

# Baccalaureate Program

## St. Bonaventure College, Lusaka-Zambia

Affiliated to the Pontifical University Antonianum, Rome

### Global Program

<b>The Obligatory Basic Subjects: Theoretic Disciplines (PCT)</b>		(79 ECTS)
PCT101	Introduction to Philosophy	3
PCT102	Logic	6
PCT103	Analytic logic	4
PCT104	Moral Philosophy = General Ethics	6
PCT105	Moral Philosophy = Special Ethics	4
PCT106	Philosophy of knowledge I	6
PCT107	Philosophy of knowledge II: Readings	4
PCT108	Metaphysics I	6
PCT109	Metaphysics II	4
PCT110	Philosophy of Nature = Cosmology I	6
PCT111	Philosophy of Nature = Cosmology II	4
PCT112	Natural Theology I	6
PCT113	Natural Theology II	4
PCT114	Philosophy of the Human Person I	6
PCT115	Philosophy of the Human Person II	4
PCT116	Political and Economic Philosophy	6
		<b>79</b>

<b>The Obligatory Basic Subjects: History of Philosophy (PCH)</b>		(40 ECTS)
PCH101	History of Ancient Philosophy I	6
PCH102	History of Ancient Philosophy II: Readings	4
PCH103	Medieval Philosophy I	6
PCH104	Medieval Philosophy II: Readings	4
PCH105	Contemporary Philosophy I	6
PCH106	Modern Philosophy II	4
PCH107	Contemporary Philosophy I	6
PCH108	Contemporary Philosophy II	4
		<b>40</b>

<b>The Obligatory Supplementary Subjects (PCS)</b>		(38 ECTS)
PCS101	Methodology	5
PCS102	Philosophy of Art	3
PCS103	Philosophy of Religion	3
PCS104	Philosophy of Language	3
PCS105	Philosophy of the Mind	3
PCS106	Faith & Reason	3
PCS107	Philosophy of science	3
PCS108	African Philosophy	3
PCS109	Psychology I	3
PCS110	Psychology II	3
PCS111	Philosophy of Education	3
PCS112	Sociology	3
		<b>38</b>

<b>The Elective Supplementary Subjects (PES)(students choose at least 4)</b>		(12 ECTS)
PES101	The of Ethics in E. Levinas	3
PES102	Philosophy of Culture	3
PES103	The Psychology of Vocational Growth	3

PES104	The Philosophy of William of Ockham	3
PES105	Feminist Philosophy and African Culture	3
PES106	Contemporary Theories of Justice	3
PES107	Philosophy of Law	<u>3</u>
		<b>12</b>
<b>The Supplementary Language Subjects (PLS)</b>		(11 ECTS)
PLS101	Latin I	3
PLS102	Latin II	2
PLS103/4	Modern Language: French/Italian	<u>6</u>
		<b>11</b>
PLE101&POE101	Long Essay Paper-Dissertation&Oral Examination (5ECTS)	5
<b>TOTAL</b>		<b>(180) 185</b>

## COURSE DESCRIPTIONS

### The Obligatory Basic Subjects: Theoretical disciplines (79 ECTS)

#### **PC101 Introduction to Philosophy (3 ECTS)**

This course introduces the student to the wide field of philosophy and thinking. We explore what philosophy is and what a philosophical problem is. Different methods used by philosophers throughout history and consequently the different branches of philosophy are explored. On the basis of classical philosophical problems the student should learn to see that philosophising is not an intellectual pastime but that philosophical problems are deeply linked to human existence and to the challenge to make the earth a human dwelling place. For that reason the course intends to bring to the awareness of the students Socrates' saying "Unexamined life is not worth living". The course is, therefore, an invitation to start thinking on the One and the Many in order to gain a critical view of the world in which we live.

#### **Texts**

FOLEY, M. – MOHAN, W., *Philosophical Inquiry: An Introduction*, The Society of St. Paul Press, NY 1987.  
 SANGUINETI, J.J., *Introduzione alla Filosofia*, Urbaniana University Press, Roma 1992.  
 NAGEL, T., *What does it all mean? A Very Short Introduction of Philosophy*, Oxford University Press, Oxford 1987.  
 OCHIENG'-ODHIAMBO, F., *A Companion to Philosophy*, Consolata Institute of Philosophy Press, Nairobi 2009.  
 WALLACE, W.A., *The Elements of Philosophy: A Compendium for Philosophers and Theologians*, Alba House, New York 1977.

#### **PC102 Logic I (6 ECTS)**

This course is designed to train the students to think correctly. The course includes a general introduction to the meaning, history and development of logic. Students learn how to sharpen their reasoning by learning to identify informal fallacies, discovering the rules of syllogistic reasoning and identifying formal fallacies. They are expected to be able to construct logically valid arguments and critically evaluate the arguments of others.

#### **Texts**

KREYCHE, J., *Logic for Undergraduates*, Holt, Rinehart & Winston, New York 1982.  
 SEECH, Z., *Logic in Everyday Life, Practical Reasoning Skills*, Wadsworth Publishing Co., Belmont, CA 1988.  
 COPI, I. and COHEN, *Introduction to Logic 10<sup>th</sup>ed*, MacMillan, New York 2001.  
 YANAL, R.J., *Basic Logic*, West Publishing Co., St. Paul, MN 1988.

**PC103 Logic II: Analytic Logic****(4 ECTS)**

The second part of our course will treat logic from its analytic point of view. The focus of Analytical Logic, the most prevalent type of contemporary Academic Logic, is valid Inference. An inference is a transition from one or more assertions to another one, and a 'Valid' Inference is one that is 'Truth-preserving', namely one in which given the Truth of the initial assertions, the subsequent one cannot be False. Unlike in its ancestor, Aristotelian Deductive Logic, the nature of Valid Inference is vague in Analytic Logic. So the course is aimed at helping the students to go beyond the Aristotelian method and discover how to preserve truth through several assertions.

**Texts**

SEECH, Z., *Logic in Everyday Life, Practical Reasoning Skills*, Wadsworth Publishing Co., Belmont, CA 1988.

COPI, I. - COHEN, *Introduction to Logic 10<sup>th</sup>ed*, MacMillan, New York 2001.

HURLEY, P.J., *A Concise Introduction to Logic*, Wadworthy Publishing Company, Belmont 1983.

**PC104 General Ethics****(6 ECTS)**

This course fosters a critical understanding of the principles and attitudes, which are characteristic of human personal and social life. Classical and contemporary ethical theories are discussed in a way which is designed to lead the student to a balanced grasp of the dynamics involved in forming responsible moral judgements and to an informed understanding of the ethical assumptions adopted by his culture. Topics discussed include the nature and method of Ethics, moral consciousness, human fulfilment and freedom, natural law and moral norms; and the virtues and moral development.

**Texts**

GRISEZ, G. – SHAW, R., *Beyond the New Morality*, 3rd edn., Notre Dame Press, Notre Dame, 1988.

TAYLOR, P.W., *Principles of Ethics: An Introduction*, Wadsworth Publishing Co., Belmont CA 1975.

FINNIS, J., *Fundamentals of Ethics*, Clarendon Press, Oxford 1985.

De FINANCE, J., *An Ethical Inquiry*, Pontifical University Gregorian Press, Rome 1991.

RATZINGER, J. – HARRISON, G., *Principles of Christian Morality*, 1986.

RATZINGER, J. – BENEDICT, *On Conscience: Two Essays*, 2006.

**PC105 Special Ethics****(4 ECTS)**

This course is designed to deal with particular areas of ethics of importance in the modern world. It will deal with ethical problems that arise in business, in medicine, in the areas of sexuality and reproduction, the environment. Special problems such as euthanasia, abortion, employment and codes of ethics will be discussed. The course is designed to enable the student to apply the theories and techniques learnt in the first part of the course in analysing and evaluating ethical problems that arise in practical life situations.

**Texts**

BILLY, D.J.– KENNEDY, T., *Some Philosophical Issues in Moral Matters: The Collected Ethical Writings of Joseph Owens*, Editiones Academiae Alphonisanae, Rome 1996.

GRISEZ, G. – SHAW, R., *Beyond the New Morality*, 3<sup>rd</sup>edn., Notre Dame Press, Notre Dame 1988.

HÄRING, B., *Medical Ethics*, St. Paul Publications, England 1972.

**PC106 Epistemology I****(6 ECTS)**

This course introduces the students to the theory of knowledge. It will explore and discuss different theorists and theories of knowledge and truth. It will expose types of insight, in common sense and science. What is judgement? We will also look at experience, the affirmation of the cognitive process, and cognitional structure as self-justifying. The myth of knowing as looking, the structure of knowing in the history of philosophy will also be treated. Again the course intends to expose metaphysical knowledge and the structure of the known.

### **Texts**

HENLE, R.J., *Theory of Knowledge*, Loyola University Press, Chicago 1983.

LENFERS, D., *Search for Truth: A Student's Manual of Epistemology*, WeisseVaeter, Adigtat 1982.

MOSER, P.K.– Vander NAT, A., *Human Knowledge: Classical and Contemporary Approaches*, Oxford University Press, Oxford 1995.

### **PC107 Epistemology II: Readings**

**(4 ECTS)**

The objective of this course is to pay particular attention to what David Hume and Bernard Lonergan contribute in the field of Knowledge. From Lonergan we critically explore, discuss and self-appropriate his intellectual conception of *Insight*. The students will be encouraged to read and comment on relevant topics from *Insight* likethe Elements of Insight, the notion of Judgment, the Elements of Metaphysics and others.

### **Texts**

LONERGAN, B.J.F., *Insight: A Study of Human Understanding*, Longmans, Green &Co., London 1957 (Reprinted in 1997).

LONERGAN, B.J.F., *Understanding and Being*, University of Toronto Press, Toronto 1990.

TEKIPPE, T. J., *Bernard Lonergan: An Introductory Guide to INSIGHT*, Paulist Press, New Jersey 2003.

\_\_\_\_\_, *What is Lonergan Up to in INSIGHT? A Primer*, The Liturgical Press, Minnesota 1996.

HUME, D., *Inquiries Concerning Human Understanding*, Claredon Press, Oxford 1975.

STROUD, B., *Hume*, Routledge, London and New York 1977.

### **PC108 Metaphysics I**

**(6 ECTS)**

This course introduces the student to Metaphysics beginning with its nature, methods and criteria for evaluation. Then it proceeds to take an analytic and experiential approach to the question of Being. Finally it tries to get an overall view of the human situation in its finite, limited and incomplete state, in the light of Being. Here we deal with Being as *esse*, with analogy, and the transcendental attributes of Being.

### **Texts**

SWEENEY, L., *Authentic Metaphysics in an Age of Unreality*, 2<sup>nd</sup>edn., Peter Lang, New York 1993.

OWENS, J., *An Elementary Christian Metaphysics*, Centre of Thomist Studies, Houston 1985.

O'FARRELL, F., *What is Being?*, Pontifical University Gregorian Press, Rome 1979.

INWAGEN, P. V. – ZIMMERMAN D. W., *Metaphysics: The Big Questions*, Blackwell Publishers, Massachusetts 1998.

### **PC109 Metaphysics II**

**(4 ECTS)**

In this course we concentrate on the thought of particular philosophers concerned with metaphysical themes, e.g. Heidegger and others of the Phenomenological movement. It could also be devoted to other metaphysicians like Alfred Whitehead, Henry Bergson and Gabriel Marcel.

### **Texts**

HEIDEGGER, M., *Being and Time*, trans. J. MacQuarrie – E. Robinson, Harper, New York 1962.

MCQUARRIE, J., *Heidegger, Makers of Modern Theology*, Lutterworth Press, 1968.

INWAGEN, P. V. – ZIMMERMAN D. W., *Metaphysics: The Big Questions*, Blackwell Publishers, Massachusetts 1998.

### **PC110 & PC111 Cosmology I & II**

**(10 ECTS)**

The first part of the course introduces the students to various philosophical theories about the nature of physical reality, and tries to deal with current scientific notions about the universe. We explore the ontological status of scientific laws, and their relevance to the existence of God, and the argument from design. We examine metaphor and scientific language, emergent probability, deconstruction of time, teleology and purpose through emergent complexity. We discuss reductionism and 'the theory of everything'. In the second

part we will also examine determinism, chaos and quantum probability, and look at neuroscience and philosophy of mind, and philosophical problems of technology and globalisation. The battle between evolutionists and creationists will also be introduced to the students. Some texts will be introduced to the students for further reading.

### **Texts**

SAGAN, C., *Cosmos*, Ballantine Books, New York 1980.

COLLINGWOOD, F.J., *Philosophy of Nature*, Prentice Hall, Englewood Cliffs 1961.

DOUGHERTY, K., *Cosmology: an introduction to the Thomistic Philosophy of Nature*, Graymoor Press, NY 1952.

FOLEY, L.A., *Cosmology*, The Bruce Publishing Company, Milwaukee 1962.

HAWKINS, S., *A Brief History of Time: From the Big Bang to Black Holes*, Bantam Books, New York 1996.

MCDONAGH, S., *To Care for the Earth: a Call to a new Theology*, Bear and Company, Santa Fe 1987.

### **PC112 Natural Theology I**

**(6 ECTS)**

Natural theology is a philosophical discourse on God without referring or appealing to any divine revelation. In this course we will start by asking what the word "God" means, whether and how names or attributes can be applied to God, whether God exists, etc. The aim of the course is to answer those questions without using any claims drawn from any sacred texts or divine revelation. We will try and use the sources of evidence that people share by virtue of their common humanity, for example, sensation, reason, science, and history. The students will discover that natural theology has always been explored: from the ancient Greeks to the Judeo-Christian-Muslim thought. Afterwards there developed throughout the Middle Ages for Christians a distinction between theology in the Christian sense and natural theology in the ancient Greek sense. Although many thinkers in the Middle Ages tried to unite theology and natural theology into a unity of thought, the project frequently met with objections. In the modern time the natural theology met a widespread rejection. However, there has been a significant revival of natural theology in recent years.

### **Texts**

HICK, J., *Arguments for the Existence of God*, Seabury, New York 1971.

CORETH, E., *Dio nel pensiero filosofico*, Queriniana, Brescia, 2004.

TOMATIS, F., *L'argomento ontologico: l'esistenza di Dio da Anselmo a Schelling*, Città Nuova, Roma, 1997.

VANNI ROVIGHI, S., *Il problema teologico come filosofia*, Eupress, Varese, 2004.

WEISCHEDL, W., *Il dio dei filosofi*, Il Nuovo Melangolo, Genova, 1995-1996.

### **PC113 Natural Theology II**

**(4 ECTS)**

The second part of the course presents the problem of natural or philosophical theology by reading classical texts for and against the rational discourse on God. We will mostly concentrate on readings from Aristotle, Thomas Aquinas and René Descartes. Other readings will be mentioned for personal reading.

### **Texts**

ARISTOTLE, *Physics*, particularly Bk. VII & VIII; also *Metaphysics*, Bk. XII. The first part (*Physics*) is the *locus classicus* for the argument from motion for the existence of a first, unmoved mover. The second part (*Metaphysics*) takes the argument of the *Physics* Bks. VII & VIII a step further by arguing that the first mover moves things as an end or goal and is intelligent.

AQUINAS, *Summa Theologiae*, trans. Fathers of the English Dominican Province, Benziger Bros, New York 1948. In part I, q. 2 – 27, Aquinas presents numerous philosophical arguments for the existence of God, divine attributes, divine providence, and so forth. Often called the "Treatise on God," it is a classic locus of natural theology.

DESCARTES, R., "Meditations" in *Selected Philosophical Writings*, trans. Cottingham, J. – Stoothoff, R., Cambridge University Press, Dougald 1998. In the "Third Meditation," Descartes advances an argument for the existence of God that some have called an "ontological argument" because he infers from his idea of God to the existence of God.

**PC114& PC115            Philosophy of the Human Person I            (6 ECTS)**

Philosophy of the human person or Philosophical Anthropology treats various philosophical views of the nature and place of the human person in the universe; his proper activities and destiny; his relationship to other creatures and the structures that underlie and constitute human personality. In the first part of the course we basically look at the phenomenology of the human person where we discuss the fundamental dimensions of the human person like life, knowledge, appetite/volition, culture/symbolism and others are treated. Classical and contemporary approaches are discussed. The student is encouraged to develop a consistent and coherent understanding of the human person in dialogue with the classical tradition and with his own experience, which is open to a deeper penetration of the mystery of the real and of the transcendence of the human spirit.

**Texts**

AZAR, L., *Man: Computer, Ape or Angel?* Christopher Publishing House, Boston 1989.

REICHMANN, J.B., *Philosophy of the Human Person*, Loyola University Press, Chicago 1985.

DONCEEL, F.C., *Philosophical Anthropology*, Sheed & Ward, New York 1967.

MONDIN, B., *Philosophical Anthropology, Man: An Impossible Project?* Urbaniana University Press, Rome 1985.

WOJTYLA, K., C (Pope John Paul II), *Person and Community: Selected Essays*, Peter Lang, New York 1993.

DAVIES, J. A., *A Philosophy of the Human Being*, University Press of America, Maryland 2009.

**PC114 & PC115            Philosophy of the Human Person II            (4 ECTS)**

This second part of the course in philosophy of the human person consolidates the conclusions made in the first part by taking a metaphysical approach in the study of the human subject. It therefore treats topics like substantiality, freedom, intersubjectivity, transcendence and death and immortality. As in the first part of the course, classical and contemporary approaches are discussed with the objective that the student is will be able to develop a consistent and coherent understanding of the human person which is open to a deeper penetration of the mystery of the real and of the transcendence of the human spirit.

**Texts**

AZAR, L., *Man: Computer, Ape or Angel?* Christopher Publishing House, Boston 1989.

REICHMANN, J.B., *Philosophy of the Human Person*, Loyola University Press, Chicago 1985.

DONCEEL, F.C., *Philosophical Anthropology*, Sheed & Ward, New York 1967.

MONDIN, B., *Philosophical Anthropology, Man: An Impossible Project?* Urbaniana University Press, Rome 1985.

WOJTYLA, K., C (Pope John Paul II), *Person and Community: Selected Essays*, Peter Lang, New York 1993.

DAVIES, J. A., *A Philosophy of the Human Being*, University Press of America, Maryland 2009.

CROBY J.F., *Selfhood of the Human Person*, The Catholic University of America Press, Washington DC. 1996.

**PC116 Political and Economic Philosophy            (6 ECTS)**

This course is designed to introduce the students to the most prominent political ideas found in Western philosophy. It discusses how these ideas have been adapted to political conditions in the twentieth century, with a special look at the political development of Africa since independence. The political thoughts of Plato and Aristotle are studied first as they significantly influenced later developments. Attention is then given to the classic political philosophers like Machiavelli, Hobbes, Locke, Rousseau and Marx. Attention is paid to contemporary political ideas and the applicability of ancient ideas to modern political, economic and social conditions. The second part of the course is designed to allow students to study the ethical dimensions of public policy, corporate and non-governmental action in fields as diverse as health policy, employment relations, the environment, and international relations. It aims at providing a structured introduction to appropriate methods of the disciplines of Economics and, more particularly, to ethical reasoning, policy-making, and implementation. We will try and face questions like: Are companies free to cooperate with firms that engage in child labour? What are the criteria for fair trade? What justifies capitalism? Is there a human right to paid labour? What is practical philosophy and how does it help to answer these questions?

**Texts**

SABINE, G.H., *A History of Political Theory*, 3<sup>rd</sup>edn., Harrap, London 1963.

LEEDS, C.A., *Political Studies*, M. & E. Handbooks, Aylesbury 1975.

- HAYEK, F. *Studies in Philosophy, Politics and Economics*, 1967.
- JOHARI, *Comperative Politics*, Sterling Publishing Limited, New Delhi 2011.
- JOHARI, *Contemporary Political Theory*, Sterling Publishing Limited, New Delhi 2012.
- HAYEK, F., "The Transmission of the Ideals of Economic Freedom," (1951). Full Article.
- GOODIN E. R., - PETTIT P., *Contemporary Political Philosophy: An Anthology*, Blackwell Publishers, Massachusetts 1997
- LUTZ D.W. et al (eds), *Rethinking Development in Africa*, Consolata Institute of Philosophy Press, Nairobi 2011.
- RAWLS J., *Lectures on the History of Political Philosophy*, The Kelknap Press Cambridge 2007.

<b>The Obligatory Basic Subjects: History of Philosophy</b>	(40 ECTS)
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**PCH101 History of Ancient PhilosophyI (6 ECTS)**

The course introduces the student to the wide field of the history of ancient philosophy. Starting with the Pre-Socratics, it introduces the students to the perpetual questions of philosophy unity in diversity (one in the many) and permanence in chance. The course will continue to explore the thinking of the two main representatives, Plato and Aristotle, discussing them in terms of both their originality and how their thinking was shaped by their cultural, social and political background. Following these, the course goes on to examine later developments in Greek and Roman Philosophy, paying particular attention to Cynicism, Stoicism, Scepticism, Neo-Platonism and Plotinus' thought.

**Texts**

- ARMSTRONG, A.H., *An Introduction to Ancient Philosophy*, Adams, Littlefield 1981.
- STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York 1993.
- COPELSTON, F., *A History of Philosophy*, Vol.I, Doubleday Publishing Group Inc., New York 1993.

**PCH102 History of Ancient Philosophy II: Readings (4 ECTS)**

While paying particular attention to some of the great works in Western ancient philosophy, this work is a continuation of the first part of the History of Ancient Philosophy. Its objective is to orient the students in the reading of some texts from the phenomenal figures in the history of philosophy, Plato and Aristotle. The students will be encouraged to have an extensive reading of the *Republic*, the *Nicomachean Ethics* and the *Politics*. Students are encouraged to read the texts and make summaries of the different parts of the works, raise philosophical questions that are generated by the authors in the texts, compare different themes and passages with others writings of the same authors and other authors both contemporary and ancient.

**Texts**

- PLATO, *The Republic*, trans. D Lee, Penguin Books, London 1985.
- PRO D ROOCHNIK, *Plato's Republic*, The Teaching Company USA 2005 (on CD with Notes).
- ANNAS. J., *An Introduction to Plato's Republic*, Claredon Press, Oxford 1981.
- PAPPAS N., *Plato and the Republic*, Routledge, New York 1995
- ARISTOTLE, *Politics*,
- ARISTOTLE, *Nicomachean Ethics*,
- SULLIVAN, R. J., *Morality and the Good Life: A Commentary on Aristotle's Nichomachean Ethics*, Mempis University Press, Mempis 1977.

**PCH103 History of Medieval PhilosophyI (6 ECTS)**

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. The course shows the unfolding of medieval thinking from the early Scholastics to the late Scholastics of the 15th century (different schools and the different challenges which the Christian philosophers were facing). Students are initiated into the main themes of medieval philosophy which would become perennial questions of philosophy -

themes such as the relationship between faith and reason, evil and free will, the existence of God, the nature of God, essence and existence etc. The course also discusses the philosophy of the Renaissance, the revival of Platonism and developments in natural philosophy.

### **Texts**

STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York, 1993.

COPLESTON, F., *A History of Philosophy*, Vols. II & III, Doubleday Publishing Group Inc., New York 1993.

WALSH, M.J. – HYMAN, J., *Philosophy in the Middle Ages: The Christian, Islamic and Jewish Traditions*, Hackett Publishing Company, Indianapolis 1978.

BOSLEY, R. N. – TWEEDALE M. M., *Basic Issues in Medieval Philosophy: Selected Readings Presenting the Interactive Discourses among the Major Figures*, Broadview Press, Canada 1996.

### **PC104 History of Medieval Philosophy II: Readings (4 ECTS)**

This course will concentrate on special readings from the writings of two Medieval philosophers like: St Augustine, John Duns Scotus and Thomas Aquinas. The course will invite the students to become familiar with some of the main areas of these Scholastic thinkers. The course will look at the metaphysics, epistemology, ethics, political ideas, philosophy of religion of these thinkers. It is envisioned that the course will help the students to deepen their understanding of the thoughts of these thinkers and to realize the relevance of their thought today in a world so different from the one in which he lived.

### **Texts**

AQUINAS, T., *Summa Theologica Vol I and II*, WILLIAM BENTON ed., Encyclopaedia Britannica Inc., Chicago, 1952.

St AUGUSTINE, *Confessions*, WILLIAM BENTON ed., Encyclopaedia Britannica Inc., Chicago, 1952.

\_\_\_\_\_, *City of God*, WILLIAM BENTON ed., Encyclopaedia Britannica Inc., Chicago, 1952.

JOHN DUNS SCOTUS, *On the Will and Morality*, Trans. A.B. Wolter, The Catholic University Press of America, Washington D.C. 1997

JOHN DUNS SCOTUS, *Questions on the Metaphysics of Aristotle* (two volumes). Trans. G.J. Etzkorn – A.B. Wolter, Franciscan Institute, St. Bonaventure University, New York 1997.

BETTONI, E., *Duns Scotus: the basic principles of his philosophy*, Trans. Bernardine Bonansea, Catholic University of America Press, Washington D. C. 1961.

SHIRCEL, C.L., *Univocity of the concept of being in the Philosophy of John Duns Scotus*, Catholic University of America Press, Washington D.C. 1942.

### **PCH105 History of Modern Philosophy I (6 ECTS)**

The course introduces the development of the modern thought. Looking at the background of the Renaissance we explore the thought of Hobbes and Bacon. The course discusses the metaphysical and epistemological questions raised by the rationalists, Descartes, Spinoza and Leibniz on one hand and the empiricists, represented by Locke, Hume and Berkeley on the other hand. It also looks at political tendencies in the Rousseau and culminates in the critical philosophy of Immanuel Kant who was awakened from his dogmatic slumber by Hume and tried to reconcile the rationalist and empiricist tendencies and gave birth to idealism.

### **Texts**

STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York, 1993.

COPLESTON, F., *A History of Philosophy*, Vols. V&VI, Doubleday Publishing Group Inc., New York 1993.

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

### **PCH106 History of Modern Philosophy II (4 ECTS)**

The course continues where Modern Philosophy I ended by giving an overview of the Classical German Philosophy or Idealism (Fichte, Schelling, Hegel). Kierkegaard, Schopenhauer, Feuerbach, and Marx. The course further analyses the positivism of Augustin Comte and the Utilitarianism of Bentham and J. S. Mill and



terminates with the philosophy of Nietzsche. It is important for students as they prepare for the next period of the history of philosophy to see how the seeds of contemporary philosophy will be sown by people like Kierkegaard and Nietzsche.

### **Texts**

STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York, 1993.

COPELSTON, F., *A History of Philosophy*, Vols. V&VI, Doubleday Publishing Group Inc., New York 1993.

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

REALE, G. – ANTISERI, D., *Il pensiero occidentale dalle origini a oggi*, III, La Scuola, Brescia 1983.

### **PCH107 History of Contemporary Philosophy I (6 ECTS)**

The course presents the different movements in contemporary philosophical thought starting from the beginning of 20<sup>th</sup> century up to recent times. From each movement the course tries to present the thoughts of major figures of this time. The course will give the students an opportunity to explore the thoughts of the two 20<sup>th</sup> Century Metaphysicians – Bergson and Whitehead, Analytic Philosophy under the influence of Bertrand Russell and Wittgenstein, and the Phenomenological Movement as influenced by Husserl. Then we will critically analyse ideas of some existentialists like Martin Buber, Karl Jaspers, Gabriel Marcel, Martin Heidegger, J-P Sartre, and others. We will finally survey other philosophical movements like Neo-Idealism and Pragmatism.

### **Texts**

D. de la TORRE, *Popular History of Philosophy*, Lumen Christ Press, Texas 1988.

WOJTYLA, K., C (Pope John Paul II), *Person and Community: Selected Essays*, Peter Lang, New York 1993.

COPELSTON, F., *A History of Philosophy*, vols. VII (part 2), VIII and IX, Doubleday Publishing Group Inc., New York 1993.

STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York 1993.

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

### **PCH108 History of Contemporary Philosophy II (4 ECTS)**

The second part of the history of contemporary philosophy will treat later movements in contemporary philosophy like Postmodernism, Deconstructionism, Relativism and Hermeneutics. We will therefore critically analyse thoughts of figures like Emmanuel Levinas, Paul Ricoeur, Jacques Derrida, Jürgen Habermas, and others. Particular attention will be given to those philosophical positions that have influenced contemporary Catholic Theology like Transcendental Thomism and Lublin Thomism. Anthropological Ideas of the current Church leaders like Carl Woytla (Pope John Paul II) and Joseph Ratzinger (Pope Benedict XVI) will dominate our last part of the course.

### **Texts**

D. de la TORRE, *Popular History of Philosophy*, Lumen Christ Press, Texas 1988.

WOJTYLA, K., C (Pope John Paul II), *Person and Community: Selected Essays*, Peter Lang, New York 1993.

COPELSTON, F., *A History of Philosophy*, vols. VII (part 2), VIII and IX, Doubleday Publishing Group Inc., New York 1993.

STUMPF, S.E., *From Socrates to Sartre*, 5th edn., McGraw-Hill, New York 1993.

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

**PCS101            Methodology / Study and Research            (6 ECTS)**

The purpose of this course is to equip the student with the necessary academic tools such as: appropriate study habits; making a personal timetable; the best use of texts; note taking for lectures and text material. It presents means to increase reading efficiency; how best to use the library; familiarity with reference works; proper citation practices; how to conduct library research; how to write a research paper (methodological norms); how to study for and take exams. The first part of the course theoretical which consists in the presentation of the above mentioned tools and the second part practical which is meant to accompany the students as they write their papers and dissertations.

**Texts**

MMBANDO, M., *et al.*, *Typographical Norms for Written Exercises and Thesis*, SBC, Lusaka 2010.

MEYNET, M., *Norme Tipografiche per la composizione dei testi con il computer*, Editrice Pontificia Universita Gregoriana, Roma 2004.

MADDOX, T.H., *How to Study*, Pan Books, London 1988.

TURABIAN, K.L., *Manual for Writers of Term Papers, Theses and Dissertations*, The University of Chicago Press, Chicago 1973.

TURABIAN, T.L., *Student's Guide for Writing College Papers*, The University of Chicago Press, Chicago 1976.

MARTINICH, A. P., *Philosophical Writing: An Introduction*, Blackwell Publishing, Australia 2010.

**PCS102            Philosophy of Art            (3 ECTS)**

The aim of the course is to introduce the students to the philosophy of art and aesthetics. In this course we shall examine the nature of art, various ways of approaching the study of art, and give a survey of the history of art. We shall discuss various theories of art and the roles of art, and examine relations between art and beauty, morality and religion. Apart from the theoretical objective, the course aims at awakening an awareness and appreciation of the sense of beauty in human life.

**Texts**

SHEPPARD, A., *Aesthetics: An Introduction to Philosophy of Art*, University Press, Oxford 1987.

NEILL, A. – RIDLEY, A., eds., *Arguing about Art*, McGraw Hill, New York 1995.

TOWNSEND, D., *An Introduction to Aesthetics*, Blackwell Publishers, Massachusetts 1994.

NEIL A. – RIDLEY, A., *The Philosophy of Art: Readings - Ancient and Modern*, MacGraw-Hill Inc., New York 1995.

KORSMEYER, C., *Aesthetics: The Big Questions*, Blackwell Publishers, Massachusetts 1998.

**PCS103            Philosophy of Religion            (3 ECTS)**

This course is devoted to the study of religion and the concept of God. Part One of the course will study religion and its basic characteristics, with particular reference to the thought of Otto on religious experience. Other ideas of religion in Feuerbach, Marx, Freud and Jung will be dealt with also. Part Two of the course will examine the concept of God, and arguments for and against the existence of God, and reflect on the attributes of God. We shall also deal with miracles and evil.

**Texts**

SWEENEY, L., *Authentic Metaphysics in an Age of Unreality*, 2nd edn., Peter Lang, New York 1993.

PAILIN, D.A., *Groundwork of Philosophy of Religion*, Epworth Press, London 1986.

OTTO, R., *The Idea of the Holy*, Penguin Books.

**PCS104            Philosophy of Language            (3 ECTS)**

The aim of the course is to examine the role of language for philosophy. It deals with the way in which language and the philosophy of language has become the centre of philosophical interest in the 20th

centuryphilosophy. Particular issues in the classical theory of language based on grammar, rhetoric and language as a system of signs will also be dealt with. Wittgenstein was one of the great pioneers of the new approach, and a reading of some of his central texts will be undertaken. The course will also pay attention to other philosophers like Bertrand Russell, Rudolph Carnap, Quine and Richard Rorty.

#### **Texts**

WITTGENSTEIN, L., *TractatusLogico-Philosophicus*, Humanities Press, New York 1956.

WITTGENSTEIN, L., *Philosophical Investigations*, Blackwell, Oxford 1953.

RORTY, R., *The Linguistic Turn*, The University of Chicago Press, Chicago 1967.

#### **PCS105 Philosophy of Mind (3ECTS)**

The course takes a historical approach to the field of the philosophy of the mind. It looks at how different philosophers have dealt with the issue of the mind in its relationship with the body. It asks different questions such as the relationship between mind and brain, the nature of consciousness, and how we perceive the world, which have come to be seen as crucial in understanding the world. Classical figures such as Plato, Descartes, Spinoza, Leibniz and Hegel will be considered. It will also explore today's predominant position in philosophy of mind which equates mental phenomena with operations of the brain, and explaining them all in scientific terms and the implicit assumption that cognition occurs in computers as well as in human and animal brains.

#### **Texts**

GLOVER, J., *Philosophy of Mind*, 1976.

CAMPELL V.C., *Philosophy of Mind*, 1981.

DAVIDSON, D., *Essays on Actions & Events*, 1980

Daniel C. Dennett, *Consciousness Explained*, 1991

PUTMAN, H., *Mind, Language & Reality*, 1975

ROSENBERG, G., *A Place for Consciousness*, 2004

RYLE, G., *The Concept of Mind*, 1949

#### **PCS106 Faith and Reason (3 ECTS)**

The course introduces students to the Encyclical *Fides et Ratio*, which looks at fundamental philosophical questions asked by people from any culture, race, and creed e.g. "Who am I?" This course, based on the relationship between Faith and Reason, pursues a broad spectrum of philosophical ideas to help a person understand better the mystery of his own life and its relationship to transcendence. Among the topics dealt with in this course are: the Revelation of God's wisdom; *Credo utIntelligam; IntellegoutCredam*. Relationship between faith and reason; and the interaction between philosophy and theology.

#### **Texts**

JOHN PAUL II, *Faith and Reason: Encyclical Letter Fides et Ratio*. Pauline Publications Africa, Nairobi 1998.

"A Symposium on Pope John Paul II's Fides et Ratio", Vol. XXVI, No. 3, Fall 1999.

RATZINGER, J. – HABERMAS, J., *The Dialectic of Secularism: On Reason and Religion*, 2007.

#### **PCS Philosophy of science (3ECTS)**

The course will introduce the students to the study of the relation between science and philosophy and to the epistemological problems in the history of human thinking. It will first examine scientific knowledge: what it is, how it is reached, what it reveals about the world we live in, and what role it plays in human life. We will look at the origins of the idea of science and how it arose and what implications it has for human life. We will tackle some basic issues like what is the nature of mathematical reality and how does it relate to the world we live in? How does infinity manifest itself in the phenomena of the natural world, and what artifices have science and mathematics devised to describe infinity? What is time? Do the mathematical structures used by science reflect that nature of reality independent of human perception, or does it reflect the structure of human consciousness or the contributions of our conceptual schemes? Do we perceive reality directly? What role does observation have in Science? How does science arise from the problems of human life? What implications do the

theories of science have for the meaning of human existence? What role does science and technology play in human life? These issues will be discussed in the context of historical and contemporary examples, from Pythagoras through Zeno, Plato, Euclid, and Archimedes to Copernicus, Galileo, and Newton.

### **Texts**

- NEWTON-SMITH, W. H. ed, *A Companion to the Philosophy of Science*, Blackwell Publishers 2000.  
KUHN, T. S., *The Structure of Scientific Revolutions*, The University of Chicago Press, Chicago 1970.  
DENNETT, D., *Darwin's Dangerous Idea*, 1995.  
GILLES, D., *The Philosophy of Science in the 20<sup>th</sup> Century*, Oxford University Press, Oxford 1993.  
KOSSO, P., *Reading the Book of Nature*, Cambridge University Press, Cambridge 1992.  
CAWS, P., *The Philosophy of Science: A Systematic Account*, D. Van Nostrand Company Inc., Princeton 1965.

## **PCS108 African Philosophy (3 ECTS)**

Africa has unique qualities requiring critical reflection which this course seeks to encourage. The course begins with the question: Is there an African philosophy? It discusses developments in the controversy surrounding this topic hence plunging into the meta-philosophical nature of African philosophy. This inevitably leads to the common four trends in approaching the subject are presented: ethno-philosophy, wisdom philosophy or philosophic sagacity, Nationalist-Ideological philosophy and philosophy in contemporary Africa. Particular attention will be given to the contemporary trend of African hermeneutical philosophy and the challenges it poses to the barren criticism and antiquarianism of other trends of African philosophy. The course concludes with the curious coincidences between African philosophy and feminist philosophy, the role of philosophy in development in Africa and what contributions African philosophy can make to the wider field of philosophy.

### **Texts**

- OCHIENG-ODHIMBO, R., *African Philosophy: An Introduction*, Consolate Institute of Philosophy Press, Nairobi 1997.  
TEMPEL, P., *Bantu Philosophy*, Presence Africaine, Paris 1959.  
RUWA'ICHI, T., *The Constitution of Muntu: An Inquiry into the Eastern Bantu's Metaphysics of Person*, Peter Lang, Berne 1990.  
ENGLISH, P. –KALUMBA, K.M., eds., *African Philosophy: A Classical Approach*, Prentice Hall, New Jersey 1996.  
NYERERE, J., *Freedom and Socialism*, Oxford University Press, New York 1971.  
ORUKA, H. O., "Four Trends in African Philosophy", presented to The Anthony William Amo Conference in Accra Ghana, July 1978.  
MASOLO, D.A., *African Philosophy in Search of Identity*, East African Educational Publishers Ltd, Nairobi 1985.

## **PCS109/PCS110 Psychology I + II (6 ECTS)**

This course introduces the students to the study of psychology as a behavioural science. It is intended to broaden their knowledge of themselves and other persons. The course discusses the aims and methods of psychology. It covers the basics of learning including classical and operant conditioning, and memory. Anxiety, stress, and coping will also be discussed. The course concludes with an introduction to personality theories particularly behaviouristic and humanistic theories.

Part two of the course is intended to help the students to develop a more comprehensive and more accurate understanding of human behaviour and to make the student appreciate the felt image of oneself and know how personality comes to be built, therefore showing the uniqueness of each person. The course will review the defence mechanism covered in Psychology I. It will also discuss the human personality, problems and theories of personality including, Freud, Jung, Erickson, Allport, and Bandura.

### **Texts**

- WEBER, A.L., *Introduction to Psychology*, Harper & Row, New York 1991.  
ISAACSON, R.L., et al., *Psychology, The Science of Behaviour*, Harper & Row, New York 1965.  
MCMAHON, F.B., *Psychology; The Hybrid Science*, Englewood Cliffs New Jersey, 1972.

- WOLMAN, B.B., (ed.), *Handbook of General Psychology*, Prentice-Hall, 1973.
- SHAFFER D. R., - KIPP K., *Developmental Psychology: Childhood and Adolescence 7<sup>th</sup> ed.* Thomson Wadsworth, Canada 2007.
- WOODY, R.H., (ed.), *Encyclopaedia of Clinical Assessment*, Vol.I, Jossey-Bass, San Francisco 1980.
- LIEBERT, R.M. –SPIEGLER, M.D., *Personality: An Introduction to Theory and Research*, The Dorsey Press, Homewood 1975.
- MISCHEL, W., *Introduction to Personality*, Holt, Rinehart & Winston, New York 1976.
- BIRCH, A., *Developmental Psychology: From Infancy to Adulthood*, Pelgrave, New York 1994.

**PCS111 Philosophy of Education (3 ECTS)**

The course is intended to examine the nature of education and its role in human nature. It explores the educational writings of Plato, Aristotle, Locke, Rousseau, Pestalozzi, Froebel, John Dewey, Paolo Freire, Ivan Illich and others. It also looks at R S Peters and analysis in philosophy of education paying particular attention to the concepts of teaching, learning and education, indoctrination, conditioning, drilling, instruction, training, power and authority, and punishment. The educational thinkers in the African context will also be discussed with the idea of the place of education in liberation (freedom), conscientization and development in perspective.

**Texts**

- BOWEN, J. – HOBSON, P.R., *Theories of Education*, Wiley, London 1987.
- AKINPELU A.J., *An Introduction to Philosophy of Education*, Macmillan Publishing, London 1981.
- FREIRE, P., *Pedagogy of the Oppressed*, Penguin Books, Oxford 1972.
- TANEJA V.R. *Educational Thought and Practice*, Sterling Publishers Private Limited, New Delhi 1990.
- NJOROGE R.J. – BENNARS G.A., *Philosophy and Education in Africa*, Transafrica Press, Nairobi 2004.

**PCS112 Sociology (3 ECTS)**

This course is designed to introduce the students to contemporary scientific notions of how society is structured and how it functions. It aims at stimulating interest in the problems of their own societies by providing analytical tools for understanding them.

The course begins with treatment of sociology as a social science; it discusses the empirical methods and major theories that have led to its development. It then deals with social institutions, the family, the local community, economics, religion, politics and education. Lastly it focuses on relevant contemporary social issues: urbanisation, population, crime and deviance. Students are introduced to the importance of social surveys as a means to better planning for dealing with social problems.

**Texts:**

- OSBORNE, R., *Introducing Sociology*, Icon Books, London, 1996.
- WORSLEY, P., *Introducing Sociology*, Penguin Books, Middlesex 1985.
- O'DEA, L., *The Sociology of Religion*, Prentice Hall, Englewood Cliffs, N.J 1983.

<b>The Elective Supplementary Subjects – students choose at least 4</b>	<b>(12 ECTS)</b>
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**PES117 Theof Ethics in Emmanuel Levinas (3 ECTS)**

Looking at the secularized world today one can discover that self-love dominates almost all areas of human existence such that the biblical question ‘Am I my brother’s keeper?’ seems to echo each thinking and activity that an individual existent undertakes. This leaves an impact on the human Other. Levinas would even say that the Other is a victim of the ‘I’'s struggle for self-actualization. However, in his ethics Levinas insists that the Ego, the ‘I’, has an immense responsibility-for-the-other such that for it to actualize itself authentically it must give priority to the Other and thus take care of the Other. In any human encounter the self is summoned by the

Other by the moral imperative or prohibition “thou shall not kill me” which issues from the Other’s face. In fact, in the face-to-face encounter with the Other the ‘I’ is challenged to move from self-care, or egoism, to the care of the Other – altruism.

The objective of this seminar is therefore to introduce to the students the ethical philosophy of Emmanuel Levinas and analyze the challenges this ethics puts forward on the responsibility an individual human person has for another human person in the existential project of self-realization as authentic human being.

### **Texts**

LEVINAS, E., *Totality and Infinity, An Essay on Exteriority*, trans. A. Lingis, Pittsburgh 1969.

LEVINAS, E., *Otherwise than Being or Beyond Essence*, trans. A. Lingis, Duquesne University Press, Pittsburgh 1981.

MMBANDO, M., *The Dialectic of Being in Levinas: Toward the Possibility of an Authentic Human existence*, Doctoral Dissertation, Gregorian University Press, Rome, 2006.

### **PES118 The Psychology of Vocational Growth (3 ECTS)**

This course will introduce the participants to an exploration of how depth-psychology can cast light on the complex web of factors that motivate a person to embrace religious life, and that explain the inter-relationship of the psyche and spiritual values. The work of this course begins with a look at the theological basis of vocation and participants have the opportunity to discern the values in which it is grounded: self-transcendence as a response to God’s Presence, union with that Presence and the values enshrined in the vows of poverty, chastity and obedience which incarnate this relationship with God. The focus then turns to a range of psychological approaches that help integrate the theological foundations of vocation with the many dimensions of personality. These approaches include that of depth psychology which attends to the functioning of the subconscious in a detailed way, and which promotes a structural understanding of the personality. By familiarizing themselves with approaches to personality that emphasize the contents of mind – attitudes, values and needs – seminar members will learn to appreciate the significance of psychological tensions, consistencies and inconsistencies in the development of the capacity to internalize values. There will be a consideration of the implications of the vocational anthropology thus developed for issues such as leadership style, community ethos, psychology and vocational education and ‘action-reflection’ as the model of formational practice.

### **Texts**

RULLA, L.– RIDICK, J., *Psychological Structure and Vocation*, Gregorian University Press, Rome 1995.

CHAMPOUX, R., *New Perspectives in Religious Formation, in Supplement to Doctrine and Life*, Dominican Publications, Dublin 1977

COON, D. – MITTERER, J., *Personality, in Introduction to Psychology*, Wadsworth Publishers, Belmont California 2010.

DWYER, E., *The Psychology of Vocational Growth*, Daughters of St. Paul, Melbourne 1982

KIELY, B., *Psychology and Moral Theology*, Gregorian University Press, Rome 1980.

MCDARGH, J., *Psychoanalytic Object Relations Theory and the Study of Religion*, University Press of America, Lanham 1983.

### **PES104 The Philosophy of William of Ockham (3 ECTS)**

This seminar will examine Ockham’s basic philosophical views. We will begin by looking at his logic and metaphysics which are operative throughout his whole philosophy. The principle of simplicity is the theme of Ockham’s approach, and this principle has come to be known as “Ockham’s Razor”. The seminar will also include other areas of Ockham’s philosophy such as his Theory of Knowledge, Natural Philosophy, Ethics, Political Philosophy and Moral Psychology.

The seminar will invite the student to become familiar with the thought and writings of William of Ockham through discussion and presentation of the topics like: Aspect’s of Ockham’s Logic: Terms, Propositions, and Syllogisms; Semantics and Mental Language; Ockham’s Nominalist Metaphysics; Universals; Epistemology: Mechanisms of Cognition, Intuitive and Abstract Cognition; Ockham’s Philosophy of Nature; Ockham’s Semantics and the Ontology of the Categories; The Human Person: the Metaphysical structure of the Person,

The Powers of the Soul; Ockham's Ethical Theory: Divine Command theory, Metaphysical Libertarianism and others.

### **Texts**

BOEHNER, P., *Ockham: Philosophical Writings*, Thomas Nelson and Sons, Toronto 1959

FREPPERT, L., *The Basis of Morality according to William of Ockham*, Franciscan Herald Press, NY 1988

LEFF, G., *William of Ockham*, Manchester University Press, 1975

MAURER, A., *The philosophy of William of Ockham in the light of its principles*, Pontifical Institute of Medieval Studies, Toronto 1999

SPADE, P.V. ed., *The Cambridge Companion to Ockham*, Cambridge University Press, NY 1999

### **PES105 Feminist Philosophy and African Culture (3 ECTS)**

The course introduces the students to one of the contemporary criticisms of traditional trends of philosophy, patriarchy and sexism. It considers the main objectives of feminist philosophers as well as the diversity of trends of this movement. The objective is to help the student to evaluate the relevance of feminist philosophy in the African context by considering some of the areas in the African culture that have been criticized by the feminists.

### **Texts**

SEN, A., *Inequality Reexamined*, Oxford University Press, Oxford 1992.

WEEKS J., *Sexuality*, Routledge, London 1986.

BEM S.L., *The Lenses of Gender: Transforming the Debate on Gender*, Yale University Press, New Haven 1986.

MACFFADEN P., *Gender in Southern Africa: A Gendered Perspective*, SAPES, Harare 1998.

\_\_\_\_\_, *Reflections on Gender Issues in Africa*, SAPES, Harare 1999.

OKIN, S. M., *Is Multiculturalism Bad for Women?* Princeton University, Princeton Press.

\_\_\_\_\_, *Feminism Vols.I and II*, Princeton University, Princeton Press.

### **PES106 Contemporary Theories of Justice (3 ECTS)**

Justice is the first virtue of social institutions and institutions are just to the extent that they distribute goods, bads, benefits burdens etc. in an appropriate manner. The course discusses some of the contemporary theories of justice utilitarianism, egalitarianism, liberalism, communitarianism and feminism. It highlights the points of confluence and divergence between and among these as it evaluates them with the goal of enabling the student to identify on his own what justice is and how social institutions can be made as just as possible.

### **Texts**

FREEMAN S. ed., *The Cambridge Companion to Rawls*, Cambridge University Press, Cambridge 2003.

MILL J.S., *On Liberty*

RAWLS, J., *A Theory of Justice*, Harvard University Press, Cambridge 1971.

\_\_\_\_\_, *Justice as Fairness: A Restatement*, Harvard University Press, Cambridge 2001.

NOZICK, R., *Anarchy, State and Utopia*, Blackwell Publishers, Oxford 1974.

SANDEL, M., *Liberalism and the Limits of Justice*, Cambridge University Press, Cambridge

MACINTYRE I., *After Virtue: A Study in Moral Theory*, Notre Dame University Press, Notre Dame 1981.

SEN, A., *The Idea of Justice: A major Advance in Contemporary Thinking*, 2009

### **PES107 Philosophy of Law (3 ECTS)**

In this course students are introduced to different theorists and theories of law. It aims at responding to the questions; what is the nature of law? What is the place of law in human life? What are the spheres of application of law in society? What are the sources of law? Are we justified to disobey unjustifiable law? What is the relationship between law and morality, justice and the state?

## Texts

NYASANI J M., *Legal Philosophy: Jurisprudence*, Consolata Institute of Philosophy Press, Nairobi 2001.  
FREEMAN M D A., *Introduction to Jurisprudence*, Thomson Reuters (Legal) Publishers, London 2008.

## The Language Supplementary Subjects

(11 ECTS)

### PCS113/PCS114 Latin I + II

(5 ECTS)

This course introduces the student to the basics of the Latin language. It seeks to develop the students' reading and translation skills with passages from classical and ecclesiastical sources.

Part two further develops the knowledge of the vocabulary and grammar already gained in Latin I.

## Texts

WORMALD, R.D. – BLANDFORD, D.W., *Path to Latin*, Longman, London, 1986.

MACNAUGHTON, E.G.–MCDUGALL, T.W., *A New Approach to Latin: Part I*, Oliver and Boyd, Edinburgh 1985.

COBBAN, J.M.–COLEBOURN, R., *Civis Romanus, A Reader for the First Two Years of Latin*, Methuen, London 1961.

### PCS115 Modern Language: French/Italian

(6 ECTS)

The course is designed to introduce the students to French language and help to them to be able to read French literature, philosophy and French writing.

## Text

Grammar books are provided by the respective lecturers.

## Programme of Courses

### First Year First Semester

(26 ECTS – 14 periods)

PCT101	Introduction to Philosophy	3	2
PCT102	Traditional Logic	6	3
PCH101	Ancient Philosophy I	6	3
PCS109	Psychology I	3	2
PCS101	Methodology	5	2
PLS102	Latin I	3	2

### First Year Second Semester

(37 ECTS – 20 periods)

PCH103	Medieval Philosophy I	6	3
PCH102	Ancient Philosophy II	4	2
PCT104	General Ethics	6	3
PCT107	Epistemology I: Readings	6	3
PCT103	Analytic Logic	4	2
PCS110	Psychology II	3	2
PLS102	Latin II	2	2
PLS103/104	Modern Language: French/Italian	6	3

### Second Year First Semester

(39 ECTS - 24 periods)

PCH105	Modern Philosophy I	6	3
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PCS108	African Philosophy	3	2
PCT116	Political and Economic Philosophy	6	6
PCT107	Epistemology II	4	2
PCH104	Medieval Philosophy II: Readings	4	2
PCT105	Special Ethics	4	2
PCT110	Cosmology I	6	3
PCS112	Introduction to Sociology	3	2
PES104	Philosophy of William of Ockam	3	2

**Second Year Second Semester** (38 ECTS - 22 periods)

PCH106	Modern Philosophy II	4	2
PCS103	Philosophy of Religion	3	2
PCS102	Philosophy of Art	3	2
PCS106	Faith and Reason	3	2
PCS111	Philosophy of Education	3	2
PCT108	Metaphysics I	6	3
PCT111	Cosmology II	4	2
PCT114	Philosophy of the Human Person I	6	3
PES105	Feminist Philosophy and African Culture	3	2
PES102	Philosophy of Culture	3	2

**Third Year First Semester** (32 ECTS - 16 periods)

PCH107	Contemporary Philosophy I	6	3
PCT109	Metaphysics II	4	2
PCT115	Philosophy of the Human Person II	4	2
PCT112	Natural Theology I	6	3
PCS107	Philosophy of Science	3	2
PES106	Contemporary Theories of Justice	3	2
PES101	The Ethics of Levinas	3	2
PLEP101	Long Essay Paper/Dissertation	3	

**Third Year Second Semester** (22 ECTS - 12 periods)

PCH108	Contemporary Philosophy II	4	2
PCT113	Natural Theology II	4	2
PCS104	Philosophy of Language	3	2
PCS105	Philosophy of the Mind	3	2
PES107	Philosophy of Law	3	2
PES103	Psychology of Vocational Growth	3	2
POE101	Comprehensive Oral Exam	2	

**Note: All Text in Red indicates New Course Entries**