

## ACADEMIC COURSES OFFERED AT ST. JOHN VIANNEY SEMINARY

### COURSES IN THE PHILOSOPHY PROGRAMME

#### COURSE CODES:

1.	PH-HIS 004	ANCIENT PHILOSOPHY
2.	PH-HIS 005	MEDIEVAL PHILOSOPHY
3.	PH-HIS 006	MODERN PHILOSOPHY
4.	PH-HIS 007	CONTEMPORARY PHILOSOPHY
5.	PH-AFP 003	HISTORY OF AFRICAN PHILOSOPHY
6.	PH-INT 001	INTRODUCTION TO PHILOSOPHY
7.	PH-LOG 002	LOGIC
8.	PH-ETH 011	ETHICS
9.	PH-EPS 008	EPISTEMOLOGY
10.	PH-MTP 009	METAPHYSICS
11.	PH-COS 015	COSMOLOGY
12.	PH-POL 012	POLITICAL PHILOSOPHY
13.	PH-AFP 028	AFRICAN PHILOSOPHY
14.	PH-LAW 016	PHILOSOPHY OF LAW
15.	PH-REL 014	PHILOSOPHY OF RELIGION
16.	PH-ANP 010	PHILOSOPHICAL ANTHROPOLOGY
17.	PH-AES 018	AESTHETICS
18.	PH-HIS 020	PHILOSOPHY OF HISTORY
19.	PH-SCI 021	PHILOSOPHY OF SCIENCE
20.	PH-COP 024	COMPARATIVE PHILOSOPHY
21.	PH-HRM 022	PHILOSOPHICAL HERMENEUTICS
22.	PH-SRL 023	SCIENCE AND RELIGION
23.	PH-ECO 019	ECO-SOPHY (PHILOSOPHY OF NATURE)
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25.	PH-QST 017	PHILOSOPHICAL QUESTIONS
26.	PH-THA 027	AFRICAN PHILOSOPHY - THEMATIC APPROACH
27.	PH-MND 028	PHILOSOPHY OF MIND
28.	PH-ETH 029	APPLIED ETHICS

1.	HUM-SME 001	SCIENTIFIC METHODOLOGY
2.	HUM-RME 001	RESEARCH METHODOLOGY
3.	HUM-PSY 001	PSYCHOLOGY - I
4.	HUM-PSY 002	PSYCHOLOGY - II
5.	HUM-SOC 001	SOCIOLOGY
6.	HUM-ANT 001	SOCIAL ANTHROPOLOGY
7.	HUM-ANT 002	CULTURAL ANTHROPOLOGY
8.	HUM-AFR 001	AFRICAN HISTORY - I
9.	HUM-AFR 002	AFRICAN HISTORY - II
10.	HUM-WOR 001	WORLD ORIENTATION
11.	HUM-IAN 001	INTRODUCTION TO ANTHROPOLOGY

12.	HUM-EDU 002	EDUCATIONAL PSYCHOLOGY
13.	HUM-PSY 003	PSYCHOLOGY INTERMEDIATE I
14.	HUM-PSY 004	PSYCHOLOGY INTERMEDIATE II

1.	SPI-FRM 001	SPIRITUALITY I-P
2.	SPI-FRM 002	SPIRITUALITY II-P
3.	SPI-FRM 003	SPIRITUALITY III-P
4.	SPI-FRM 004	SPIRITUALITY IV-P

1.	PH-LIT 001	INTRODUCTION TO LITURGY
2.	PH-LIT 002	LITURGY - I
3.	PH-LIT 003	LITURGY - II

1.	PH-SCR 001	INTRODUCTION TO OT - I
2.	PH-SCR 002	INTRODUCTION TO OT - II
3.	PH-SCR 003	INTRODUCTION TO NT

1.	LAN-ENG 001	ENGLISH - I (8 CREDITS)
2.	LAN-ENG 002	ENGLISH - II
3.	LAN-LAT 003	LATIN - I
4.	LAN-LAT 004	LATIN - II

## I. History of Philosophy

### 1. PH-HIS 004 ANCIENT PHILOSOPHY (8 credits)

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#### *Module Objective and Content:*

The objective of this module is to introduce students to the wealth of Philosophy that stems from Ancient Greece. Western philosophy is generally accepted as having its beginnings in this period, and therefore this module lays the groundwork for both the historical understanding of Philosophy as a discipline, and to characterize Philosophical thinking in general. Hence, the difference between mythical thinking and philosophical thought is highlighted. By contextualizing the thought of the philosophers studied, students are introduced to the manner in which philosophy approaches genuine problems in human life. Furthermore, the module introduces the philosophical roots of Christian thought and medieval philosophy. The module finally aims to increase both critical thinking and open mindedness by confronting students with a wide range of positions.

#### *Module Outcomes:*

- By the end of the module, the students are expected to demonstrate competency in the following:
- Understanding the importance of ‘ultimate questions’ through the examination of the beginnings of Philosophy;
- Distinguishing between philosophical and mythical thinking;
- Familiarity with the main themes, the methods of arguing and the fundamental ideas of the Pre-Socratics, Socrates, Plato, Aristotle and the Hellenistic thinkers;
- Critical thinking and flexibility of thought;
- Understanding the relevance of the classical philosophers and an appreciation of the wealth of ideas from that period;

- An appreciation of the responses to genuine human problems in the context of Ancient Greece;
- Familiarity with the philosophical background to Christian thought and medieval philosophy.

## 2. PH-HIS 005 MEDIEVAL PHILOSOPHY (8 credits)

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### *Module Objective and Content:*

The objective of this module is to introduce students to the wealth of Philosophy that stems from the Middle Ages. This period is the development of philosophy between Antiquity and Modernity. Hence, the nature and methodology of medieval philosophy is highlighted. By contextualizing the thought of the philosophers studied, students are introduced to the manner in which philosophy approaches *fides quaerens intellectum* (faith seeking understanding). Furthermore, the module introduces the philosophical connection between Christian thought and Ancient Greek philosophy. The distinction between philosophy and theology is made.

### *Module Outcomes:*

By the end of the module, the students are expected to demonstrate competency in the following: To continue the course of the history of philosophy: medieval philosophy as the ‘second stage’, following ‘ancient’ and preceding ‘modern’.

- To determine the specific nature and methodology of medieval philosophy, **‘fides quaerens intellectum’** (faith seeking understanding); the rationalization of religious faith, whether Christian, Jewish or Moslem.
- To show that Christian faith has been thematised largely in terms of the thought categories of Greek philosophy, Platonic, Neo-Platonic & Aristotelian philosophy.
- To illustrate and interpret the range and role of human reason in understanding and explaining Christian faith, retaining the distinction between **‘fides qua’** and **‘fides quae’**
- To give students an appreciation of the medieval worldview/paradigm, through a presentation of some of the ‘classical’ Christian thinkers and texts, e.g. Augustine, Anselm, Aquinas.
- To provide a historical background for the study of theology.

## 3. PH-HIS 006 MODERN PHILOSOPHY (8 credits)

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This course will show how the new epoch differed from the Middle Ages in: its new understanding of humankind; its rejection of authority; its new scientific method; its scientific view of the natural world; its new view of knowledge; to show how the legitimate distinction between faith and reason - theology and philosophy - grew into a separation, and the consequences of this separation.

### *Course Description*

Modern philosophy covers the Philosophical period after Medieval times, to the Contemporary times of Emmanuel Kant. It marks the era when philosophy once again broke away from the dominating Christian influences of the medieval times, to stand independently as a critical and evaluative discipline.

### *Aims and Objectives:*

The course aims to assist the student understand and appreciate critical questions and areas of concern that captured Philosophers of the Modern period. The course also attempts to instil in the student a sense of critical reflection and analysis on the issues that pertains our time in as much as Modern Philosophers faced their own realities.

#### 4. PH-HIS 007 CONTEMPORARY PHILOSOPHY (8 credits)

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By means of this course, students will become familiar with the major figures of Nineteenth- and Twentieth-Century Philosophy. It also helps to acquire an overview understanding of contemporary philosophies and their prominent representatives. It facilitates the student to see how major philosophical thought shaped contemporary life, political and otherwise. It also will show how Philosophy in the contemporary era tried to bring some enlightenment to the notion of human existence. It will improve the student's ability to intelligently read and critically analyse philosophy.

*Course Descriptions (Objectives and Aims):*

Contemporary philosophy will cover the period that begins with Emmanuel Kant. There is definitely a shift of attention from this period, as philosophers were faced with new challenges. The course is therefore designed for the student to appreciate these challenges and what Kant and the Post-Kantian period attempted to tackle. Trends like existentialism, pragmatism and personalism will be other topics to be looked into. Since Contemporary philosophy puts emphasis on the fact of personhood, it is hoped that the student will benefit in his daily life.

*Method:*

Lectures attendance and library usage are encouraged. Active participation in class can never be overemphasized.

*Content of the Course:*

- Emmanuel Kant: Idealism
- German Idealism: George Wilhelm Hegel
- Post Hegel Germany philosophy
- Opposition to Hegelianism
- Schopenhauer
- Nietzsche
- John Stuart Mill
- Trends to be covered
- Logical positivism
- Pragmatism
- Existentialism
- Phenomenology
- Utilitarianism

#### 5. PH-AFP 003 HISTORY OF AFRICAN PHILOSOPHY (8 credits)

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*Summary of the educational purpose:*

After an investigation related to the question of the philosophicity of *African Philosophy* through its *definition, its object and its methods*, this course approaches *the History of the African philosophy* according to the time periods admitted to nowadays, in the history of western thought. Namely, Antiquity, Medieval and Patristic periods, Modern and Contemporary periods constitute its various parts.

According to the module BP-AFP-003, only these following parts will be taught:

- Ancient Pharaonic Philosophy: from 2780 to 330 BC;
- Patristic period: from the 1<sup>st</sup> to the IV<sup>th</sup> century: Philosophers and thinkers of Alexandria, Cyrano, Carthage and Hippon;
- Medieval Maghreb and Negro-Moslem Period: from the VII<sup>th</sup> to the XVII<sup>th</sup> century.

*Method of approach:*

Two major reasons justify our methodological approach in accordance to the aforementioned purpose:

- We would like, on the one hand, to try and show the contribution of Africa through the hatching and the development of universal philosophical thought;
- And on the other hand, we intend to integrate the teaching of African Thought as an educational branch of the history of universal philosophy.

**II. Systematic Philosophy**

## 6. PH-INT 001 INTRODUCTION TO PHILOSOPHY (8 credits)

The Course has two purposes. Firstly, it aims to introduce students to the meaning of philosophy through getting them to understand and appreciate the method of philosophizing. It aims to show in what way the philosophical manner of thinking differs from the ordinary way of thinking. Secondly, there is an introduction to the main schools of thinking which will be covered in detail in the History of Philosophy.

## 7. PH-LOG 002 LOGIC (8 credits)

*Course Description:*

Logic is basically the study of arguments. This course will introduce the student to the basic terminology used in Logic, the role of definitions and methods of defining, the identification of fallacious arguments, it will conclude with an in depth study of syllogistic logic.

*Aims and Objectives:*

The course aims to empower the student with the capacity to make logically relevant arguments and this is a critical tool in the overall study of Philosophy. The student should be able to differentiate between sound and logically deficient arguments in ordinary life conversations both, public or private forums.

*Outline:*

1. *Basic Concepts:*
  - Defining Logic;
  - Arguments, Premises and Conclusion;
  - Recognizing arguments;
  - Deduction and induction.
2. *Language: Meaning and Definition:*
  - The basic functions of language;
  - Five types of definitions;
  - Five purposes of definitions;
  - Definitional Techniques;
  - Criteria for Lexical definitions.
3. *Informal Fallacies:*
  - Fallacies in general;
  - Fallacies of relevance;
  - Fallacies of weak induction;
  - Fallacies of presumption, ambiguity and grammatical analogy.
- Deduction:*
4. *Categorical Proposition:*
  - Categorical propositions and classes;
  - Quality, Quantity, and Distribution;
  - Traditional square of opposition;

- Conversion, Obversion and Contraposition;
  - Existential Import; and the modern square of opposition.
5. *Categorical syllogism:*
- Standard form, mood, figure;
  - Venn diagrams;
  - Rules and fallacies;
  - Reducing the number of terms.
- Inductive Logic:*
- Hypothesis
8. PH-ETH 011 ETHICS (8 credits)
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The course intends to introduce the students to a wide variety of historical and contemporary approaches to ethics. By examining theories such as relativism, subjectivism, natural law and utilitarianism, the students will be encouraged to discover the strengths and weaknesses of differing ethical approaches, and to recognise that, for an ethical theory to be successful it needs to have a proper understanding of human nature.

9. PH-EPS 008 EPISTEMOLOGY (8 credits)

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Aim: By a careful analysis of its phenomenology, to establish the fact that human knowledge is capable of gathering from contingent reality objective and necessary truths, thus arriving at a critical realism, a point of departure for metaphysics. Drawing on various primary and secondary literature, this module aims to acquaint the student with some of the major themes in cognitive philosophy today. The mind-body problem is introduced by exploring the work of various dualist and monist theorists. The question of consciousness is explored in detail, with special focus on the ideas of Daniel Dennett and Thomas Nagel.

10. PH-MTP 009 METAPHYSICS (8 credits)

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The course intends to examine some of the main metaphysical theories, which have been offered in the history of philosophy. Particular attention will be given to the metaphysical views of Aristotle, Aquinas and Heidegger. The intention will be to focus on those aspects of metaphysics, which are relevant to the lives of the students, to enable them to properly grasp the wonder of all being. The students will be encouraged to reflect critically on the main metaphysical assumptions that are prevalent in contemporary society.

*Course Description and Objectives:*

Metaphysics is one of the core critical courses in systematic philosophy. It attempts to delve into that which is beyond material, yet it exists in its form and reality (Being). This course is designed to enable the student to appreciate the scope and extent of the reality beyond the immediate. Efforts will be put to discuss metaphysics in practical terms and reference. The connection of metaphysics to all other human practical sciences will be established.

*Course Outline:*

- Metaphysics and its subject matter: From Thales, Plato, Aristotle to present day;
- The concept of being: Matter and form;
- Attributes of being: One, True and Good;
- Cause and change;
- The significance of substance;
- The primacy of form in the quest for knowledge of the universe;

- Being and time, Aristotle, Heidegger and Kant;
- The transcendental attributes of being;
- The first principles as the basis of all knowledge;
- Substance, person and community; and
- The meaning and extent of existence: The immanence and transcendence of God.

#### 11. PH-COS 015 COSMOLOGY (8 credits)

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##### *Module Objective and Content:*

The goal of this module is to give students a thorough background and general understanding of Cosmological discourse. The etymology of the word **Cosmology** (from Greek κοσμολογία – κόσμος *kosmos*, "universe"; and -λογία, *-logia*, "study") in its broadest definition implies a discourse involved in the study of the Cosmos. This module will be approaching the study from three sides, or through three questions:

- *Whence did the Cosmos come from?* (The origins and primordial causes of the universe).
- *What is the Cosmos?* (How does the universe work? The constituent causes and inner workings of the universe).
- *Why does the Cosmos exist?* (What is the purpose of the universe? Why is there a universe rather than no universe? The final causes of the universe).

We will be looking at various answers to these questions from a broad sample of both historical and contemporary views, including metaphysical, scientific, theistic and atheistic perspectives. We will also look at the implications of these views for the place of humanity in the cosmos.

The module will thus provide students with a historical understanding of the development of Cosmology as a discourse, how different views on Cosmology influenced one another and how our understanding of the universe has evolved across history.

Another focus of the module will be the exploration of the antagonism between Faith and Science within Cosmological discourse. A sadly recurring idea seems to hold that our modern scientific understanding of the ‘whence?’ ‘what?’ and ‘why?’ of the universe eliminates the need for a religious answer to those questions, and thus eliminates the need for God. By examining the explanatory limitations of both Science and Faith, this course will try to show throughout that a constructive and mutually beneficial dialogue between these two views is not only possible, but highly useful and perhaps even necessary for a fully holistic and inclusive understanding of our universe.

##### *Module Outcomes:*

- To gain the ability to engage with a plurality of apparently opposing views of the Cosmos, its origins, its ends and our place within it;
- To gain a familiarity and understanding of the arguments and theories proposed by key thinkers within Cosmological discourse;
- To understand and engage with the resurfacing opposition of Faith and Science within Cosmological discourse;
- To gain a basic knowledge of the inherent epistemological limitations of both Faith and Science regarding our understanding of the Cosmos;
- To gain a basic understanding of the workings and implications of several Scientific theories and phenomena such as the Big Bang, the Theory of Evolution, the Theory of Relativity, Black Holes, Singularities, Gravity, etc.

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 12. PH-POL 012 POLITICAL PHILOSOPHY (8 credits)
 

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An introduction to some of the most important themes in political philosophy, with emphasis on the themes of justice and human rights. The theory of human rights is applied to the death penalty and arguments for and against the death penalty are dealt with. Important political theories in the works of philosophers such as Plato, Locke and JS Mill are discussed. The central problem of political philosophy is how to deploy or limit public power so as to maintain the survival and enhance the quality of human life. Like all aspects of human experience, it is conditioned by environment and by the scope and limitations of mind; and the answers given by successive political philosophers to perennial problems reflect the knowledge and the assumptions of their times. The political philosophies of Confucius, Kautilya, Sun Zi, Immanuel Kant, John Locke, Thomas Hobbes, Niccolò Machiavelli, Jean-Jacques Rousseau, Karl Marx, John Stuart Mill, Mahatma Gandhi, Robert Nozick, and John Rawls.

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 13. PH-AFP 028 AFRICAN PHILOSOPHY (8 credits)
 

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This course introduces students to a sphere that is being overlooked: *Who is an African* or what makes a person to be African? Starting from what they know and think they are challenged to look at themselves and other people differently, i.e. in a respectable way. Discussion on existence or non-existence of African Philosophy serves as the starting point of the Course. The focus is on topics like mythical consciousness, African worldview, African ontology, African Time, Religiosity, uBuntu. All this is to point out some values with which Africans distinguish themselves from other peoples so they interact with them in an assertive manner.

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 14. PH-LAW 016 PHILOSOPHY OF LAW (8 credits)
 

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This course explains concepts and theories to aid in understanding the nature of law, the sources of its authority, and its role in society. Philosophy of law is mostly untouched by the conflicts of different philosophical schools, and its practitioners may without incongruity draw on diverse philosophical outlooks - on Logical Positivism for some analytical problem of the structure of legal orders and, simultaneously, on Existentialism for a problem of sociological jurisprudence or justice, for example - without commitment in any such instance to an entire philosophical outlook.

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 15. PH-REL 014 PHILOSOPHY OF RELIGION (8 credits)
 

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*Aim:*

To show how unaided human reason can come to know God in a certain manner and how metaphysics, at its apex, becomes a natural theology, distinct as a science from sacred theology. The study, from a philosophical perspective, of the nature of religion and religious belief, including such specific questions as the existence and nature of God and the presence of evil and suffering in the world.

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 16. PH-ANP 010 PHILOSOPHICAL ANTHROPOLOGY (8 credits)
 

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This course intends to enlighten students to have a deeper understanding of the Human Person. It employs the philosophical, in addition to the scientific, method to investigate the reality of the Human Person. The course begins by analysing the Phenomenology of Human Action that takes into account topics including: Life, Sense and intellect knowledge, Passions, the Will, and Freedom. Then it concentrates on the metaphysical aspects of the Human Person. Topics covered here include: self-transcendence, the concept of Person, and Human Destiny (Death).

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 17. PH-AES 018 AESTHETICS (8 credits)
 

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This course equips students to have a deeper understanding of the nature of art and the criteria of artistic judgment. It is often defined as “an underlying principle, a set of principles, or a view often manifested by outward appearances or style of behavior, a guiding principle in matters of artistic beauty and taste. The conception of art as imitation of nature was formulated by Plato and developed by Aristotle, both of whom held that beauty inheres in the object itself and may be judged objectively. Kant held that the subject may have universal validity, while other thinkers, e.g., Hume, identified beauty with that which pleases the observer. Modern philosophers especially concerned with aesthetic questions have included Croce, Cassirer, John Dewey, and Santayana. “Nothing is beautiful, only man: on this piece of naivety rests all aesthetics, it is the *first* truth of aesthetics. Let us immediately add its second: nothing is ugly but *degenerate* man - the domain of aesthetic judgment is therewith defined.” Friedrich Nietzsche (1844–1900), *Twilight of the Idols*, “Expeditions of an Untimely Man,” aph. 20 (1889).

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 18. PH-HIS 020 PHILOSOPHY OF HISTORY (8 credits)
 

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*Course description:*

The course defines the philosophy of history and covers the basic concepts, the metaphysical aspects (the meaning, patterns and finality of history), and the epistemological issues (facts, objectivity and truth in history) of history. Hegel’s account is explored in order to acquaint the student with how thinkers view history and its meaning. The link between the interpretations of history and socio-economic development is considered in an attempt to highlight the relevance of the philosophy of history to the African context. Below is the skeleton of the course:

- *Getting concepts clear:*
- *History, Interpretation and Meaning:*
- *History, Truth and Objectivity:*
- *Hegel’s account of written history:*
- *Conclusion:*  
The link between interpretations of history and peoples’ socio-economic development.

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 19. PH-SCI 021 PHILOSOPHY OF SCIENCE (8 credits)
 

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*Module Objective and Content:*

The goal of this course is to give students an introduction to the discourse of Philosophy of Science. Philosophy of Science in its broadest definition is the philosophical investigation of the implications and effects of science and its progress on humanity, as well as a philosophical exploration of scientific theories that go beyond the explorative capacities of the theories themselves. This is usually carried out by scientifically minded philosophers, but the occasional philosophically minded scientist has also made very useful contributions.

As a general example, Science is concerned with reaching truth in a very specific, methodological and pre-defined way (the construction and testing of a hypothesis, the experimental and theoretical validation of the hypothesis, etc.) and generally accepts the validity of scientific method from the outset, whereas Philosophy of Science is concerned with questions such as ‘What makes a scientific theory valid?’, ‘how do we define scientific truth?’, ‘Is science the only valid way through which to reach truth?’, ‘Can we ever know anything *for certain* through science?’, and so on.

Furthermore, a scientific theory attempts to explain reality via a hypotheses (for example, Newton’s Laws, Einstein’s Theory of Relativity, Quantum Theory, etc.) and then seeks to prove these hypotheses, whereas Philosophy of Science is less concerned with the ‘truth’ of say Relativity or Quantum Theory, and more concerned with the implications these theories have on our conception of reality and our understanding of ourselves as human beings, our place in the universe and the meaning of our lives should they be true.

Thus, Philosophy of Science involves philosophical reflections and investigations into the findings of science, and thereby adds a deeper dimension to our understanding of them.

*Module Outcomes:*

- To familiarise students with the fundamental issues dealt with in Philosophy of Science
- To provide a historical overview of the progress and changes in scientific methodology and worldviews.
- To expose the students to the nature of scientific ‘truths’ and their validity.
- To gain an understanding of the epistemological limitations of scientific discourse.
- To introduce students to great, world-changing scientific theories of the last 100 years and their impact on us as individual human beings, our understanding of ourselves and reality, etc.

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20. PH-COP 024 COMPARATIVE PHILOSOPHY (8 credits)

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The study of similarities and differences in the thought patterns among various civilizations, from India, China, Greek, Persia, up to the present. The discipline pays particular attention to the philosophical nature of human beings. In the study civilizations, comparative philosophy concentrates on discerning qualitative as well as quantitative similarities and differences in rationalization.

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21. PH-HRM 022 PHILOSOPHICAL HERMENEUTICS (8 credits)

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Philosophical perspectives on the hermeneutical problem (the problem of understanding and interpretation), with particular attention to contemporary thinkers such as Heidegger, Gadamer, Ricoeur and Derrida. Themes such as the following: Understanding as an ontological, universal human phenomenon; the constitutive role of history and language in the process of understanding; the tenability of both objectivism and relativism; a plea for perspectivism; specific problems with regard to text interpretation in the human sciences, with the focus on the value of a deconstructive reading of texts (Derrida). The study of the general principles of interpretation of language and literature. The primary purpose of hermeneutics, and of the exegetical methods employed in interpretation, has been to discover the truths and values of language.

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22. PH-SRL 023 SCIENCE AND RELIGION (8 credits)

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This course enables students to conduct an empirical (observational) study of religious beliefs and practices of different peoples and cultures in various places and times. It aims not only to elaborate such beliefs and practices but also to understand them insofar as they are causally conditioned by social, economic, and geographic circumstances. Empirical studies show that all societies have religions that prescribe or forbid certain classes of action and that these rules are accompanied by sanctions to ensure their enforcement. Of particular interest in comparative religion are the similarities and differences between the moral practices and beliefs of different people, as explained by physical and economic conditions, opportunities for cross-cultural contacts, and the force of inherited traditions facing new social or technological challenges. It has been observed, for example, that virtually every society has well-established norms dealing with such matters as family organization and individual duties, sexual activity, property rights, personal welfare, truth telling, and promise keeping, but not all societies have evolved the same norms for these various aspects of human conduct.

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23. PH-ECO 019 ECO-SOPHY (PHILOSOPHY OF NATURE) (8 credits)

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Philosophy of Nature or Eco-Philosophy views the biological, environmental, demographic, and technical conditions of the life of any people as an interrelated series of determinants of form and function in human cultures and social systems. It recognizes that group behaviour is dependent upon resources and associated skills and upon a body of emotionally charged beliefs; these together give rise

to a system of social structures. The aim of the course is to help learners understand different kinds of knowledge: scientific, common sense and philosophical. The basis for understanding is shown to be the structure of one's own self-understanding. By the end of the course each learner should have a working knowledge of how philosophers have, down through the ages, sought to interpret nature and in particular how to understand human nature and the environment that supports and sustains him.

#### 24. PH-EDU 028 PHILOSOPHY OF EDUCATION (8 credits)

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Philosophy of Education is a systematic reflection upon the variety of activities and practices by which we seek to impart knowledge and information and develop human capacities. As such, it involves sustained inquiry into the aims or goals of the educational process (the hoped-for end result of the activities and practices), the most effective means to attain those goals (teaching methods), and the proper content or subject matter of education (the curriculum). Further, since education concerns the set of processes by which young people are introduced to and brought into participation in their culture and society, educational philosophy necessarily includes reflections about the role of individuals in the social and political order.

##### *Course Description and Objectives:*

The human activity of acquiring and transmitting knowledge and social norms both formally and informally is essential necessity for development. Since Philosophy in its very nature pursues all reality to its ultimate cause, the acquisition of human knowledge, which is usually referred to as education, is an area that is worth giving attention. Philosophy of education infers to a discipline of a critical analysis of the phenomenology of education, thus the benefits and problems associated with education per-se. The course is designed to offer the student a deeper appreciation of ramifications of various approaches and systems of education.

##### *Aims and Objectives:*

- Introduction
- Brief History of philosophy of Education
- (Ancient Greek) Socrates, Plato and Aristotle
- (Contemporary times) Emmanuel Kant, John Dewey, Alfred North Whitehead and Jacques Maritain
- Theories of Education
- Thorndike's connectionism
- Guthrie's contiguous conditioning
- Skinner's operant conditioning
- Hull's systematic Behaviour Theory
- Tolman's Sign Learning
- Classical Gestalt Theory
- Freud's Psychodynamics
- Functionalism
- Idealism in Education
- Realism in Education
- Pragmatism in Education
- Current developments: Reinforcement and drive
- Conclusion

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 25. PH-QST 017 PHILOSOPHICAL QUESTIONS (8 credits)
 

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*Course description*

The course covers certain major philosophical questions which face the world of philosophy in general and our contemporary world, that is, philosophical issues that are both classic and of interests to seminarians. It aims to help seminarians to apply their minds to issues facing the world and the discipline of philosophy as such. The following questions are particularly covered:

*Questions to be discussed:*

- Truth
- Knowledge and belief
- Appearance and reality
- Causality
- God and God's existence
- Evil
- Immortality
- Mind-Body interaction
- Freedom vs. determinism
- Facts vs. values

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 26. PH-THA 027 AFRICAN PHILOSOPHY – THEMATIC APPROACH (8 credits)
 

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The objective of this course is to skim over some themes of contemporary African Philosophy produced within the academic environment, in order to reveal their actuality as well as their un-actuality. Too young, too whimsical and too turbulent, the African Philosophy from the university environment turns out very complex and its thematic criterion remains quite indistinct. However, the student for whom this module is intended, has already studied the History of African Philosophy, it is in fact easy to expose to him certain major themes getting free of this prerequisite and then to invite him to discuss them in depth. Every new academic year, the themes that will be studied in the context of this module, must be changed.

As for the academic year 2010, the contents chosen by way of the aforementioned objective are as follows:

- 1) A brief introduction on the status of African Philosophy;
- 2) *Prerequisite:* The Ethnophilosophy and the degree of its philosophicity; Criticism of Devaux, Leon de Sousberghe, Franz Crahay, Hountondji (cfr. text annexed) and Elungu Pene Elungu on the effect Tempels. Tshiamalenga Ntumba, Niamkey Koffi and OLiabiyi Yaï's retorts.
- 3) From the popular Philosophy to the speculative Philosophy
  - The World as Language
  - Sense of human belonging: Man as the most precious creature
  - About the time
  - Praxis
  - The Power of life
- 4) Philosophical Hermeneutics in African Philosophy.

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 27. PH-MND 028 PHILOSOPHY OF MIND (8 credits)
 

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*Course Description:*

This course intends to invite the student to reflect on the possibility of the ontology of mental phenomena. It seeks to deal in a rational and a critical way with the issues related to the mechanisms of the formation of knowledge. Here, the brain is regarded as the organizational centre of the knowledge of human behaviour and action. But the basic question of Philosophy of mind that arises here is how the matter can give rise to mental phenomena?

In other words, how can the brain give rise to the mind? It is in this light that the philosophy of mind is linked to epistemology, since the quest for a scientific discourse on knowledge is valid, solid, safe, definitive and not unstable, and this is one of its fundamental concerns.

In the first two chapters, will be respectively examined the issue of the “structure of the knowing being” and the “structure of *consciousness*”.

The reason for supporting such an analysis will be to discern how mental causation raises the question of the relationship between the mind and nature (environment). How can mental states have physical effects? Is there any possible identity between mental states and physical states? How is it possible for us to have a clear, concise and distinct knowledge of our environment? What are the conditions of the possibility of certain and definite knowledge?

As for the third chapter of the course, it will attempt to answer the above questions by examining some philosophical doctrines suggested by philosophers as outlines of solutions in order to understand this enigmatic relationship between mind and nature.

Although these responses are varied and specific according to their authors, they can however be reduced to a common denominator, whose quintessence is the following: *the genius of the human being is in intercommunication between fantasy and reality, the “logical” and the “emotional”, the “speculative” and the “existential”, the unconsciousness and the consciousness, the individual and the object.*

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 28. PH-ETH 029 APPLIED ETHICS (8 credits)
 

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*Course objectives:*

Only by making ethically sound decisions can business people continue to make long terms profits while at the same time also becoming persons who lives grow humanly more meaningful every year. This is so because day by day their business decisions make them more morally mature and more sensitive to others at an interpersonal level.

This course examines cases and key statements by philosophers of economics so as to discover the concepts and reasoning at work in ethical business decisions. It also clarifies the various contexts affecting business decisions. Both, exterior pressures (industry, national, economics, labour forces, supply and demand, legislation etc.) as well as interior influences, such as ones own underlying attitudes, values and principles are examined. The purpose is to gain an understanding of the national and international context in which business operates, including the social environment. The student is introduced to ethical norms pertinent to resolving ethical issues in business, namely utility, rights, justice and care. Ultimately, the student develops a habit of identifying ethical questions in society, rather than confusing these with other issues such as those linked to the economy or the market. The student should be able to skillfully analyze a given situation and together with consistent reasoning, is able to imply ethical concepts to guide a business decision.

Having looked at the application of ethics to the business arena, we move on to more personal areas of family, gender and bio-ethics. Here the emphasis falls on understanding the relevant issues at stake in each of these sub-disciplines. This helps students to examine and articulate their own life stories so as to identify their own personal identity in terms of values.

*After completing this course, you should be able to:*

- Demonstrate an appreciation for the multi-faceted nature of ethical dilemmas, as they arise in daily life.
- Business ethics: Analyze decisions made by management within a given context, and evaluate these on the basis of the ethical principles of utility, rights, justice and care. Support a particular stance with relevant argument and sound reasoning.
- Family, gender and bio-ethics: Be able to explain and argue the relevant ethical issues currently arising from each of the above sub-disciplines.

## **B. Humanities (Social Sciences)**

1. HUM-SME 001 SCIENTIFIC METHODOLOGY (8 credits)

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2. HUM-RME 001 RESEARCH METHODOLOGY (8 credits)

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3. HUM-PSY 001 PSYCHOLOGY - I (8 credits)

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The purpose of this module is to introduce you to different paradigms on which various psychological theories are built and will examine some of these theories in detail. A historical overview will enable you to understand the development of psychology as clinical profession and research field. With the understanding of the development of psychology, you will be able to create a context in which your other studies can be grounded thereby providing you with a solid foundation and background to your studies within psychology.

4. HUM-PSY 002 PSYCHOLOGY – II (8 credits)

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Social Psychology is the study of social behaviour in different contexts. Social behaviour is how people interact with, think and make decisions about others. It is concerned with the causes and quality of human perceptions, thought, behaviour and decisions within the context of social interactions in the society. The general course objective is to provide an overview of main theories and research on core topics in Social Psychology, and to apply its main principles to situations encountered in everyday life. In general, we will investigate the manner in which behaviour, feelings, judgements or thoughts of individuals and groups are influenced.

5. HUM-SOC 001 SOCIOLOGY (8 credits)

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Human beings are social creatures and belong to many variant social groupings within the wider society. These social groupings give people their human dignity. Social studies or Sociology explores and analyses human societies. By nature sociology is dynamic discipline changing all the time. (This gives rise to ongoing sociologists). This course of sociology as a social science aims:-

- To give students a working knowledge of the discipline and sociological interpretation.
- To provide an introduction to the historical and philosophical background of sociology.
- To introduce students to sociology as a social science concerned with the analysis of society as a system with different dimensions.
- To help students to arm themselves with the analytical tools to enable them to participate fully in debates on societal issues leading to transformation.
- To alert students of the forces outside themselves that affect them as attempts are made daily to make all people members of the global village.
- To broaden the minds of the students on the ideas, beliefs and behaviour patterns of others and themselves making them wary of making judgments based on prejudice, ignorance, myths.

- To prepare students to live and operate within the multi-cultural and multi-lingual context of South Africa characterized by changes and tensions
- This gives rise to ongoing debates and variant opinions among sociologists.

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6. HUM-ANT 001 SOCIAL ANTHROPOLOGY (8 credits)

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A study on selected themes in the field of anthropology of religion.

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7. HUM-ANT 002 CULTURAL ANTHROPOLOGY (8 credits)

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The basic aim of Anthropology is to understand people thus this discipline is concerned with all societies of all times not to mention as well as all human cultural activities. On a much deeper level, this discipline attempts to reconcile the cultural diversity found among humankind with the recognized and accepted unity of humankind. In accepting a single human species, we are challenged to explain the noticeable cultural diversity found here and there among human groups in different parts of the world. This course will principally focus on the continent of Africa against the back drop of the world at large.

*The purpose of this course therefore is:*

- To introduce students to and motivate them to develop an interest in the discipline of socio-cultural anthropology.
- To encourage students to study the origin, the history and the cultures of humankind.
- To assist students to learn to think intelligently and critically about anthropological issues.
- To make students see the relevance of anthropological knowledge for the study of religion.
- To train students in objective observation of people's cultures and encouraging them to respect and adapt to the different cultural groups in society.
- To help students understand that human life is cultural and that the study of culture is a tool for mutual understanding.
- To provide students with the necessary anthropological skills to study the diverse ways of human beings in multicultural societies.
- To motivate students to get in touch with their own and other cultures.

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8. HUM-AFR 001 AFRICAN HISTORY – I (8 credits)

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The module intends to present an overview of the History of the continent of Africa. A fresh look at the events and characters that have shaped the continent from the origins of humanity to the end of South African apartheid will be taken.

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9. HUM-AFR 002 AFRICAN HISTORY - II (8 credits)

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The rise and fall of African civilizations, empires and kingdoms will be studied, leading to an objective study of the injustices of slavery and colonialism. A step further will be taken to study the winds of independence on the continent. There will also be a general assessment of the aftermath of independence, going on to an epoch which many have termed the 'African Renaissance'.

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10. HUM-WOR 001 WORLD ORIENTATION (8 credits)

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Characteristics and nature of philosophy; What is it to be human (philosophical anthropology)? Brain and consciousness; What is truth (epistemology)? Characteristics of ethics with euthanasia as special problem; Eastern philosophy; Philosophy of the universe (cosmology); Environmental philosophy; Worldviews: materialism, idealism and pragmatism.

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 11. HUM-IAN 001 INTRODUCTION TO ANTHROPOLOGY (8 credits)
 

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This course is an introduction to the field of Anthropology. As a broad and diverse discipline, Anthropology aims to construct a holistic understanding of the human species by integrating research on the cultural, biological, evolutionary, linguistic and historical aspects of our kind. Anthropology's array of sub-disciplines contributes to this in different ways. Biological Anthropology aims to understand the origin and evolution of our species using fossils, material remains (stone tools), and genetics. By studying monkeys and apes, primatologists contribute both insights into the life ways of our ancestors, and important perspectives on those aspects of our bodies and minds that make our species such a unique part of nature. Archaeologists trace our ancient history by studying the spread of humans across the globe and the emergence of agriculture, complex societies, and "civilizations"

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 12. HUM-EDU 002 EDUCATIONAL PSYCHOLOGY (8 credits)
 

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*Course Objective:*

The course is an introduction Educational Psychology that aims to acquaint students with:

- the field of Educational Psychology,
- the theoretical approaches in teaching and learning
- application of educational psychology to the Church's ministry

*Course description:*

As a foundation discipline of education, educational psychology is an essential part of teacher education. This course provides students with basic principles of teaching and learning. It also enables learners to gain an awareness of the importance of contexts in determining the way in which learners will best learn. The course covers Basic concepts, principles, and theories of learning and human development as they apply to teaching and learning with emphasis on application to religious settings. Course content is drawn from current research and educational practice and course assignments require students to apply theory to real life situations.

*Teaching / Learning and Evaluation Methods:*

Teaching will be conducted through various methods for blended learning. Lectures, multi-media presentations, group-work and case- studies will form the repertoire of teaching learning methods for the course. Underpinning learning is the constructivist approach and students are therefore encouraged to play a proactive part. The students' performance will be evaluated through their assignment/s, test/s and a written examination at the end of the semester.

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 13. HUM-PSY 003 PSYCHOLOGY INTERMEDIATE I (8 credits)
 

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*Purpose of the module:*

The purpose of this module is to introduce you to different paradigms on which various psychological theories are built and will examine some of these theories in detail. A historical overview will enable you to understand the development of psychology as clinical profession and research field. With the understanding of the development of psychology, you will be able to create a context in which your other studies can be grounded thereby providing you with a solid foundation and background to your studies within psychology. Learning assumed to be in place. This is an introductory module in Psychology. No prior knowledge is required.

*Syllabus:*

The modules consist of a theoretical and a practical component. The theoretical component deals with some of the ideas and theories in the field of psychology; aims to provide you with an overview of psychology. The practical component consists of group discussions and assignments.

*Exit Level Outcomes:*

Our objective in this module is to introduce you to skill-orientated study of psychology. In other words, by the time you complete this course, you should have enough information at your disposal to be able to express an informed opinion on the objective in question, and be able to demonstrate a related skill relevant to the topic.

*Specific Outcomes:*

After studying this module students should be able to:

- Define the field of study of Psychology;
- Explain psychology as a science of behaviour and thought;
- Distinguish the relationship between psychological principles and everyday life;
- Discuss the meaning of personality in the south African context;
- Critically evaluate the different psychological theories;
- Outline the contribution that social learning theory has made to our understanding of gender identity development;
- Discuss how abnormal behaviour has been defined using the criteria of statistical deviance, mal-adaptiveness and personal distress;
- Explain what psychotherapy is; and
- Outline the therapeutic techniques and procedures employed in psychoanalytic psychotherapy.

#### 14. HUM-PSY 004 PSYCHOLOGY INTERMEDIATE II (8 credits)

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*General Course Objective:*

Social Psychology is the study of social behaviour in different contexts. Social behaviour is how people interact with, think and make decisions about others. It is concerned with the causes and quality of human perceptions, thought, behaviour and decisions within the context of social interactions in the society.

The general course objective is to provide an overview of main theories and research on core topics in Social Psychology, and to apply its main principles to situations encountered in everyday life. In general, we will investigate the manner in which behaviour, feelings, judgements or thoughts of individuals and groups are influenced

*Specific Outcomes:*

After completion of this module, you should be able to:

1. Show an understanding of key terms, concepts, principles and theories in Social Psychology, with regard to the following topics:
  - The field of Social Psychology
  - Social perception
  - Social cognition
  - Attitudes
  - Social identity
  - Prejudice
  - Close relationships
  - Social influence
  - Aggression
2. Analyse, compare, evaluate and integrate different theoretical perspectives/ constructs/ models with regard to the topics listed in the previous paragraph.
3. Interpret and make decisions about appropriate solutions for well-defined problems in the social behaviour of individuals and groups, through the application of the principles and theories of Social Psychology.

4. Communicate effectively using academic discourse conventions.

## **C. Religion**

### ***I. Spirituality***

1. SPI-FRM 001 SPIRITUALITY I – P (8 credits)
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*Aim and Outline of the Course:*

- The course focuses on personal formation and a basic understanding of spirituality, in relation to ones' vocation to priesthood. The course has a lot of practical application to the spiritual life of a student for priesthood and helps to the living of a celibate lifestyle.

*Outcomes:*

- At the end of the course the students will have a basic understanding of the nature of spirituality.
- Students will have explored their personal spirituality in relationship to Christ the High Priest.
- Various spiritual aids and aids to prayer; as well as relationships to themselves, to God and to the broader community will have been dealt with.

2. SPI-FRM 002 SPIRITUALITY II –P (8 credits)
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*See course descriptions above.*

3. SPI-FRM 003 SPIRITUALITY III-P (8 credits)
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*Themes:*

- Discernment of Spirits;
- Decision Making,
- True and false self,
- Vices and Virtues.

4. SPI-FRM 004 SPIRITUALITY IV-P (8 credits)
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*Themes:*

- Ways of Praying;
- Freedom;
- Love;
- Consciousness;
- Examen;
- Revision.

### ***II. Liturgy***

1. PH-LIT 001 INTRODUCTION TO LITURGY (8 credits)
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The course introduces the students, both in theory and practice, to the liturgical environment, liturgical books, liturgical objects, ceremonial actions and ministries that help create a sacred and beautiful liturgical prayer.

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2. PH-LIT 002 LITURGY – I (8 credits)

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The course highlights the liturgical developments from the Jewish origins up to the time of Pope St. Gregory the Great, by looking at the following epochs:

- Liturgy in the Apostolic Era;
- Liturgy in the Patristic Period;
- Liturgy in the Roman Empire after the period of peace in the Church;
- Liturgical Developments until Pope St. Gregory VII (1085);
- Liturgical Developments from 1085 until the Council of Trent (1546-1563); and
- The Development of Post-Tridentine Liturgy until Second Vatican Council (1962-1965).

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3. PH-LIT 003 LITURGY – II (8 credits)

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Refer to the course outline above.

### *III. Sacred Scripture*

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1. PH-SCR 001 INTRODUCTION TO OT – I (8 credits)

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To introduce the student into the world of the OT, by introducing him / her to:

- The Theory of the Sources;
- Also the literary genres of the OT, especially those of the Psalms;
- The major divisions of the OT, viz. the Pentateuch, Historical Books, Prophetic Books and Wisdom Literature.
- The student is also expected to be familiar with the three large Law Codes of the Pentateuch;
- The Deuterocanonical Books and the Books which constitute and form part of Apocalyptic Literature.

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2. PH-SCR 002 INTRODUCTION TO OT – II (8 credits)

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This segment of the course invites the student to focus on:

- The problems of using the Old Testament as a source for the study of the history of Israel. Is the Old Testament a book of «history» or of «historiography» in the modern sense of the word? Why or why not?
- Traditional chronology of the Patriarchal Era, of the stay in Egypt and of the exodus, of the installation in Canaan (or the «conquest») and of the beginning of the monarchy (Saul and David).
- The more important kings mentioned in the Old Testament: David, Solomon, Jeroboam I, Jeroboam II, Hezekiah, Josiah. What are the most important facts of their reigns? With which kings are the prophets Amos, Hosea, Isaiah and Jeremiah associated? With which king is the deuteronomistic reform associated? Why?
- What are the most important political and religious differences between the kingdom of the North and that of the South?
- Explain the importance of the following persons for the history of Israel: Tiglath-Pileser III, (Pûlu; see 2 Kings 15:17), Sennacherib, Neco, Nebuchadnezzar II, Cyrus, Alexander the Great.
- The Fall of Samaria, the Fall of Jerusalem and the exile in Babylon: the date and main information concerning these events; a brief chronology of these events, names of the main historical persons who were involved, the biblical books (historical and prophetic) which speak of these events.

- The Reform of Ezra and Nehemiah. The Origin and General Evolution of the Maccabean Revolt.

### 3. PH-SCR 003 INTRODUCTION TO NT (8 credits)

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#### *Purpose of the Course:*

- To introduce the students to the formal study of the New Testament, providing them with an understanding of the socio-historical background of certain books, as well as to their relevance for today and finally to highlight some of the major themes in some of the writings.

#### *Learning Outcomes:*

- The student is expected to be familiar with the New Testament environment, and the historical time-line of the NT.
- Also, there is a major emphasis to give the student an initial introduction to *the Gospel Narratives, Pauline Literature and the Catholic Epistles*.

## **D. Languages**

### 1. LAN-ENG 001 ENGLISH - I (8 credits)

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The main purpose of this course is the improvement of academic and general writing skills in English. By the end of the semester, the students will be able to:

- Identify topic sentences and supporting, limiting and transitional sentences.
- Write topic, supporting, limiting and transitional sentences to form effective, well-structured, coherent paragraphs.
- Identify and eliminate wordiness (tautologies and redundancies) in their own writing and in that of others.
- Use effectively transitional words (indicating time, adding information, showing similarities and differences, contradicting or qualifying, introducing examples, providing emphasis, showing cause and effect, demonstrating condition, showing concession, summing up or concluding) to create coherence in essays.
- Identify accurately simple and compound subjects and verbs, phrases and clauses (main and subordinate), sentence types (simple, compound, complex, compound complex) with the purpose of eliminating sentence fragmentation. This learning outcome will also form a basis for accurate subject / verb agreement and pronoun referencing which will be covered in semester 2.

### 2. LAN-ENG 002 ENGLISH – II (8 credits)

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The main purpose of this course is the improvement of academic and general writing skills in English. By the end of the semester, the students will be able to:

- Identify and eliminate unclear expression in their own writing and in that of others.
- Identify lack of concordance in writing.
- Write sentences in which the subject and verb agree.
- Identify pronoun-referencing errors in their own work and in that of others and write sentences in which pronouns are correctly used.
- Recognise different types of writing style and tone and choose register that is appropriate to different audiences and purposes. This will include positive emphasis, using the “you” principle, using the passive voice and avoiding prejudicial language.
- Use articles correctly (definite, indefinite, no article).

3. LAN-LAT 003 LATIN – I (*8 credits*)

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- Why learn Latin?
- Latin today;
- Official Language of the Catholic Church;
- Survey of Latin Literature;
- Alphabet and Pronunciation;
- The Noun: Number, Gender, and Case;
- The First Declension;
- The Second Declension;
- The Third Declension;
- The Fourth Declension;
- The Fifth Declension;
- Participles;
- Adjectives;
- Comparison of Adjectives, Adverbs, Numerals and Measurements;
- Declension of Cardinal Numerals, Pronouns, Prepositions

4. LAN-LAT 004 LATIN – II (*8 credits*)

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- The Verb;
- Conjugations;
- Deponent and Irregular Verbs;
- Some Common Verbs;
- Ordinarium Missae;
- Genesis;
- Finis.