’s performance. A lecturer is responsible for his/her own marking. The Dean is the guarantor of the lecturer’s judgment.

2. The final examination may be oral or written and the decision is left up to the lecturer. The maximum duration of an oral exam is fifteen minutes per student. The maximum duration of a written final exam is two hours. The final decision about the duration of the exam in a particular course is left to the respective lecturer. The mid-term written test will usually take 45 minutes but should not take more than an hour.

3. The Institute suggests the following examination procedures and the calculation of the final grades for the core courses: mid-term test (20% of the total), assignment (20% of the total) and semester final exam (60% of the total). To get a pass mark in a course, the student has to pass each part of the examination with at least 60% giving the following minimum requirements: test 12%, assignment 12%, and semester final exam 36%. If a student does not pass the mid-term written test or the assignment (or both), he/she is not entitled to take the semester final exam.

4. In exceptional cases a student who fulfills all other course requirements may have the opportunity to take the respective exam one year after the completion of the course. When this period expires the course must be repeated in order to have the right to go for the exam.

5. Serious violations not permitted during the test or exam:
   a. to talk with other people, especially to give or receive help;
   b. to copy from another student’s paper, to consult personal notes, books and any source not previously allowed by the lecturer;
   c. to use cellular phones or any other electronic support;
   d. to leave the examination room.

6. A student, who arrives late for the test or exam, will not get extra time, i.e.: he/she will use only the remaining time.

7. If a student fails to follow the examination rules (no. 5 and no. 6), his/her exam will not be considered valid.

8. A student who is not present for the test or exam can retake it only if the absence is justified and at a time determined by the professor. If the absence is not justified the student cannot repeat the exam. If he/she is not present for the repeat exam he/she has to repeat the course.

9. A student, who repeats one or more parts of an examination, must pay the full regular exam fee beforehand for any part he/she repeats and will not be awarded a grade higher than 60% for that exam. If a student fails the repeat part of the examination he has to repeat the course before being advanced. (See no. 3)
10. The exam session is scheduled in the Academic calendar for all students, and an additional exam session is planned for retakes (to be scheduled at the beginning of the next semester). If a student fails the retake examination session he/she must to repeat the course before being advanced.

11. The Lecturer decides the time of the examination and students must be prepared to take more than one exam on that day if necessary.

12. A student who fails three or more exams of the core courses in the same semester does not get a chance to retake the exams and is automatically out of the Institute.

13. A degree students who fails in two or more compulsory subjects in the same academic year, shall forfeit his/her right to apply for BA. He/she may, however, continue his/her study as a diploma student.

14. Should a student fail in an elective course, there will not be any supplementary exam and, consequently, he/she will not get the corresponding credit and will be obliged to take another elective course next semester.

15. If a student fails in the retake exam in a required language course, no further retake exam is allowed and the course must be repeated. Such a student cannot proceed for the BA examination. He/she is eligible for the Diploma/Certificate only.

16. If a student fails in an optional language, there will not be any supplementary test. Such a student cannot go for the higher level of that particular language.

17. OTHERS SERIOUS VIOLATIONS:
   a. To plagiarize in written work; i.e.: to use a text of another author without the usual indication and exact written quotation of the source.
   b. To submit someone else’s written work as his/her own, irrespective of the way it was obtained.
   c. To submit, as assignment for one course, a written work which has been already submitted in another course.
   d. To get the test questions, in any way, before the exam day.
   e. The falsification of the documentation quoted in a written work.

18. DISCIPLINARY MEASURES FOR SERIOUS VIOLATIONS:
   a. Admonition recorded in the student’s curriculum.
   b. Invalidation of the submitted written work or the exam.
   c. The final grade for that course will be not higher than 60%.

19. If a student receives more than one admonition or if there is other serious breech of regulations the Disciplinary Commission can decide as follows:
   a. To take away the right of the student to apply for the Bachelor Degree.
   b. To expel the student from the Institute.
A. INTRODUCTION
The Institute has been granted affiliation with the Philosophical Faculty (No. 932/95/2) and Theological Faculty (No. 164/99) of the Pontifical Urbaniana University by Decrees of the Vatican Congregation for Catholic Education.

B. REQUIREMENTS
1. A student who has completed the first four semesters of Philosophy or the first six semesters of Theology, and passed all subjects with an average of at least 70% (for the new students enrolled since September 2006 the required average is 75%) and who has also completed the required number of elective courses and seminars, can be admitted to sit for the Bachelor Degree examination.

2. A student seeking the Bachelor of philosophy is obliged
   a. to take one semester of Latin and obtain at least a pass grade;
   b. to pay the fees required for the Bachelor examination.

3. A degree student should not fail two or more compulsory courses per academic year (see G. Academic Assessment no. 13).

NB. Those who do not fulfil the requirements to sit for the Bachelor Degree exam may take the written and oral comprehensive exams only.
PHILOSOPHY PROGRAM

The Department of Philosophy in the Salvatorian Institute of Philosophy and Theology follows the common norms of an Ecclesiastical Philosophical Faculty: to train students to investigate philosophical issues methodically, and to solve problems through rational arguments in the framework of a Christian view of the world. The students should come to the insight that God’s Revelation and theology are not against human reasoning. They are rather related to the philosophical quest. They intend to contribute to the solution of human problems.

The Salvatorian Institute of Philosophy and Theology is also committed to stress those disciplines that bring to light the different values found in the various human cultures. The Institute is especially interested in promoting the enculturation of the Gospel in a context of African cultural diversity.

The Salvatorian Institute of Philosophy and Theology in Morogoro organizes a complete first cycle of philosophy that is extended to three academic years (six semesters). In such a space of time the students should complete all that the Pontifical Urbaniana University requires for the First Institutional Cycle and part of the second cycle (including special disciplines, and seminars in a philosophical framework).

COURSES IN PHILOSOPHY DEPARTMENT
Core courses

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PH 226e HP Elective Ph. Of dialogue - Martin Buber 1 22
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PH 228e HP Elective - The importance of traditional system of education I 1 22
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PH 231e PH Elective - Introduction to Philosophy of religion 1 21
PH 231e FP Philosophy of Law 1
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PH 232e FP Selective Readings in African Philosophy 1
PH 233e HP Elective - Reading in Contemporary Ph: Phil. Of Life & some French Ph 1 22
PH 234e HP Elective - Thomism: Social and Political Thought 1 22
PH 235e PH Elective - Selective Reading in Contemporary Ph. Post - modernism 1 22
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PH 237e PH Elective - Modern Christian Social Teaching 1 21
PH 240e HP Elective - Philosophical Thought of the Church Fathers 1 00
PH 241e PH Elective Ph. though of the Ch. Fathers The confession of St. Augustine 1 32
PH 242s PH Seminar I / Practical Methodology 1 21
PH 250e HP Renaissance Thought 1 00
PH 270e HP Elective - Liberalism, Utilitarianism & Historicism 1 00
PH 360e FB Elective - Thomism 1 00
PH220 e HP Elective - Metaphorising of Reality - Ricoeurian Analysis 1 00
PH 500e SH Elective - Practical Methodology 1 00
PH 501e SH Elective - Practical Methodology I 1 00
PH 502e SH Elective - Sociology - Urbanization 1 00
PH 503e SH Elective - Mass-Media - Power 1 00
PH 916e SH Development of interpersonal relationship with the focus on Roger 1 21
PH 917e PH Elective - Entire Person in the view of Gestalt Pedagogy 1 00
PH 918e PH Elective - Education in the Family 1 21
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PH 053e SH The eight stages of life according to E. Erickson 1
PH 054e FP Logical analysis in Philosophical Research 1

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GENERAL ACADEMIC PLAN OF PHILOSOPHY

The core courses are always offered. The elective courses and seminars are offered upon the availability of qualified lecturers and sufficient interest on the students’ side in each four-semester period.

List of courses for Academic Year: 2005/2006

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Total (1st semester) 22

SECOND SEMESTER

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Total (2nd semester) 20

Total (1st & 2nd semester) 42

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<tr>
<td>PH 020c</td>
<td>FP</td>
<td>Cosmology / Philosophy of Nature</td>
<td>3</td>
<td>Mr. Thadei Mwereke</td>
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<tr>
<td>PH 213c</td>
<td>HP</td>
<td>History of Modern Philosophy</td>
<td>3</td>
<td>Fr. Daniel Hendrickson</td>
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<td>Metaphysics / Ontology I</td>
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<td>Fr. Charles Lyimo</td>
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<td>PH 520c</td>
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<td>Social Anthropology</td>
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<td>PH 302c</td>
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<td>Theodicy</td>
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<td>Fr. Charles Lyimo</td>
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Total (1st semester) 18
### SECOND SEMESTER

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<td>Fr. Charles Lyimo</td>
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<td>HP</td>
<td>History of Contemporary Philosophy I</td>
<td>3</td>
<td>Mr. David Černý</td>
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<tr>
<td>PH 032c</td>
<td>FP</td>
<td>Metaphysics / Ontology II</td>
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<tr>
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**Total (2\textsuperscript{nd} semester)** 19

**Total (1\textsuperscript{st} & 2\textsuperscript{nd} semester)** 37

### 3\textsuperscript{RD} YEAR OF PHILOSOPHY

### FIRST SEMESTER

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<tr>
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<tr>
<td>PH 703c</td>
<td>BS</td>
<td>Bible Introduction II</td>
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<td>Fr. Ludovico C. Kapina</td>
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<td>PH 632c</td>
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<td>Christian Faith - Catechism II</td>
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<td>Fr. Felix Mushobozi CPPS</td>
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<td>PH 215c</td>
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<td>Islam (History &amp; Culture)</td>
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<td>PH 330c</td>
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<td>Philosophical Anthropology</td>
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<td>PH 110c</td>
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<td>PH 340c</td>
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<td>Philosophy of Language</td>
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**Total (1\textsuperscript{st} semester)** 22

### SECOND SEMESTER

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<td>PH 600c</td>
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<td>Foundation of Spiritual Life</td>
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<td>Fr. Johnson Kallidukil</td>
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<td>Pedagogy</td>
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<td>Philosophy of Religion</td>
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<td>Mr. Giuseppe Fusco</td>
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<td>PH 303c</td>
<td>PA</td>
<td>Science and Problem of God</td>
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<td>Mr. Julius Wambua</td>
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**Total (2\textsuperscript{nd} semester)** 13

**Total (1\textsuperscript{st} & 2\textsuperscript{nd} semester)** 33
DESCRIPTION OF THE COURSES

FUNDAMENTAL PHILOSOPHY

PH 011C FP – LOGIC I

Lecturer: Mr. Julius Wambua Mbithi, PhM
Organisation: three (3) hours/week, three (3) credits

Purpose: This first part of Logic (Formal Logic) is aimed at enabling the students to know the rules of Formal or Minor Logic. This should enable them to detect among intellectual operations those which are valid (sound), and those which are invalid. At the end of the course the students are expected to be capable of evaluating any statement in the light of rules of valid reasoning so as to see whether it is valid or fallacious.

Content: Logic I covers mainly Aristotelian logic and its development up to 1662. The General Introduction defines Logic as both an art and a normative philosophical discipline. It presents also a short historical background as well as its division. The first unit deepens the notion of concept, its properties (comprehension and extension) and its classification. The second unit deals with categorical logical judgements. Special attention is given to the classical structure, the quantity and the quality of propositions, leading to the study of the square of opposition, to the binary Logic and to the immediate inferences (inversion, conversion, obversion and contraposition). The third unit concerns the study of reasoning, mainly induction, deduction, analogy, reasoning from the absurd, reasoning ad hominem... The fourth unit focuses in a particular way the syllogistics deepening the categorical syllogism, the hypothetical syllogism and the polysyllogism. The fifth unit introduces the students to symbolic logic. A particular attention is given to the unanalysed proposition logic and its methods of decision, mainly Truth Table and Semantic Charts methods. The last unit is dedicated to the study of the Formal Proof of Validity or Natural Deduction, which introduce the students to the axiomatic logic.

Textbook:
Recommended:

PH 020C FP – COSMOLOGY / PHILOSOPHY OF NATURE

Lecturer: Mr. Thadei Mwereke, STL, MA (Phil), MAPSE, Cert. TEFL
Organisation: three (3) hours/week, three (3) credits

Purpose: To inject Students with a clear understanding of the origin and structure of the Cosmos. The history of the philosophy of nature will be discussed in depth so as to come up with a greater knowledge about the making of the universe in order to answer the many questions that concern the object of the philosophy of nature.

Content: The course will start with the Milesian approach vis-à-vis nature. The object of the philosophy of nature and the essence of the material being are part of the discussion. The battle between creationists and evolutionists will be highlighted for the sake of finding a neutral ground on the basis of geocentrism.
Recommended:

PH 040C FP – EPISTEMOLOGY / GNSEOLOGY
Lecturer: Fr. Charles Lyimo, ALCP/OSS, PhD
Organisation: three (3) hours/week, three (3) credits

Purpose: To enable the students to study and to philosophically investigate the nature of the human knowledge.

Content: This course is divided into three parts: The first part will include among other things the general introduction, the definition and the importance of epistemology. The scope of epistemology and the difference between epistemology and other philosophical disciplines will also be discussed. The second part will include the notion of truth, certitude and evidence, error and the problem of universals. Other critical problems which may arise from the above mentioned issues will be acknowledged. The third party will deal with the analysis of human knowledge.

Textbooks:

PH 031C FP – METAPHYSICS / ONTOLOGY I
Lecturer: Fr. Charles Lyimo, ALCP/OSS, PhD
Organization: three (3) hours/week, three (3) credits

Purpose: to introduce the students to the main topics of metaphysics by giving them a classical presentation of the subject.

Content: The first chapter is an introductory one, entitled the nature of metaphysics. In this section we explain the term “metaphysics” and ontology, we define metaphysics as the science of being as being: the origin and development of metaphysics, the metaphysics and the particular sciences, the starting point of metaphysics, etc.

We continue with the notion of being, the primacy of the notion of being in human knowledge, the analogical notion of being, the analogy of proportionality and attribution, and the principle of non-contradiction and other primary principles.

Then we conclude with a broad part entitled the metaphysical structure of being, here we deal with substance and accidents, the categories, act and potency, essence and the act of being, the principle of individuation, the distinction between suppositum and nature.

Recommended:
PH 032C FP – METAPHYSICS / ONTOLOGY II
Lecturer: Fr. Charles Lyimo, ALCP/OSS, PhD
Organization: three (3) hours/week, three (3) credits

**Purpose:** to continue with some of the topics of the classical metaphysics and to present some critiques of classical metaphysics.

**Content:** We explain in details the transcendental properties of being: unity, truth, goodness and beauty. We deal also with Causality, the four causes: intrinsic causes (material and formal cause) and the extrinsic causes (efficient and final cause), and the principle of causality and participation. Then we try to summarize some of the critiques that we can make of classical metaphysics and to point out some of the contemporary issues in metaphysics.

**Recommended:**

PH 050C FP – PHILOSOPHY OF SCIENCE
Lecturer: Mr. David Černý, PhL
Organization: two (2) hours/week, two (2) credits

**Purpose:** The aim of the course is to show that scientific knowledge is not complete and sciences have no monopoly on the truth. The second aim of the course is to show that philosophy is still present in the foundation of the physical or natural sciences.

**Content:** Definition of philosophy and definition of science; material and formal object and methods give us the possibility to distinguish philosophy from the sciences, and philosophical truth from scientific truth. Critical examination of scientism, reductionism and mechanicism, as well as operationism, fallibilism and falsificationism present in the sciences, gives us the opportunity to establish the philosophy of science as a philosophical reflection about scientific knowledge. The lecture goes on to present different tendencies in the philosophy of science from Aristotle to P. Feyerabend. Sciences do not give us (in a certain sense) objective cognition of the world but only approximative knowledge, because of induction. In this case, philosophical knowledge seems to be justified.

**Textbooks:**

PH 080C FP – SELECTIVE READINGS ON EPISTEMOLOGY

**The Question of Truth – “De veritate” in St. Thomas Aquinas**
Lecturer: Mr. Julius Wambua Mbithi, PhM
Organization: one (1) hour/week, two (1) credit
Purpose: To discuss the importance of the epistemological problem of Truth in the light of “De Veritate” in St. Tomas.

Content: All knowledge, Aquinas held, originates in sensation, but sense data can be made intelligible only by the action of the intellect, which elevates the mind toward the apprehension of such immaterial realities as the human soul, the angels, and God. To reach understanding of the highest truths, those with which religion is concerned, the aid of revelation is needed. Aquinas's moderate realism placed the universals firmly in the mind, in opposition to extreme realism, which posited their independence from human thought. He admitted a foundation for universals in existing things, in opposition to nominalism and conceptualism.

Textbook:

**PH 070C FP – SELECTIVE READINGS ON METAPHYSICS**

Lecturer: Mr. Julius Wambua Mbithi, PhM
Organisation: one (1) hour/week, two (1) credit

Purpose: The argument by which Kant sought to fix the limits of human knowledge within the framework of experience and to demonstrate the inability of the human mind to penetrate beyond experience (strictly by knowledge) to the realm of ultimate reality (Dinge an Sich) constitutes the critical feature of his philosophy, giving the key words to the titles of his three leading treatises, Critique of Pure Reason, Critique of Practical Reason, and Critique of Judgment. Our aim is to examine some parts of these three works.

Content: Despite developments since Plato and especially since Aristotle metaphysics itself is still called into question. The most famous critic of metaphysics was Immanuel Kant, especially in his Critique of Pure Reason. For him one of the proofs for the impossibility of metaphysics is that some metaphysicians say that the universe is eternal, non-created (and we haven't any possibility to demonstrate this as truth), but on the other hand, there are the metaphysicians who say: The universe is temporal, created. Both of these two sentences seem to be true. But if it is so, these truths are contradictory; they exclude each other. Several major viewpoints were combined in the work of Kant, who developed a distinctive critical philosophy called transcendentalism. His philosophy is agnostic in that it denies the possibility of a strict knowledge of ultimate reality; it is empirical in that it affirms that all knowledge arises from experience and is true of objects of actual and possible experience; and it is rationalistic in that it maintains the a priori character of the structural principles of this empirical knowledge.

Textbook:

**PH 110C FP – PHILOSOPHICAL HERMENEUTICS**

Lecturer: Mr. David Černý, PhL
Organisation: two (2) hours/week, two (2) credits

Purpose: Since the end of the 19th century, Hermeneutics has revealed its importance in *Geisteswissenschaften*. In African studies the hermeneutic method is becoming more than important. This course aims at giving students some basic and relevant information concerning different understanding of hermeneutics and some training in philosophical and cultural hermeneutics.
Content: After an introduction wherein we define synchronically hermeneutic and hermeneutics and present their material objects, the first unit traces the historical background of hermeneutic as method. The second unit deals with modern apprehensions of hermeneutics as developed by Schleiermacher, Dilthey, Heidegger, Gadamer, Habermas and Freud. The third unit develops the philosophical hermeneutic as exposed in the works of Paul Ricoeur. The last unit introduces the cultural hermeneutic in Africa.

Recommended:

**HISTORY OF PHILOSOPHY**

**PH 200C HP – INTRODUCTION TO PHILOSOPHY**

Lecturer: Fr. Daniel Hendrickson, SJ, PhM, MDiv
Organisation: four (4) hours/week, four (4) credits

Purpose: to introduce new students in Philosophy to the nature, the material and formal objects, the requirements, the terminology, and the methods of classical Philosophy. The new students in Philosophy should have a schematic landscape of the History of Philosophy on completion of the course

Content:
First Part: Generalities
  - Definitions of Philosophy
  - Nature of Philosophical problems
  - Methods in Philosophy
  - Division of Philosophy and philosophical branches
  - Philosophy and sciences
  - Philosophy, faith and theology
  - Philosophy and symbolic expressions
  - Philosophy and culture
Second part: Diachronical survey of philosophical problematic
  - Pre-Socratic systems and Socratic philosophy
  - Medieval syntheses: Augustinism and Thomism
  - The renewal of Philosophy and science during 17th and 18th centuries
  - Philosophy in 20th century
Recommended:

**PH 211C HP – ANCIENT PHILOSOPHY**
Lecturer: Fr. Daniel Hendrickson, SJ, PhM, MDiv
Organization: three (3) hours/week, three (3) credits

**Purpose:** To introduce the origins of Philosophy in Greece since the sixth century B.C. It is a general survey of the origins of Western Philosophy.

**Content:** Really the best title of this lecture is ancient Greek and Roman philosophy, this is not a course of ancient philosophy properly, because we are not going to teach anything about oriental philosophy.

The terms ‘Ancient Greek and Roman’ specify the topic both spatially and temporally. Our discussion will cover a period of c. 800 years, from the 6th century B.C. to the 4th century A.D., extending over Greece and Italy, but also including North-Africa and the Near East. Neither the geographical nor the temporal span chosen want to affirm that philosophy existed only in these places and alone in this period. The ancient Greek and Roman philosophy we deal with is generally considered as the formative period of European thought, and it is with the beginning of rational thought in Europe we are concerned in this course.

This course can be conveniently divided into three periods: Presocratic, Platonic-Aristotelian, and post-Aristotelian or Hellenistic thought. Whereas the philosophy till Socrates concentrates its attention on the world as such, there is a shift towards the society during the classical period. In the Greco-Roman thought after Aristotle the individual occupies the centre of reflection.

**Recommended:**

**PH 212C HP – MEDIEVAL PHILOSOPHY**
Lecturer: Fr. Daniel Hendrickson, SJ, PhM, MDiv
Organization: three (3) hours/week, three (3) credits

**Propose:** This course explores the encounter of Pagan Philosophy with Christian thinking which was difficult but nevertheless fruitful and inspiring for the further development of Medieval Christian Philosophy.

**Content:** At the beginning we are laying the foundation with the three great pillars of medieval thinking, i.e. St. Augustine, Dionysius Areopagita, Boethius. Further the course shows the unfolding of medieval thinking from the early Scholastics to the late Scholastics of the 15th century with its different schools and different challenges (Islamic Philosophy, Jewish Philosophy, Aristotelism, Platonism) which Christian philosophers were facing. Special attention
is given to the social, historical, and academic-methodical background, in which medieval Philosophers were living and working. At least the course should make clear that medieval Philosophy is not one monolithic block of one kind of thinking and that the positive or negative value of individual medieval thinkers cannot be measured on a figure like St. Thomas alone.

**Recommended:**


**PH 213C HP – MODERN PHILOSOPHY**

**Lecturer:** Fr. Daniel Hendrickson, SJ, PhM, MDiv

**Organisation:** three (3) hours/week, three (3) credits

**Content:** Purpose: The course introduces the development of modern thought. We consider the concluding period of the Medieval epoch in order to see the connection between the medieval and the modern era. We have to feel the enthusiasm that is alive during the whole modern epoch when the individual human being is in the centre of all thinking.

**Content:** Looking at the background of the Renaissance with its tremendous changes in method, content, and world-view we explore the upcoming of the father of modern thinking René Descartes. From there we explain the further modern development, both, the Continental (rationalism) and British philosophy (empiricism) in its different directions up to Kant (enlightenment, idealism), who was awoken out of the dogmatic slumber by Hume.

**Textbook:**


PH 214C HP – CONTEMPORARY PHILOSOPHY I
Lecturer: Mr. David Černý, PhL
Organisation: three (3) hours/week, three (3) credits

Propose: The course introduces the philosophical reaction to Kant. It presents the Classical German Philosophy also called German Idealism with its main representatives Fichte, Schelling, and Hegel.

Content: Being familiar with their basic ideas and developed systems the course studies the reaction to this kind of Philosophy as a system. We will discover several different reactions to the Philosophy of Hegel, namely Schopenhauer, Feuerbach, Marx, Nietzsche, and Kierkegaard. It should become clear how the Philosophy of Life in its widest sense springs from the critique of Hegel but also especially how existential Philosophy owes much to a thinker like Schelling.

Recommended:

PH 215C HP – CONTEMPORARY PHILOSOPHY II
Lecturer: Mr. David Černý, PhL
Organisation: three (3) hours/week, three (3) credits

Purpose: The course presents the different movements in contemporary philosophical thought starting from the end of the 19th century up to recent times.

Content: From each movement the course tries to present at least the major figures of the 20th century. We explore the Philosophy of Life, the Phenomenological Movement, Existentialism, the Dialogical Philosophy, Neo-Idealism, Marxism, Neopositivism, Analytical Philosophy, Philosophy of Language, Pragmatism, Postmodernism and 20th century Catholic or Christian philosophy. Obviously the course can study always only some parts of the widely ramified 20th century Philosophy. Thus some elective courses on specified 20th century Philosophy will be offered in addition and can help the student to deepen the knowledge of contemporary Philosophy.

Recommended:

AFRICAN PHILOSOPHY

PH 430C AF – HISTORY OF AFRICAN PHILOSOPHY
Lecturer: Mr. Julius Wambua Mbithi, PhM
Organisation: one (2) hour/week, two (2) credits
Course Description: The course we will explore 20th Century conversations about the nature and development of African philosophy. Presentations will explore African philosophy in its broadest sense, as the multiform variety of philosophy practiced and articulated throughout the African Diaspora. What is philosophy and how does it thrive from an African perspective? These are central questions that will occupy our class discussion.

Content: The starting point is a general introduction in which we present the framework of the discussion related to the possibility of an African philosophy. The course follows the main trends found in African philosophy namely:
1. Conventional Concept of African Philosophy
2. The African Origin of Civilization: Myth or Reality
3. Collective Participatory Thought (Ethnophilosophy)
4. Professional Philosophy
5. Philosophic Sagacity
6. General Conclusion

Required Texts:

PH 420C AP – PHILOSOPHY AND AFRICAN RELIGION
Lecturer: Mr. Thadei Mwereke, STL, MA (Phil), MAPSE, Cert. TEFL
Organisation: two (2) hour/week, two (2) credits

Purpose: This course provides a philosophical investigation of the origins of the various ancestor religions in Africa and their influence to African thinking and ethical codes. Special attention will be paid to the philosophical and logical structures of the religions and manners with which they judge things. Special attention is drawn to the concepts of vital force and phenomenological concept of time and how they recapture African experience.

Content: The course is dedicated to the study of African Religions and Philosophy. First, we deal with the symbolic expressions of African thinking through myths, stories, and prayers, then we investigate common features embodied in those symbolic expressions so as to explore African thinking. Secondly, we will deal with persons contributed to the genesis of African Philosophy. Then comes the contemporary African philosophy with the corresponding Schools. Considerations will be given to philosophical issues such as morality and the soul, the concept of supreme being, the role played by the ancestors in reshaping peoples morality and value judgement, the mediation role of the ancestors, the relationship between ancestors and the living, and ancestors and God. The relationship between the ancestors and the Christian
God and the re-understanding of ancestor religion in terms of Christianity as well as the practical implication of such thought ordering process.

**Textbook:**

**PH 400C AP – AFRICAN POLITICAL PHILOSOPHY**

Lecturer: Mr. Julius Wambua Mbiti, PhM
Organisation: two (2) hours / week, two (2) credits

**Course Description:** This course traces the evolution of African political thought historically, emphasizing the socio-economic, intellectual and other circumstances that shaped or have shaped particular strands of political thinking among thinkers or writers of African origin. It is meant to be introductory, but should cover the entire period, as well as major epochs and events, that helped to shape the most important elements of African political thought. The course should lead to the more detailed study of selected thinkers and themes.

**Content:** In this course the principal themes of African political thought are studied and analysed in the light of their socio-economic context and intellectual origins. The course seeks to examine the main dimensions and styles of African political processes and how various African leaders, e.g. Nyerere, Nkrumah, Cabral; intellectuals like Cheikh Anta Diop and Claude Ake; and social movements, e.g. Mau Mau and Maji Maji; have reacted to the internal social, political and economic realities and to the external variables (such as imperialism and neo-colonialism), to evolve a body of ideas which together could be viewed as African political thought.

**Required Texts:**
Wayper, C.L., *Political Thought*.

**PH 410C AP – AFRICAN THOUGHT & WESTERN PHILOSOPHY**

Lecturer: Mr. Adolph Mihanjo, PhD
Organisation: two (2) hours/week, two (2) credits

**Purpose:** This course will provide information about much that is to be found written concerning African thought that is the legacy of African Tradition.

**Content:** This course will explore various African authors who have studied Western Philosophy and Western Philosopher’s more traditional religious thought. The course will pay special attention to the idea of Inculturation. Following the requirements as set in the prospectus, subjects covered:

- Do we have an African Philosophy?
- Investigating African Philosophy.
- Pitfalls in comparing African thought with Western thought.
- African and Western Philosophy: a proper comparative study.
- A comparative analysis of Pan-Africanism.

Textbooks:

PHILOSOPHY OF ABSOLUTE & HUMAN BEING

PH 320C PB – POLITICAL PHILOSOPHY

Lecturer: Not offered this year
Organization: two (2) hour/week, two (2) credits

Course Description: A critical study of the fundamental questions about the state, government, politics, property, law and the enforcement of a legal code by authority: what they are, why they are needed, what makes a government legitimate, what rights and freedoms it should protect and why, what form it should take and why, what the law is, and what duties citizens owe to a legitimate government, if any, and when it may be legitimately overthrown - if ever. Political philosophy examines the institutions that can regulate societies, ranging from rules of etiquette to nation states and even the possibility of world government. Political philosophy has both an explanatory and a normative dimension. Political philosophers try to explain the origins and continued existence of the institutions that have in fact governed societies. They also argue that certain institutions should be established or reformed in order to realize a more beneficial or a more just society.

Objective: The course has two main objectives. The first is to introduce the students to the major political and legal thinkers of the past. The second objective is to help create a critical understanding of what a good political and legal order entails.

Content: Political Philosophy is the foundational discipline from which the specialty fields derive. In each of the political science subfields, the most important insights were first conceived and continue today to be communicated in the works of political philosophers. These range from Plato and Aristotle and Thomas Aquinas to contemporary writers such as Jean-Jacques Rousseau on the concepts of “legislator and general will”, Thomas Hobbes on “social contract”, Locke on “Rights”, Hegel on “individual freedom”, and Marx on “class struggle”. The course will focus on the social arrangement of individuals for political purposes and it will review the application and the extension of those various notions to various political systems in the world, e.g. democracy, monarchy, etc.

Recommended:
PH 311C PB – GENERAL ETHICS

Lecturer: Fr. Daniel Hendrickson, SJ, PhM, MDiv
Organisation: three (3) hours/week, three (3) credits

**Purpose:** The purpose of this course is to introduce the students into the study of Moral Philosophy. We aim at letting the students understand some moral principles such as “good must be done, bad must be avoided.”

**Content:** Our studies will include among other things the meaning of Ethics, the relation of Ethics with other branches of Philosophy, Ethics as a science, Happiness, the Human Acts, Natural Law and Conscience, Good and Evil, the end and meaning of human life, the primary and secondary norms of morality.

**Textbook:**

PH 302C PA – THEODICY / NATURAL THEOLOGY

Lecturer: Fr. Charles Lyimo, ALC/OSS, PhD
Organisation: three (3) hours/week, three (3) credits

**Purpose:** To help the students to deepen their knowledge about God. We aim to differentiate between Theology and Natural Philosophy, which is the philosophical study of God.

**Content:** The Course is divided into three parts. The first part: Will deal with our knowledge of God and the proofs of His existence. The second part: Will concentrate on God’s nature. The third part: Will concentrate on Divine action.

**Textbook:**
———, *Summa Contra Gentiles*.

PH 340C PB – PHILOSOPHY OF LANGUAGE

Lecturer: Mr. David Černý, PhL
Organisation: two (2) hours/week, two (2) credits

**Purpose:** The aim of the course is to give a broad vision of language, to present the different ways and the richness of the problematic in the Philosophy of language. We try also to show that language is a powerful means of communication and to clarify the problems and relations between language and knowledge.

**Content:** A short definition of language, terminology, animal and human communication and language acquisition by children constitute the first part of the lectures. The second chapter is an introduction to the philosophy of language. We examine our daily dependence of language, the language and the different areas of philosophy, philosophy as analysis. The next part is dedicated to the theories of meaning: correspondence theory of meaning, the verificationist theory of meaning, etc. The chapter five and six are dedicated to the philosophy
of language and its Architects: George Moore, Beltran Russell, Ludwig Wittgenstein. The lectures will finish with some reflections about the religious language.

**Recommended:**


**PH 312C PB – SPECIAL ETHICS**

**Lecturer:** Mr. Giuseppe Fusco, PhL

**Organization:** two (2) hour/week, two (2) credits

**Purpose:** To help the student understand the contribution of Ethics in a pluralistic contemporary society facing the risk of relativism.

**Content:** The course will introduce the meaning of special (applied or social) ethics and its problems. The importance of the human being as an individual-person, and as an integral part of the society will be stressed. Moreover some basic issues such as: 1) the difference and relationship between social ethics, moral theology, social doctrine of the Church; 2) person and society; 3) the relation between man and woman as fundamental and existential structure of the interaction; 4) the family: marriage, procreation, parenthood; 5) economy, work, property; 6) the difference between society and state; 7) natural law and positive law; 8) political authority and personal freedom; the concept of democracy; 9) justice and human rights; 10) war and peace; 11) globalization and neo-colonialism; will be discusses.

**Compulsory/Textbooks:**


**Auxiliary:**


A selective bibliography will be given, for every section of the course, at the beginning of the semester.
**PH 303C PA – SCIENCE AND THE PROBLEM OF GOD**

**Lecturer:** Mr. Julius Wambua Mbithi, PhM

**Organisation:** three (3) hours/week, three (3) credits

**Purpose:** To show that on the one hand theological, philosophical and scientific problems and solutions are independent; on the hand that there is a possibility of going beyond some of the conflicting points, and that faith isn’t always and necessarily opposed to reason.

**Content:** The general introduction explains the raison d’être of the subject. It describes as well the source of conflict between some philosophical, scientific and theological and biblical affirmations. It attempts to justify the connection between the sources of Christian faith, i.e. the Bible, the Tradition and the Magisterium, so as to grasp the answers Christian faith gives on some issues. The first unit explores the question whether the world has a beginning or not and analyses different arguments concerning the organization of the world which has ended up in producing the planet earth worthy of life. The second unit looks into the debate regarding the origin of life and theories of evolution. The third unit focuses the problem of the origin of man and the question of monogenism and polygenism. A general conclusion presents the limitations of human mind to discover and understand at once the mystery of creation.

**Textbooks:**

**PH 301C PA – PHILOSOPHY OF RELIGION**

**Lecturer:** Mr. Giuseppe Fusco, PhL

**Organisation:** three (3) hours/week, three (3) credits

**Purpose:** To introduce the students into the specific philosophical approach towards religion. In a critical way, the student should be capable to see how the topic of religion is present or absent in philosophical reflection.

**Content:** In a first step, we are trying to explore a satisfactory definition of religion from different approaches. We ask for the origin of religion and of its various expressions. In a second step we explore different forms of religion (natural religion, revealed religion, religion as feeling, religion of reason, universal religion). A great attention is drawn on the variety of the philosophical critics of on religion in history and on the critical exam of the pro and contras of different argumentations. The second part od the course tries to find different philosophical arguments as to how and why human being is related to the Transcendence of why Philosophy cannot exclude the realm of Transcendence. From there, we finally try to understand how faith and reason are related to one another.

**Textbook:**

Bibliographical indications will be given specifically for every chapter of the course during the semester.

**PH 330C PB – PHILOSOPHICAL ANTHROPOLOGY**

**Lecturer:** Mr. Giuseppe Fusco, PhL  
**Organisation:** three (3) hours/week, three (3) credits

**Purpose:** The course aims at unveiling the nature of man/woman. Emphasis will be put on the complexity and unity of our being with regard to corporeity and openness to the spirit. Discussion on what opposes the basis of philosophical anthropology i.e. body and spirit will also be dealt with.

**Content:** Introduction: The meaning, scope and method used in philosophical anthropology. 1) Human life and the problem of evolution. The human knowledge in general; sensitive and intellective knowledge in particular. The origin, nature, object, dynamism and characteristics of the intellective knowledge. Self-consciousness and objectivity. The will, freedom and love. 2) The fundamental dimensions of the human being: corporeity, historicity, inter-subjectivity. 3) Metaphysics of the human being: the spiritual substance; the relation between body and spirit; the individual, the human person (notion, interpretations, absolute value of the person) and the personality; self-transcendence; the drama of death and immortality.

**Compulsory Textbooks:**


**Recommended:**


A selective bibliography will eventually be given during the course.

**SOCIAL & HUMAN SCIENCES**

**PH 500C SH – GENERAL METHODOLOGY**

**Lecturer:** Mr. Julius Wambua Mbithi, PhM  
**Organization:** three (3) hours/week, three (3) credits.

**Purpose:** This subject is an initiation to different ways of looking for a topic of research, of conducting research and expressing the outcome of the research under the form of a scientific dissertation.

**Content:** In the first part of the course we try to orientate the students towards higher education: study plan, organized study room, conducive environment, study skills, how to read well, how to underline and summarize, etc.
Then we stress the way the reading should be conducted, the methods and techniques of research, the art of writing an essay or report: choosing the subject, collecting the necessary material, making a draft, etc. We also describe the different types of paper: summary paper, book report, the term-paper.

The second part of the course is related to the format and scientific apparatus of the dissertation or paper. Different international abbreviations, rules of footnotes, quotations, bibliography, etc. are exposed as well as the general structure of an end term paper. In this part even though we explain the different ways to perform the methodology we follow the Rules of composition of the thesis given by our Institute.

**Recommended:**

Namwera, L.G., *Basic Presentation of Term Papers, Theses and Dissertations*, Nairobi, CUEA 1995.  

**PH 570C SH – HISTORY OF CIVILIZATION**

**Lecturer:** Mr. Giuseppe Fusco, PhL  
**Organization:** two (2) hour/week, two (2) credits

**Purpose:** The main aim of this course is to familiarize the student with the historical development of human civilization coming either as a result of the fusion of ideas or as something germinated through the internal contradictions existing in each epoch of historical development. Such a study will allow the student to have a broader understanding of the world. Such comprehension will in turn encourage them to see clearly the relationship existing between the development of ideas and the growth of civilization in the course of human history.

**Content:** This course provides a general introduction to historical development accompanied by the growth of civilization. It looks at the ancient civilizations formed in Western Asia, Egypt and Mediterranean World. It pays particular attention to the Mesopotamian, Hebrew, Greek and Roman civilization and surveys some of the key historical theories used to analyse human social life, discussed by reference to cross-cultural studies. Also considered are current debates/issues within the discipline. This is followed by a study of the emergence and the growth of Christianity, Western Christian civilization and early the Modern World. Attention will be given also to the Islamic civilization and the civilization of Asia (China, India, Japan), Africa and America with special attention being paid to the emergence of Global World Civilization and its problems.

**Recommended:**

PH 530C SH – PSYCHOLOGY
Lecturer: Sr. Theresa Njere, CSG, PhD
Organisation: two (2) hour/week, two (2) credits

Purpose: This course introduces students into the world of human personality and helps them to assume a commitment to life, which can enable them to integrate the psychological dimensions with Christian existence. The course will lead students to understand that the objective knowledge of one's own structure and intrapsychic functioning is fundamental if one wants to reach an integral and positive knowledge of self.

Content: The focus is on our intrapsychic being and its functioning, structures and psychodynamics. The course will consider the person in his/her personal and interior dimension. It will place the focus on the rapport that each of us should have with our own selves. In fact the first indication of maturity is that a person knows how to become autonomous - independent: living by the strength of interior convictions, rather than by leaning on outside support. The course will offer some ideas on psychodynamic functionality in order to understand the meaning of our actions and to look for the many motivations that are at the basis of our behaviour. The course will give particular attention to the unconscious dimension of this interior world because of its great influence on behaviour in general and on behaviour that refers to values. This course should be a contribution for the integral maturity of the person: to live in greater depth according to what one has decided to believe, a process of progressive integration between psychic structure of personality and the demands posed by ideals.

Textbooks:

PH 520C SH – SOCIAL ANTHROPOLOGY
Lecturer: Mr. Giuseppe Fusco, PhL
Organization: two (2) hour/week, two (2) credits

Purpose: This course provides an introduction to the field of social anthropology: the central concepts, the way of thinking, the methods and the modes of presentation. Taking as a starting point the study of economic, political, social and cultural diversity and differences the world over, students are introduced to the important challenges in social anthropology and are provided with a basis for further study in this field. It endeavours to make students aware of their culture and of its importance in the process of acquiring a social and anthropological vision and to help better recognize and appreciate the inner diversity of culture in order to accept cultural pluralism.

Content: The course highlights the central characteristics of the subject area including: the need for a complex and comprehensive understanding of social and cultural contexts; the acquisition of knowledge through global comparisons; the methodological and ethical challenges which fieldwork poses; the fundamental problems related to cultural relativism and cultural translation. These general issues are considered around the central theme in this subject area: social and cultural differences. Social Anthropology, as a study of culture and society, complements the ways in which other disciplines understand contemporary life. The modules available in our degree programmes include regional specialisms (e.g. Europe,
Britain, Japan, African and the Muslim World) as well as discussion of issues that cut across geographical areas (e.g. sex and gender, religion and ritual, political and economic life, ecology, emotion and art).

**Recommended:**


**SH 540C SH – SOCIOLOGY**

Lecturer: Mr. Giuseppe Fusco, PhL

Organisation: three (3) hours/week, three (3) credits

**Purpose:** This course introduces students to a basic knowledge of contemporary sociology and offers a simple account of the ideas and concepts as well as the problems encountered by the sociologist. The course will help students investigate and analyse the changing and complex social situation of today’s world and especially African society.

**Content:** This course will begin by defining sociology, and sociological concepts: society, group and relationship, interaction, status, role, institution (as family, education, politics, bureaucracies, economy, and religion). It will cover the principal theories, approaches and methods of enquiry, providing a rather broad background and focusing upon Africa. The course, moreover, will examine – among the new social phenomena – urbanisation and globalisation, the massive growth of cities, new customs and styles of living, new forms of culture and communication in the contemporary world. The stress will be on the cities, which are centres where a new humanity is emerging and where new models of development are taking shape. The emphasis will be on the cultural change, which is unifying humanity and turning our contemporary world into what is known as a “global village” where the globalized economy and modernization generate wealth – by exploiting the poor or benefiting them thru trickle-down effects?

**Textbooks:**


**PH 550C SH – ISLAM (HISTORY & CULTURE)**

Lecturer: Fr. Johnson Michael Kallidukil, MSFS, STD

Organisation: two (2) hours/week, two (2) credits
**Purpose:** This course will allow students to investigate the historical, cultural origins of Islam as well as their experience of Islam, whether personal or through reading, in an attempt to increase their awareness of this major world religion.

**Content:** This course is an investigation of the historical, cultural origins of Islam in a philosophical manner. Contemporary issues regarding the multi-cultural society in which future priests will work and live alongside the people of Islam will be discussed. The course will provide general background information about Islam necessary to the further consideration of cultural and ethnic differences. It will consider the History of Islam, the separation of Mohammed and his mission (developing the Nation of Islam), the sacred writings of Islam (Koran & Sunnis) and its social prescriptions evident in its laws and manifest in its different sects. The objectives of this course are to:

1. enhance the students’ level of sensitivity to various cultural differences by means of objective analysis of the specific faith perspective;
2. facilitate an environment of scholarly inculturation whereby students are encouraged to examine a world-view different from their own;
3. ensure that the students have a basic knowledge of the Philosophy of Islam.

**Textbooks:**
Caspar, R., *Trying to Answer Questions*, PISAI.
Papal Encyclical Letter “Redemptoris Missio.”

**PH 510C – PEDAGOGY**

**Lecturer:** Sr. Theresa Njere, CSG, PhD

**Organisation:** two (2) hours/week, two (2) credits

**Purpose:** This course introduces students into the world of education, with specific reference to the African context, and helps them recognize its meaning objectives, principles and values.

The course will stress how students understand and appreciate the task of education in fostering human development.

**Content:** The focus is on education both as a concept, in relation to knowledge, understanding, development of individuality and socialization, and a multidimensional process. The course will examine:

- The development of educational ideas through time and space;
- The general and technical features of philosophy of education;
- The practical aspect of education (psychology of education);
- The role of educators in the context of our contemporary society.

**Recommended:**

**PH 531C SH – PSYCHOLOGY OF HUMAN DEVELOPMENT I**

**Lecturer:** Sr. Theresa Njere, CSG, PhD  
**Organisation:** two (2) hours/week, two (2) credits

**Purpose:** To reflect upon the psycho-social religious and moral development of human beings throughout life-spam. This course aims at helping students be acquainted with the task of human development in those aspects, understand roles played by educators for good development and problems resulting from failure in education. The students will understand their own development and will know how to continue with their development from where they are. In their future ministry, they can contribute to the tsk of upbringing in their faithful.

**Content:** The course will review major psychological theories on human development. Then it will look at the psycho-social and religious and moral development throughout life spam.

**Recommended:**  

**SPIRITUALITY**

**PH 631C & 632C SP – CHRISTIAN FAITH – CATECHISM I & II**

**Lecturer:** Fr. Kosmas Asenga, OSA, STL & Fr. Felix Mushobozi, CPPS, STD  
**Organisation:** two (2) hours/week, two (2) credits

**Purpose:** To present faithfully and systematically the teaching of Sacred Scripture, the living Tradition in the Church and the authentic Magisterium, to allow for a better knowledge of the Christian mysteries and for enlivening the faith of the people of God.

**Content:** The Christian mystery as professed by faith (The Creed); The celebration and communication of this mystery in liturgical and sacramental actions; The moral implications of daily life in Christ (The Commandments); Prayer in life (The Our Father)

**Textbook:**  

**Recommended:**  

**PH 600C SP – FOUNDATION OF THE SPIRITUAL LIFE**

**Lecturer:** Fr. Johnson Michael Kallidukil, MSFS, STD  
**Organisation:** two (2) hours/week, two (2) credits
**Purpose:** To make the students aware of the fundamentals of spiritual theology and its principles. To be able to apply them in their personal growth in holiness.

**Content:** This course is a systematic presentation of the theology of Christian perfection and studies the doctrinal foundations of spiritual theology. The study of the spiritual doctrines of St. Thomas Aquinas, St. John of the Cross, St. Teresa of Jesus, St. Catherine of Siena and St. Therese of the Child Jesus.

**Textbook:**

**PH 620C SP – ANTHROPOLOGY OF SPIRITUAL LIFE**

**Lecturer:** Fr. Johnson Michael Kallidukil, MSFS, STD

**Organisation:** two (2) hours/week, two (2) credits

**Purpose:** To communicate an awareness and understanding of a development in the spiritual life of each human being, its diversity and uniqueness.

**Content:** This course covers a presentation of the concept of religion. The factors that promote religious beliefs and practice from the focal point of different types of human personalities. Stages of personal development. The characteristics of the mature person and the religious personality.

**Textbook:**

**BIBLICAL STUDIES**

**PH 702C BS – BIBLE INTRODUCTION I**

**Lecturer:** Fr. Ludovico Calistus Kapinga, OSB, STL

**Organisation:** two (2) hours/week, two (2) credits

**Purpose:** To give the students a basic, personal feeling of encounter with God Who is at work in History of the World and in the development of the cosmos, with God who likes to cooperate freely with human beings through constant divine presence and assistance.

**Content:** This course is designed to give first year students a general view and a coherent historical context of the world of the Bible, especially the Old Testament and its roots in the civilizations and cultures by looking how the Ancient Near East Cultures
influenced the Hebrew Culture in the ages of 3200-300 BC. The whole Israelite History will be viewed in the perspective of Israel’s Creed (Deut 26:5-9) and God as the Creator and the Lord of the History who has employed His agents to announce His promises and then to fulfil them. A particular emphasis is given to the survey of the books of the Old Testament especially the Source Pentateuch and in deep the Book of Genesis: the Creation (Gen. 1-4) in relation with creation stories of Ancient Cosmology and Mythologies.

**Textbook:**


**PH 703C BS – BIBLE INTRODUCTION II**

Lecturer: Fr. Ludovico Calistus Kapinga, OSB, STL

Organisation: two (2) hours/week, two (2) credits

**Purpose:** In this course students are introduced to the Holy Scripture with particular emphasis on the Formation of the Scripture Canon of the Bible as the Book. The course deals also with introductory issues such as the history and environment of the Old Testament with particular emphasis on developing a sense of location of events and books in a coherent historical framework.

**Contents:** This course is designed to give third year students a general view of the books, which contain in the Catholic Holy Bible. The study has to do with: the canon and authority; consolidation of the Jewish tradition; the concept of canon; Old Testament canon and inspiration; canon of the Old Testament and the witnesses of canonization. More consideration is to be given on canon of the New Testament, that is, on authority sources of Early Church. The course aims at helping the students understanding the biblical textual criticism and principles of biblical hermeneutic. Finally, how to do the exegesis of a text.

**Textbook:**


LITURGY

PH 610C LI – LITURGY – GENERAL INTRODUCTION
Lecturer: Fr. Krzysztof Cieślakiewicz, OFM Conv., STD
Organisation: two (2) hours/week, two (2) credits

Purpose: This course aims at facilitating a deeper experience of religiosity by introducing liturgy as a particular expression or manifestation of Christian spirituality.

Content: It is necessary for students to understand the various elements of their own worship services and liturgical prayer so that they may more adequately describe the fundamental meaning of liturgy as a personal encounter with God. This course aims at presenting on the base of the texts of the Holy Scripture, and Magisterium of the Church such topics as: liturgical rules; symbolism and interpretation; the altar as the place of the liturgical sacrifice; the significance of the altar’s material; cult and scripture; the early Church; Inculturation and public worship; the mystery of Christ; Liturgy as Sacred Action; Celebration of Paschal Mystery; Liturgy of the Eucharist; Liturgy of the Hours.

Textbook:
*Catechism of the Catholic Church*, Nairobi: Paulines 1994

LANGUAGES

LG 001C LE – ADVANCED ENGLISH I
Lecturer: Mr. Thadei Mwereke, STL, MA (Phil), MAPSE, Cert. TEFL
Organisation: five (2) hours/week, two (2) credits

Purpose: The objectives of this course are:
- to improve the students' reading, writing, and public speaking skills;
- to develop the student's knowledge of grammar,
- to improve the students'; vocabulary and proper spelling.

Content: This course reviews the essential rules of the English language in its grammar and syntax. The course will cover the rules of punctuation and capitalization. It will also help the students to develop their skills of comprehension and composition. In order to improve scholarship, the course will also cover the use of reference material, note-taking and study skills. This course is normally given in conjunction with the course in General Methodology.

Textbook:
———, *English Composition Series. II. Idioms*, Bandra 1995.

**LG 0 11C LL – LATIN I**

Lecturer: Caesarius J. Nalpathamkalam, STD  
Organisation: two (2) hours/week, two (2) credits

**Purpose:** To introduce the students to the Latin language with reasonable comprehension, enabling him to have recourse to the original works of some great Fathers and Doctors and the official documents of the Church.

**Content:** The first part of this course is dedicated to the five declensions and four regular conjugations, both in the active and passive voice.

In the second part, students are introduced to rules of agreement enabling them to read and write simple sentences.

**Text Books:**  
# Academic Calendar 2006/7 First Semester

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**August**
- 25 Deadline for submission of application forms
- 29 English screening exam for the 1<sup>st</sup> Year of Philosophy & non-English speaking newcomers at 9:00 – 11:00
- 31 Registration of the new students for PH, TH & DC (at 9:00 – 11:00)

### September 2006

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### December
- 1 End of seminars, elective & optional courses
- 8 End of lectures of the First Semester
- 9 <i>Uhuru na Jamhuri – Independence Day.</i> Official Closing of the Saturday Catechetical Course
- 11-21 Examination Days
- 16 Recollection Day & Preparation for Christmas
Second Semester

January 2007

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January
8 Beginning of lectures. Deadline for submission of the last version of optional philosophical long essays
10 TH Staff Meeting
12 Mapinduzi
15 PH Staff Meeting
17 Formators Meeting (III)

February 2007

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February
12-16 Inculturation Week
21 Ash Wednesday.
26 PH Staff Meeting
28 TH Staff Meeting: Assessment of the Students of 3 TH

March 2007

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March
20 Deadline for submission of all assignments to the teachers
30 End of Lectures for 3 PH & 4 TH

April 2007

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April
2-10 Easter Break
8 Easter Sunday
18 Formators Meeting (IV)
11-20 Semestral Exams for 3 PH & 4 TH
20 End of seminars, elective & optional courses
25 PH & TH Staff Meeting
26 Muungano
27 End of lectures of the Second Semester
30 Written Comprehensive & Baccalaureate Exam of Philosophy and Theology

May 2007

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May
1 Mei Mosi – Worker’s Day – Ministries
2-3 Oral Comprehensive & Baccalaureate Exams of Philosophy & Theology
15 Meeting of the Major Superiors
16 Official Closing of the Academic Year (Jordan Day)