MARYKNOLL INSTITUTE OF AFRICAN STUDIES OF SAINT MARY’S UNIVERSITY OF MINNESOTA AND TANGAZA UNIVERSITY COLLEGE, NAIROBI

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COURSE CATALOGUE

NAIROBI, KENYA
MARYKNOLL INSTITUTE OF AFRICAN STUDIES

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TANGAZA UNIVERSITY COLLEGE
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INDEX

<table>
<thead>
<tr>
<th>Course Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Field Research Principles and Practice (Foundational)</td>
<td>3</td>
</tr>
<tr>
<td>Field Research Principles and Practice (Advanced)</td>
<td>4</td>
</tr>
<tr>
<td>African Cultures: An Overview</td>
<td>5</td>
</tr>
<tr>
<td>African Traditional Religion Interprets the Bible</td>
<td>7</td>
</tr>
<tr>
<td>African Feminist/Womanist Theology: A Source for African Christian Theology</td>
<td>8</td>
</tr>
<tr>
<td>Sociology of Development/Underdevelopment and African Religion</td>
<td>9</td>
</tr>
<tr>
<td>Contemporary Political and Economic Realities in Kenya</td>
<td>11</td>
</tr>
<tr>
<td>Introduction to East African Art: its Secular and Religious Themes</td>
<td>13</td>
</tr>
<tr>
<td>Towards the Inculturation of Religious Community Life in Africa</td>
<td>15</td>
</tr>
<tr>
<td>African Christian Theology: Historical and Systematic Development</td>
<td>16</td>
</tr>
<tr>
<td>Gospel and Culture: The African Experience</td>
<td>17</td>
</tr>
<tr>
<td>African Traditional Religion: Major Beliefs, Practices, and Contemporary Forms</td>
<td>19</td>
</tr>
<tr>
<td>African Marriage and Family: Challenge and Change</td>
<td>21</td>
</tr>
<tr>
<td>Introduction to East African Literature: Focus on Religious Conflicts</td>
<td>23</td>
</tr>
<tr>
<td>Spirituality, Personhood and Psychotherapy in an African Context</td>
<td>25</td>
</tr>
<tr>
<td>Justice and Peace in East Africa</td>
<td>26</td>
</tr>
<tr>
<td>Introduction to Islam in East Africa</td>
<td>27</td>
</tr>
<tr>
<td>Ideology and Practice of Health Ministry in Contemporary Africa: Traditional and Western</td>
<td>28</td>
</tr>
<tr>
<td>Church in Contemporary Africa: Social, Political and Economic Situation</td>
<td>30</td>
</tr>
<tr>
<td>African Independent Churches: Authentic Integration with or Separation from Christianity</td>
<td>32</td>
</tr>
<tr>
<td>Sage Philosophy: The Root of African Philosophy and Religion</td>
<td>34</td>
</tr>
<tr>
<td>Moral Teachings and Practices of African Traditional Religion</td>
<td>36</td>
</tr>
<tr>
<td>MA Thesis (Master of Arts in African Studies)</td>
<td>37</td>
</tr>
<tr>
<td>MAS Essay (Master of African Studies)</td>
<td>38</td>
</tr>
<tr>
<td>MIAS Faculty List</td>
<td>39</td>
</tr>
</tbody>
</table>
Course: MARY AFST 506: Research Principles and Practice: Foundational  
(Students in their first to third courses)

Dates: Taught in all programs as an integral part of each course. The course is designed for students in their first three courses.

Research training:

This dimension of the program is designed to train students how to do professional field research on the issues pertinent to the particular courses they are taking. The research is facilitated by University students who are assigned to each participant on a one-to-one basis and function as their field assistants. The research is intertwined with all courses being taught each session. It is under the direction of the professors teaching the courses.

Research elements:

1. Three workshops on how to do research, work efficiently with a field assistant, and analyze collected data.
2. Three sessions each week for three weeks in the Immersion programs, one session each week for twelve weeks in the Semester programs doing field research in and about Nairobi (with the field assistants, and under the guidance of the professors) on situations and issues relevant to the materials being taught in the classroom.
3. Reports to the class on the field research.
4. Integration of the data collected from the research into the final papers required for the courses.
5. A written skill evaluation exam measuring one’s comprehension of research methods and techniques.

TEXT BOOK


BIBLIOGRAPHY


Course: MARY AFST 508: Field Research Principles and Practice: Advanced  
(Students in their fourth to sixth courses)

Dates: Taught in all programs as an integral part of each course. The course is designed for students in their fourth to sixth course.

Research overview:
This dimension of the program is designed to further develop the research skills of students who have participated in the previous years. Like the foundational dimension, this training is intertwined with courses being taught each session and is under the direction of the professors teaching the courses.

Research elements for advanced level:
1) Three workshops on how to intensify one's field research, work more efficiently with a field assistant, and do in-depth analysis of collected data.
2) Three sessions each week for three weeks in the Immersion programs, and one session each week for twelve weeks in the Semester programs doing field research in and about Nairobi under the guidance of the professors on situations and issues relevant to the materials being taught in the classroom.
3) A weekly written research report.
4) Integration of the data collected from the research into the final papers required for the courses.
5) A written skill evaluation advanced test measuring one's comprehension of research techniques and methods.

TEXT BOOKS:

BIBLIOGRAPHY
Course: MAY AFST 510: African Cultures: An Overview

Course Overview:
The course is a systematic presentation of African Cultural Heritage. It is a required course for Master degree and Diploma programs and is offered in both the semester and immersion programs.

Course Description:
This course gives an overview of the African traditional cultures by studying some of the significant aspects of these cultures. Some of the aspects studied are: social groupings, supernatural beliefs, religious systems, communication systems, political systems, economic systems, education system, health systems and rites of passage. Special attention is given to the traditional features of these aspects, though the contemporary changes affecting them are also mentioned. Special attention is also given to the challenges these cultures pose to Christians in Africa.

Purpose:
The purpose of the course is to help the students understand the African traditional cultures. Such an understanding would help the student to understand African people better; live and work with African people more effectively and even make the student appreciate more the African ways of life.

Objectives:
In order for the students to reach the purpose of the course at the end of the course the students shall be able to:

1) List some of the significant aspects of the African traditional cultures.
2) Describe in detail one aspect of the African culture mentioning such things as: features, functions, changes and challenges this aspect poses to Christians in Africa.
3) Participate in several actual African experiences in a family or community activity. Each student is assigned a local field assistant to help in this regard.
4) Write a fifteen-page research paper that incorporates materials from classroom lectures, assigned readings, field experiences and personal reactions as the conclusion.
5) Organize the materials of this course in lecture forms that the student can teach other students in future.

Requirements:
To meet the objectives of the course, the following things are necessary:
1) Regular and punctual class attendance.
2) Reading bibliographical material for each class lecture. There are eighteen lectures, for the immersion programs and twenty-four for the semester programs.
3) Doing field research each week. There are nine field researches for the immersion programs and ten for the semester programs.
4) Turning in a report for each field experience.
5) Writing a fifteen-page research integration paper per course.

SELECTED TEXT BOOKS


Course: MARY AFST 546: African Traditional Religion Interprets the Bible.

Course overview:

The course investigates the underlying basic requirements of a truly African method of interpreting the Bible and compares it with the Historical Critical Method. The aim of the course is to guide the students to appropriate an authentic African exegesis of the Bible in order that they might proclaim its message in symbols and values that are immediate to Africans.

Course Description:

Most Bible commentaries and everyday written exposition of scriptural texts generally presuppose European and North American cultural thought patterns. This is quite evident in the much-accepted historical critical method. As an alternative to this way of interpretation, this course will offer students a chance to investigate the African way of understanding biblical culture and milieu in terms of African culture and milieu. It investigates whether it is possible to arrive at concrete African hermeneutic principles. It asks how Africans read the Bible and profitably inculturate the ever-enduring biblical message into their existential situation without an historical critique of the biblical settings. It asks what Africans understand the Bible to say on issues such as: Marriage and the Family, African Contemporary Culture, Bride wealth, Rites of Passage, Death and Rites of Incorporation into life after death.

The students will seek to find out how Africans read and interpret the Bible through field research involving participation, observation and interviews in the following situations:
- Street preaching
- Independent and Pentecostal Services
- Mainline church services
- Bible colleges
- Bible unions in schools
- Campus ministries, including New Age Religions
- Scripture professors

This will be contrasted with the Historical Critical Method as applied to specific biblical passages.

TEXT BOOKS:


ATTN: This course can substituted for the course on African Traditional Religion: Major Beliefs, Practices and Contemporary Forms, a required course for students registered in the Master degree programs.
Course: MARY AFST 542: African Feminist/Womanist Theology: A Source for African Christian Theology

Course Overview:
Feminist theology as a source for African Christian Theology. Besides the classroom lectures, there will be thirty hours of directed field research.

Course Description:
The class commences with a brief historical survey of womanist theology as a liberating theology including its origin, development and spread around the world. Then the class will analyze the challenge womanist theology poses for African culture and African religious tradition and how womanist theology could be a tool for recapturing the African values e.g. that of holistic approach to human life in relation to the divine and the cosmos.

SELECTED BIBLIOGRAPHY.


Course: MARY AFST 586: Sociology of Development/Underdevelopment and African Religion

Course Overview:
This course interrelates various religions in East Africa and the socioeconomic development in colonial and postcolonial periods. It sees religion as a key factor in sustainable development and draws on concrete examples from Africa. Directed field research will bring the students into direct contact with development leaders and projects in Kenya.

Course Description:
Until recently, religion was seen from various perspectives as insignificant in the economic and political dimensions of life. Many Marxists dismissed it as a mere ideological tool of the ruling classes over the poor. Modernizers on the other hand saw the connection at most as an indirect one with religion contributing to the changing of people’s attitudes and personalities. This course aims at showing the direct connection between religion and the economic and political development of the peoples of East Africa. It will do this based upon a theoretical framework of articulated modes of production. Both the explicit and implicit connections between traditional, Christian and Islamic religions with economic and political development will be explored.

Students will also participate in field research aimed at understanding the various approaches to development at both micro and macro level. This will include interviews with ministerial level personnel, international aid agencies as well as people involved in grassroots socioeconomic projects.

SELECTED BOOKS


Course: MARY AFST 526: Contemporary Political & Economic Realities in Kenya

Course Overview:
The course seeks to understand the structure of East African political and economic systems from pre-colonial days to contemporary times, which underpin the present crises and upheavals.

Course Description:
The course will study political and economic foundations, past and present, of African society intensively; clan based political allegiances and communal economic systems; colonial-imposed changes; and post-independence attempts to create nation-states. It will focus on the conflicts and crises, which are disrupting effective government and economic development.

Method of Delivery
Through lectures, readings, discussions and direct field research.

BIBLIOGRAPHY


Course: MARY AFST 572: Introduction to East African Art: its Secular and Religious Themes.

Course Overview: The course explores the various forms and types of East African art, the people that produce it, the ideas that promote it, and their functions within social, cultural and spiritual contexts. The aim is that the students understand East African art as it is understood by the people who produce it. The expectation is that, afterwards, the students should be able to teach the material to others.

Course Description: The course is designed to make students explore, understand and appreciate the complex dimensions of East African art. Relationships of various Art forms such as sculpture, painting, architecture, graphics, weaving and pottery. Their development in different cultures from ancient to modern times. Critical analysis of cross-cultural influences.

Part One: Deals with the general problems of systematic studies of East African art, the different types of art forms, the people that produce it, the sociocultural factors promoting it and the characteristics of the works.

Part Two: Deals with specific concepts such as: rites of passage, lineal ideology, fertility, ancestorship.

Part Three: Deals with contemporary works of art of East Africa and their secular and religious implications.

Each lecture will specify field research projects relating to the issues under discussion. Each student will focus on one ethnic group.

TEXT BOOKS:


SELECTED BIBLIOGRAPHY:


Course: MARY AFST 544: Towards the Inculturation of Religious Community Life in Africa

Course Overview:
Course explores topics relevant to the inculturation of religious life in Africa. It examines the dynamics of inculturation from the 'bottom up'... i.e., the experience of women and men religious themselves in defining the evolving expression of their lives as Africans.

Basic elements of course

1) Importance of bringing to consciousness areas of lived conflict of values to free persons so that they themselves might choose to define evolving expression of faith.
2) Consider what may be inhibiting factors in the lives of women and men religious in the inculturation of religious life.
3) Implications of cultural context for the expression of religious life, including:
   - socialization of members (religious formation/initiation)
   - perception of the role of women and men
   - models of social relationships in community
   - role / place of the chief (superior) in group decision-making
   - causes and expression of social conflict
   - resolution of conflict within social group
   - relationship with families
   - among women, the relationship between their sense of close mutual solidarity and the attractiveness of religious community impact on the expression of 'common life'
   - creative ritualizing... powerful language to be developed
   - significance of details, such as dress, titles and markings of status
4) Identify where there are gaps between rhetoric and observed practice which point to areas of possible growth.
5) Different problems and challenges of inculturation of religious life as experienced in international congregations, in diocesan congregations...

CORE BOOKS (REQUIRED READING)


Course: MARY AFST 540: African Christian Theology: Historical and Systematic Development

Course Overview:
The course is a historical and systematic presentation of the appropriation of the Christian faith in Africa.

Course Description:
The course is aimed at covering the following topics: Christianity and African Cultural Heritage; an examination of what is African Christian Theology and the historical development of the discipline; a systematic presentation of the basic sources of African Christian Theology; Inculturation; the meaning of Liberation theology in Africa; and the guidelines for Christian Theology in Africa. The course includes guided field research related to the veneration of ancestors, the African Independent Churches, worship and the street preachers.

SELECTED BIBLIOGRAPHY:


Several good articles in AFER (African Ecclesial Review), ACS (African Christian Studies) and the Journal of the Faculty of Theology of CUEA.
Course: MARY AFST 550: Gospel and Culture: The African Experience

Course Overview
A systematic presentation of the interaction between African Cultures and the Christian Gospel.

Course Description:
Christianity in Africa is challenged by the resilience of African Culture. This has been the case wherever the Gospel has been preached. In turn, Christianity has challenged African Culture as it has done everywhere and throughout the ages.

This course is geared towards articulating this mutual challenge in terms of the resultant African Christian Culture that is still evolving. It will assess how far it contributes to the continuing mission of God in Africa through Christianity.

BIBLIOGRAPHY


Course: MARY AFST 530: African Traditional Religion: Major Beliefs, Practices and Contemporary Forms

Course Overview:
An in-depth study of the rich heritage of African Religions with emphasis on how they continue to influence and mediate the experiences of contemporary Africans. The course centers on aspects of African Religions including Afrotheism (God), ontology (human) and cosmology (nature).

Course Description:
The course is designed to introduce students to an African world view and African religious heritage. The purpose of the course is to teach about religion as a social and cultural factor. The students will be exposed to different theories, both from the traditional African societies and to those originating from the upsurge of the twentieth century. The course will also seek to see how African religious traditions can and must be a springboard for any religious dialogue with Africans. The students will be required to compare and contrast what they learn in class and what they observe going on in community. The students should try to answer questions like: what does African traditional religions have to contribute to the whole humanity today? What role does religion play in African society today? Must Africans always look for proofs and justification for their existence?

SELECTED BIBLIOGRAPHY:


**ATTN**: This is a required course for students registered in the Master degrees and Diploma programs. However the courses *African Traditional Religion Interprets the Bible or Moral Teachings and Practices of African Traditional Religion* can substitute for this course.
Course: MARY AFST 524: African Marriage and Family: Challenge and Change

Course Description:
The course will cover various aspects of African marriage and family focusing primarily on the traditional as well as the modern forms. Emphasis will be placed on cross-cultural studies, which illustrate the similarities and diversities in values, attitudes and practices within Africa.

Course Outline
- Introduction to the concept of Marriage
- Definition of marriage
- Dimensions of marriage forms
- Bases of marriage in Africa
- The issue of social distance in African marriages (Exogamy and Endogamy)
- The theology of marriage

Bibliography:


Course: MARY AFST 570: Introduction to East African Literature: Focus on Religious Conflicts

Course Overview:
An Introduction to East African Literature with a focus on Religious Ideas as Reflected in oral and written materials. An hour of directed field research for every hour of lecture is an integral part of the course design.

Course Description:
The course will utilize the wealth of both African oral and written literature to analyze the religious ideas of various African cultures. Such issues as the nature of creation, the relationship between human beings and their god, the religious and cultural similarity and synthesis between African and Judeo-Christian and Islamic religious and the tasks of contemporary church will be scrutinized. We will also have individual and group field trips for research, attending theatre, cultural activities and poetry reading.

BIBLIOGRAPHY:


Course Overview:
An African model of personhood and spirituality in cosmology and anthropology as a basis to an approach to group and individual therapy.

Course Description:
The course is aimed at people with some experience in studying African Spirituality. The course will include both lectures and workshops. The content includes an introduction to the African psychotherapy, introduction to African personhood and personality development and importance of transitional ceremonies, and the importance of the ancestors, the family and the clan in the formation of the African personality.

Books Recommended:

BIBLIOGRAPHY:


Parin, Paul et al. (1980). Fear Thy Neighbour as Thyself: Psychoanalysis and Society Among the Anyi of West Africa. Chicago: University of Chicago Press.


Course: MARY AFST 520: Justice and Peace in East Africa

Course Description:
This course will explore the concepts of justice, peace and reconciliation; their various components, and the place each occupies in the spectrum of the various social science conflict-handling mechanisms. Its aim is to arrive at a working definition of justice and peace, fundamental human rights and freedom, reconciliation and peaceful resolution of conflicts, people's empowerment and concentrations, democracy and civil society.

Course Objectives:
* To expose students to the multi-dimensionality and depth of the concepts of justice and peace and the role they play in peace making as seen from different perspectives and experiences.
* To provide students an opportunity for reflection on how the concepts of justice and peace might apply to their own lives and relationships.
* To develop projects that will show how to apply the concepts of justice and peace in specific conflict situations that the students have identified.

BIBLIOGRAPHY


Course: MARY AFST 515: Introduction to Islam in East Africa

Introduction:
This course will introduce the study of Islam in East Africa in its historical and doctrinal aspects. Islam as a lived religion in Africa will be discussed in the various ways through which it has interacted with its African believer. The following is a breakdown of the course:

Bibliography


Course: MARY AFST 580: Ideology and Practice of Health Ministry in Contemporary Africa: Traditional and Western

Course Overview:
It aims at helping the students fulfill their vocation as HEALERS in the East African context by analyzing the interaction between Western and traditional medicine and healing practices.

Course Description:
The course will attempt to help participants fulfill their vocation as healers and builders of healing communities in contemporary Africa. This vocation will be studied in the perspective of the definition of health by WHO as “A state of physical, mental and social well being” and of the Alma Ata declaration on Primary health care for all in the year 2000. The course will focus on community based and preventive health care while taking into account the evolution of curative medicine since the recent appearance of new illnesses. This ministry has to take into account the patient’s view of health and illness as due to invisible powers and the importance of prayer healing. It requires a sound knowledge of community-based pedagogy.

Recommended Readings:


Course Overview:
A course aimed at the analysis of the contemporary African issues and the place of the Church. It will be conducted in a seminar style and students will be expected to contribute in discussion. Discussions and analysis with examples from the field will be used in presentation of the class materials.

Course Description:
This is a short course on the role of the church in contemporary African situations. It is a short course to the extent that some of the outlined topics will not be covered adequately during lecturing. However, the course will encourage and enable students to do further studies on the role the church can play in contemporary Africa.

The central focus of the course is to analyze and describe some of the major issues found in Africa today. These issues are political, social and cultural in nature. The whole thrust is to show that the church is operating in a wider social context and it is in such context that she is called to serve.

The analysis and description will be mainly sociological in nature; that is the tools for analysis will be drawn from that discipline although some theological hints will not be spared either.

The course is divided into five main sections: The introduction which will mainly deal with the concept of the church as a communion of believers in the world and beyond. This will be related to African reality and situation taking into consideration the historical background.

In the second section we will examine the church as an institution in a community. We will examine various aspects of African communities, traditional and emerging ones and relate these to the work of the church. Some of the already known concepts in social science will be utilized in explaining these varieties of African communities.

In the third section we look into contemporary African socio-political situation in its historical perspectives and relate it to the work of the church in contemporary Africa. Some problems facing Africa today will also be examined in details to see what role the church can play positively to enhance African church course.

The fourth section deals with what can be called church social ministry - diaconia. The whole thrust of the section is to examine some aspects of the ministry and see whether it is adequate or not. If not, what can be done.

The fifth section deals with church leadership. We examine the type of church leadership and its relevance to the African situation which has already been analyzed and described in sections III and IV. We are not here to question the present leadership patterns, but the models whether they are "African" that is do they serve the African situation. The whole idea is to look into church leadership as a tool for the development of a strong and relevant church in Africa — beyond the current generation.

We end the course with summary and revision. In the course of lecture presentations, questions, clarifications and even discussions will be allowed to take place. Students will be encouraged to share with others their findings and experiences in the field. The aim is to expose students to the various socio-political, socio-cultural situations which are not covered in other courses of the program and relate these to the work of the church.

SELECTED BIBLIOGRAPHY
Note: Other reading material may be added to the existing ones during lectures when they are available.


*Any other relevant sources which might be identified later.*
Course: MARY AFST 548: African Independent Churches: Authentic Integration with or Separation from Christianity

Course Description:
This course introduces Christian workers to the major African independent churches. Any Christian Workers, Missionary or African, can benefit from the course, but the course is geared particularly to those who have no previous study of the African independent churches (it is a foundational course). The course examines some of the significant aspects of the African Independent churches with the belief that:

1. African Independent Churches (A.I.C.'s) have something to teach missionary planted churches (M.P.C.'s) and visa versa. For example, A.I.C.'s) can teach M.P.C.'s how to contextualize the Gospel in African cultures, so that the Gospel can be rooted in Africa. One of the A.I.C.'s most precious assets is its experience of being rooted in its own African cultures. And the M.P.C.'s can teach A.I.C.'s various methods of Bible study, an element that seems to be lacking among the A.I.C.'s

2. A.I.C.'s have formed a major Christian force that cannot be ignored by the universal church of Christ.

1. Better understanding of A.I.C.'s will bring unity, partnership and fellowship among the members of both A.I.C.'s and M.P.C.'s. Presently, there are divisions and isolations - instead of fellowship - among members of A.I.C.'s and M.P.C.'s and these divisions and isolations have brought intolerances and condemnations. We believe a clear grasp of A.I.C.'s will reduce these unfair intolerances and condemnations and enhance partnership and fellowship.

RECOMMENDED READINGS


Course: MARY AFST 528: Sage Philosophy: The Root of African Philosophy and Religion

Course Outline:
This course examines the general nature of Philosophy and its connection with Religion and Religion in Africa. In the course of study, we shall address Ethno-philosophy and African Traditional Religions; the question of sages and their work in practice, folk Sages, philosophic Sages: Sages Views on God, Culture, Customs, Life and Death, man and animals. This will be done through a case study of Kenya.

Course Description:
The course focuses on the general nature of Philosophy and its connection with philosophy and religion in Africa through the study of Ethno-philosophy and African Traditional Religions. Particular areas of interest include folk sagacity and philosophical sagacity. Particularly the course addresses sage philosophy in relation to culture, western debate over reason, ethno-philosophy, professional philosophy, African political philosophy, Kenyan sages and rationality, and finally sage philosophy in contemporary Africa. During the course, students are guided in analysis of the views of scholars such as J. S. Mbiti and Placide Tempels, and African leaders such as Kwame Nkurumah and Julius Nyerere.

Bibliography


Course: MARY AFST 552: Moral Teachings and Practices of African Traditional Religion

Course overview:

This course is designed to introduce and guide reflection on morality and ethics from the perspective of African religion.

Course description:

The course is intended for pastoral agents with a background in theology and some experience of African cultures. It will start with an introduction to the development of African moral theology, up to the present time. Then it will investigate several moral themes in the forefront of the contemporary African scene: sexuality (with particular reference to AIDS); death and dying (with particular reference to HEALING); inter-tribal/ethnic relations (with particular reference to VIOLENCE). All of these will be considered in the context of trying to understand what sin and salvation are from the African viewpoint and, how this understanding of morality continues to influence (ethically) peoples' lives in contemporary Africa.

Required Reading


**ATTN:** This course can substitute for the course on African Traditional Religion: Major beliefs, Practices and Contemporary Forms, a required course for students registered in the Master degree programs.
Course: MARY AFST 590: MA Thesis (Master of Arts in African Studies)

A minimum 150-page publishable-quality thesis worth six credits researched and written from on-site professional-quality field research.

Requirements
1) Students with undergraduate degrees who are officially enrolled as MIAS students through the ordinary application process and have finished six courses.
2) Formal MA application and acceptance.
3) A thesis proposal approved by the MIAS faculty.
4) Thesis topic developed from one of the papers of the six courses taken.
5) A minimum 3.5 grade point average (B+) for the six courses.
6) Completion of the thesis within five years from the time of acceptance into the MA program.
7) Successful presentation and defense of thesis in a colloquium.
Course: MARY AFST 592: MAS Essay (Master of African Studies)

A minimum 50-page publishable-quality essay worth two credits researched and written from on-site professional-quality field research.

Requirements

1) Students with undergraduate degrees who are officially enrolled as MIAS students through the ordinary application process and have finished seven courses.
2) Formal MAS application and acceptance.
3) An essay proposal approved by the MIAS faculty.
4) Essay topic developed from one of the papers of the seven courses taken.
5) A minimum 3.0 grade point average (B) for the seven courses.
6) Completion of the Essay within five years from the time of acceptance into the MAS program.
7) Successful presentation and defense of essay in a colloquium.
MIASMU ADJUNCT FACULTY LIST
SOCIAL SCIENTISTS

Prof. Paul P. W. Achola, Ph.D. Social Foundations of Education
Teaches:
2. African Cultures: An Overview

Curriculum Vitae:
Prof. Paul Achola was a Research Professor based at Kenyatta University and is now in charge of Research Methodology at the Catholic University of Eastern Africa, Kisumu Campus. He has a Ph.D. in Social Foundations of Education from the University of Iowa, an MA in Political Science from the University of Iowa, an MA in Political Sociology from the University of Nairobi, and a B.A. from University of Nairobi. He was the former chairman of the Department of Sociology at Kenyatta University.

Professor Edward Oyugi, Ph.D. Psychology
Teaches:
1. Contemporary Political and economic Changes in Kenya
2. African Cultures: An Overview
4. Justice and Peace in East Africa

Curriculum Vitae:
Professor Edward A. Oyugi holds an M.A. and Ph.D. in the area of Psychology, Education Psychology, Pedagogics and Social Psychology from University of Cologne (German) (1963-71). He was a visiting professor at Bayreuth University (Germany) in African Studies (1985-87). He is currently an associate professor at Kenyatta University.

Prof. Douglas Waruta, Ed.D. Philosophy of Christian Education
Teaches:
1. African Traditional Religion Interprets the Bible
2. African Christian Theology: Historical and Systematic Development
3. African Traditional Religion: Major Beliefs, Practices and Contemporary Forms

Curriculum Vitae:
Professor Douglas Wanjoji Waruta is an Associate Professor in the Department of Philosophy and Religious Studies, University of Nairobi. After gaining his B.A. in Philosophy and Religious studies from Hardin-Simmons University Abilene-Texas, he
returned to Kenya and joined the University of Nairobi for an M.A. program in Biblical studies (1976). He received his Ed.D. in Philosophy of Christian Education from Southwestern Seminary, Fort Worth-Texas (1980).

Prof. Mary Getui, Ph.D. Religious Education
Teaches:
1. African Cultures: An Overview
2. African Marriage and Family: Challenge and Change

Curriculum Vitae:
Professor Mary N. Getui was the Dean of the School of Humanities and Social sciences, Kenyatta University and is now in charge of quality assurance at the Catholic University of Eastern Africa. She has been the Coordinator of the Ecumenical Association of Third World Theologians (EATWOT) Africa Region. She is also the treasurer of the Association of Theological Institutions in Eastern Africa (ATIEA). She is actively involved in the activities of the Circle of Concerned African Women Theologians. She has published widely in the area of African culture, gender issues, religion and society.

Dr. Joan Burke, Ph.D. Anthropology
Teaches: Towards the Inculturation of Religious Community Life in Africa

Curriculum Vitae:
Dr. Joan Burke has a Ph.D. in Social Anthropology from Oxford University. She is a Sister of Notre Dame de Namur, is an American by birth and has been resident in Africa since 1971. Her doctoral thesis was on the evolving African expression of religious life based on eight years of experience and field research in Lower Zaire (1980-1988). She has had a long-time interest in the dynamics of inculturation in Africa. She is presently working in an NGO position at the United Nations in New York and in 2001 published a book titled: Towards the Inculturation of Religious Life in Africa, Paulines Publications, Nairobi.

Dr. Michael Katola, Ph.D. Religious Studies
Teaches:
1. African Traditional Religion: Major Beliefs, Practices and Contemporary Forms
3. African Culture: An Overview

Curriculum Vitae:
Dr. Michael Katola is a Senior Lecturer and a former chairman
in the Department of Religious Studies, Kenyatta University. He got a B.Ed. (Arts) from the University of Nairobi, MA and Ph.D. both from Kenyatta University. Apart from wide experience in teaching, he has also done research and published on the Akamba Ethnic group and contemporary issues.

Dr. Cyprian Kavivya, Ph.D. Religious Studies
Teaches: Advanced Field Research Principles and Practice

Curriculum Vitae:
Dr. Cyprian Kavivya holds a B.A. and M.A. from the University of Nairobi. He is currently a lecturer at Kenyatta University and received his Ph.D. in Religious Studies in October 2003. Dr. Kavivya has worked in the program since 1993.

Dr. Zacharia Wanakacha Samita, Ph.D. Religious Studies
Teaches: Foundational Field Research Principles and Practice

Curriculum Vitae:
Dr. Zacharia Wanakacha Samita, is the Director of Kanyatta University's Kericho Campus. He holds a B.Ed from the University of Nairobi and an M.A and Ph.D. in Religious Studies from Kenyatta University. The latter was awarded in December 2004. He has extensive teaching, research and publishing experience. He has contributed academic work in various journals and presented research papers in various national and international forums. He is currently a Senior Lecturer at Kenyatta University. Dr. Samita has worked in the program since 1993.

Dr. Ruth Muthei, Ph.D. Religious Studies
Teaches:
1. African Feminist/Womanist Theology
2. African Culture: An Overview

Curriculum Vitae:
Dr. Ruth Muthei, holds BA, MA and PhD from Kenyatta University. Her area of specialization is Gender Issues in Education and Theology. She is currently a lecturer in the Department of Philosophy and Religious Studies at Kenyatta University. She has published widely on the subject of Gender and reproductive health in Kenya.

Dr. Emmanuel Manyasa, Ph.D. Development Economics
Teaches:
1. Contemporary Political and Economic Realities in Kenya
2. Justice and Peace in Eastern Africa
Curriculum Vitae:
Dr. Emmanuel Manyasa is the Country Coordinator for Uwezo Kenya. Prior to joining Uwezo Kenya, Emmanuel worked as a Lecturer at Kenyatta University in the School of Economics for ten years. Emmanuel is a seasoned researcher with The Organization for Social Science Research in Eastern and Southern Africa (OSSREA) and has won several grants for his research. Emmanuel holds a BA and MA in Economics from Kenyatta University in Nairobi. Whilst pursuing his PhD in Rural Economic Development at Kenyatta University, Emmanuel was awarded a scholarship to study at the Martin Luther University of Halle-Wittenburg in Germany.
THEOLOGIANS

Prof. Laurenti Magesa, Ph.D. Moral Theology
Teaches:
1. Moral Teachings and Practices of African Traditional Religion
2. African Traditional Religion: Major Beliefs, Practices and Contemporary Forms

Curriculum Vitae:
Dr. Laurenti Magesa: Ph.D. (University of Ottawa, Canada) D.Th. (St. Paul University, Canada). Former lecturer and Head of Department of Religious Studies at CHIEA. In 1991, he was a Scholar-in-Residence and lecturer at Maryknoll School of Theology, New York. He is the author of The Church and Liberation in Africa; African Religion: The Moral Traditions of Abundant Life; and Anatomy of Inculturation: Transforming the Church in Africa, Co-author of Christian Marriage in Africa, Co-Editor of Jesus in African Christianity and has written numerous articles.

INTERDISCIPLINARY LECTURERS

Prof. Michael Kirwen, Ph.D. Interdisciplinary Studies
Teaches:
1. MIAS unique educational method focused on transformation of participants
2. Foundational Field Research Principles and Practice
3. Cross-cultural studies

Curriculum Vitae:
Professor Michael C. Kirwen is the founder and director of the MIAS program. He has engaged in pastoral work and academic research among the Luo people in Tanzania since 1963. He was awarded an interdisciplinary doctorate in Theology and Anthropology from University of St. Michael's College, Toronto (1972). He has taught cross cultural theology and pastoral acculturation both in East Africa and in the United States and was awarded an honorary doctorate in Education Leadership by St. Mary's University MN/USA in 2008.
HUMANITY LECTURERS

Prof. Wilson Hassan Nandwa, Ph.D., Islamic Sharia
Teaches: Introduction to Islam in East Africa

Curriculum Vitae:
Professor Nandwa holds a PHD in Islamic Sharia and Post Graduate Diploma from Kenya School of law. He is an advocate of the High Court and a published author of various Islamic Journals. He is currently lecturing at the Thika College of Sharia and Islamic studies and Zanzibar University. In addition he is an external examiner for several universities within the East Africa region and a serving board member of two local banks.

Prof. Eric Masinde Aseka, PhD History
Teaches: Contemporary Political and Economic Realities in Kenya

Curriculum Vitae:
Prof. Eric Aseka is a professor at Nairobi International school of Theology/International leadership university, Kenya. He was a professor of Political history and Political economy, department of History Kenyatta University. He was a senior Fulbright scholar in residence at Kennesaw state university, Atlanta, Georgia in 2006. He holds a Bed in History and Literature in English from University of Nairobi, MA in History from the same institution and a PhD in History from Kenyatta University.

Dr. Oriare Nyarwath, PhD Philosophy
Teaches: Sage Philosophy: The Root of African Philosophy and Religion

Curriculum Vitae:
Dr Oriare Nyarwath is a Senior Lecturer in the Department of Philosophy and Religious Studies, University of Nairobi. He has a PhD in Philosophy, Master of Arts degree in Philosophy and Bachelor of Arts degree in Sociology and Philosophy from the University of Nairobi. He teaches part time at Apostles of Jesus Seminary, Lang'ata and Consolata Institute of Philosophy, Nairobi.

Drs. Hubert Pinto, PhD Candidate, Psychology
Teaches: Spirituality, Personhood and Psychotherapy in an African Context
**Curriculum Vitae:**

Drs. Hubert Pinto was formerly Director of the Institute of Youth Ministry in Tangaza College. He has an M.A. in Counseling Psychology with emphasis on Marriage and Family from University of San Francisco, Bachelors of Theology from Tangaza College- Catholic University of Eastern Africa, Bachelor of Arts in Economics from North-Eastern Hill University, Bachelor of Philosophy from Jnanodaya Salesian College and is currently pursuing a PhD in Psychology at Kenyatta University, Kenya.