

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

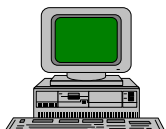
**MIAS**

**2017/2018**

**COURSE**

**CATALOGUE**

**NAIROBI, KENYA**



**MARYKNOLL INSTITUTE OF AFRICAN STUDIES**

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**SAINT MARY'S UNIVERSITY  
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TANGAZA UNIVERSITY COLLEGE  
NAIROBI, KENYA**

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**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**

Spradley, James P. (1980). *Participant Observation*. New York: Holt, Rinehart and Winston.

**BIBLIOGRAPHY**

Bernard, Russell H. (1994). *Research Methods in Anthropology: Qualitative and Quantitative Approaches*. Second Edition. Sage Publications Inc.

Crane, G. and Michael V. (1974). Angrosino. *Field Projects in Anthropology*, (A Student Handbook. Illinois/London: Scott, Forsman and Company, Glenview.

Leach, Edmund. (1976). *Culture and Communication: The Logic by Which Symbols Are Connected: An introduction to the Use of Structuralist Analysis in Social Anthropology*. Cambridge: Cambridge University Press.

Kirwen, Michael. (Ed.). (1978). *Theology of Luo Sacrifice*. Unpublished paper. Available through the MIASMU program, c/o M. Kirwen, Box 15199 Lang'ata, 00509, Kenya.

**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:**

Benard, Russell H. (1994). *Research Methods in Anthropology: Qualitative and Quantitative Approaches* Second Edition. Sage Publications Inc.

**BIBLIOGRAPHY**

Spradley, James P. (1980). *Participant Observation*. New York: Holt, Rinehart and Winston.

Crane, G. and Michael V. Angrosino. (1974). *Field Projects in Anthropology*, (A Student Handbook. Illinois/London: Scott, Forsman and Company, Glenview.

Leach, Edmund. (1976). *Culture and Communication: The Logic by Which Symbols Are Connected: An introduction to the Use of Structuralist Analysis in Social Anthropology*. Cambridge: Cambridge University Press.

Kirwen, Michael. (1978). *Theology of Luo Sacrifice*. Unpublished paper. Available through the MIASMU program, c/o M. Kirwen, Box 15199 Lang'ata, 00509, Kenya.

**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**

Ayisi, E.O. (1972). *An Introduction to African Culture*. London: Heinemann.

Gyekye, K. (1996). *African Cultural Values: An Introduction*. Philadelphia: Sankofa Publishing Company.

Hiebert, P.G. (1983). *Cultural Anthropology*. (2<sup>nd</sup>ed.). Grand Rapids: Baker House.

Kenyatta, J. (1978). *Facing Mount Kenya*. Nairobi: Heinemann

Magesa, L. (1998). *African Religion: The Moral Traditions of Abundant Life*. Nairobi: Paulines Publications Africa.

Mbiti, J.S. (1975). *Introduction to African Religion*. New York: Praeger.

Onwuejeogwu, M.A. (1975). *Social Anthropology of Africa*. London: Heinemann.

Shorter, A. (1998). *African Culture, An Overview: Socio-cultural anthropology*. Nairobi: Paulines Publications Africa.

**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 inculcate 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:**

Dickson, K.A. (1969). *Biblical Revelation and African Beliefs*. New York: Orbis Books.

Mbiti, J.S. (1986). *Bible and Theology: In African Christianity*. Nairobi: Oxford University Press.

Mugambi, J.N.K and Laurenti Magesa. (Eds). (1989). *Jesus in African Christianity: Experimentation and Diversity in African Christology*. Nairobi: Initiative Publishers.

Shorter, A. (1973). *African Culture and the Christian Church*. London: Geoffrey Chapman.

Shorter, A. (1975). *African Christian Theology*. London: Geoffrey Chapman.

**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.**

- Fabella, V. and Oduyoye, M. A. (Eds). (1988). *With Passion and Compassion: Third World Women Doing Theology*. New York: Orbis Books,
- Fabella V. & Martinez D. (Eds). (1986). *Third world Women Doing Theology: Papers Form the International Women's Conference Oaxtepey, Mexico, December 1-6.1986*. EATWOT Women's Commission.
- Lindsay, B. (Ed.). (1980). *Comparative Perspectives of Third World Women: The impact of race sex and class*. New York: Praeger Scientific.
- Williams, C. (1983). *The Rural Woman: Her problems and her possibilities in women's programs*. United Nations Economic Council For Africa.
- Powey, C. F. (Ed). *The Community of Women and Men in the Church*. The Sheffield Report. Philadelphia: Fortress Press, 1983.
- Oduyoye, M.A. (1986). *Hearing and Knowing: Theological Reflections on Christianity in Africa*. New York: Orbis Books.
- \_\_\_\_\_. (1995). *Daughters of Anowa*. New York: Orbis Books.
- Oduyoye, M. A & Musimbi Kanyoro (Eds). (1992). *The Will to Arise*. New York: Orbis Books.
- Welsh, S. D. (1985). *Communities of Resistance and Solidarity: A Feminist Theology of Liberation*. New York: Orbis.
- Nasimiyu-Wasike, A. (1998). Jesus and an African Woman's Experience. In Mugambi, J.N.K. and L. Magesa. (Eds.) *Jesus in African Christianity: Experimentation and Diversity in African Christology*. (2<sup>nd</sup>ed.). Nairobi: Acton Publishers.
- \_\_\_\_\_. (1990). An African Woman's Legitimate Role in Ministry. In Mugambi, J.N.K. & L. Magesa. (Eds.). *The Church African Christianity: Innovative Essays in Ecclesiology*. Nairobi: Initiatives Publishers.
- \_\_\_\_\_. (1992). African Women's Prophetic Voices. In Mugambi J.N.K and A.Nasimiyu-Wasike. (Eds.). *Moral and Ethical Issues in African Christianity: Exploratory Essays in Moral Theology*. Nairobi: Initiatives Publishers.

**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**

- Achola, P.W., Mondoh, H., Shiundu, J. and Ng'ong'ah, B.G. (Eds). (2004). *Governance, Society and Development in Kenya*. Eldoret: Moi University Press.
- Bourdillon, M. (1992). *Religion and Society*. Zimbabwe: Mambo Press.
- Charles Elliot. (1987). *Comfortable Compassion: Poverty, Power, and the Church*. London: Hodder and Stoughton.
- Cromwell, D. (2002). *Private Planet: Corporate Plunder and the Fight Back*.
- Hancock, G. (1991). *The Lords of poverty*. London: Mandarin.
- Leys, C. (1996). *The Rise and fall of Development Theory*. Indiana: Indiana University Press.
- Mazrui, A. (1990). *Cultural Forces in World Politics*. London: Heinemann.
- Mpagi, P. W. (2002). *African Christian Theology in the Contemporary Context*. Kisubi, Uganda: Marianum Press Limited.
- Otto, M. (1982). *Religion and Social Conflicts*. New York: Orbis Books.
- Ritzier, G. (1999). *Enchanting a Disenchanted world: Revolutionizing the Means of Consumption*. Pine force Press.
- Rodney, W. (1989). *How Europe Underdeveloped Africa*. Nairobi: Heinemann.
- Taylor, J. G. (1979). *From Modernization to Modes of Production: a Critique of the Sociologies of Development and Underdevelopment*. London: Macmillan Press.

- Westerlund, David. (1980). *Ujamaa na Dini: A Study of Some Aspects of Society and Religion in Tanzania, 1961 - 1977*, Stockholm: Almquist and Wiksell International.
- Webster, A. (1984). *Introduction to the Sociology of Development*. London: Macmillan Education.
- Wim van Binsbergen and Schoffeleers, Matthew. (1985). *Theoretical Explorations in African Religion*, London: Kegan Paul Inc.
- Wim van Binsbergen. (1985). *Old Modes of Production and Capitalist Encroachment*, London: Kegan Paul Inc.
- Sen, Amartya Kumar. (2001). *Development as Freedom*. New York: Oxford University Press.

**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**

- Abrahamsen, R. (2000). *Disciplining Democracy: Development discourse and good governance in Africa*. London: Zed Books.
- Barkan, J.D. (Ed.). (1984). *Political and Public Policy in Kenya and Tanzania*. Nairobi: Heinemann Press.
- Boahen, Adu A. (1987). *African Perspective on Colonialism*. Baltimore: The John Hopkins University Press.
- Bratton, M. & Van de Walle, N. (1997). *Democratic Experiments in Africa: Regime transitions in comparative perspective*. Cambridge: Cambridge University Press.
- Chazan, Michel A. & Eisenstast S.N.E.J. (Eds.). (1983). *The Early State in Africa Perspective*. New York: Brill: Leiden.
- Evan-Pritchard & M, Fortes. (Eds.). (1940). *African Political System*, London: Oxford University Press.
- Friis-Hasen, Esbern. (1987). *CDR Research Report and IRA Research Paper*. Copenhagen: Center for Development Research.
- Hodgkin, Thomas. (1961). *African Political Parties*. Harmondsworth: Penguin Books Ltd.
- Kurtz, D.V. (2001). *Political Anthropology: Power and Paradigms*. Boulder, Colombia: Westview Press.
- Mshomba, R. E. (2000). *Africa in the Global Economy*. Boulder, Colombia: Lynne Rienner Publishers.
- Rainer Siegler, D.B. (1990). *Political Stability and Development: A Comparative Analysis of Kenya, Tanzania and Uganda*. London: Lynnr Rienner Publishers.
- Salih, M.(Ed.) (2003). *African Political Parties: Evolution, institutionalism and governance*. London: Pluto Press.
- Samoff, Joel. (1974). *Tanzania: Local Politics and the Structure of Power*. Wisconsin: The University of Wisconsin Press.
- Salim, Ahmeda. (Ed). (1984). *State formation in Eastern Africa*. Nairobi: Heinemann Press.

Tordoff, William. (1991). *Government and Politics in Africa*. London: Macmillan Education Ltd.

Pratt & U. M. Bismarck. (Eds.). (1981). *Towards Socialism in Tanzania*. Toronto: University of Toronto Press.

Young, C. (1994). *The African Colonial State in Perspective*. New Haven: Yale University Press.

**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:**

Willet, F. (1971). *African Art*. New York: Oxford University Press.

Segy, L. (1975). *African Sculpture Speaks*. Fourth Edition. New York: Da Capo Press Inc.

Brain, R. (1980). *Art and Society in Africa*. London: Longman Ltd.

Senoga-zake, G. (1986). *Folk Music of Kenya*. Nairobi: Uzima Press.

**SELECTED BIBLIOGRAPHY:**

Rattray, R. (1927). *Religion and Art in Ashanti*. Oxford: Clarendon Press.

Fouquer, R. (n.d.). *The Makonde and their Sculpture*. National Arts of Tanzania: Dar es Salaam.

D'Azevedo, W. (Ed.). (1973). *The Traditional Artist in African Societies*. Bloomington: Indiana Press.

Delange, J. (1974). *The Arts and Peoples of Black Africa*. New York: E.P. Dutton.

Gerbrands, A. (1957). *Art as an element of Culture, especially in Negro Africa*. Leiden: E.J. Brill.

Holy & Ladislav. *The Art of Africa: Masks from Eastern & Southern Africa*. London, 1967.

Leiris, M. & Delange, J. (1968). *African Art*. New York: Golden Press.

- Biebuyck, D. (1973). *Lega Culture: Art, Initiation and Moral Philosophy among a Central African People*. Berkeley: University of California Press.
- Wassing R.S. (1968). *African Art, its Background and Traditions*. Lagos: Konecky and Konecky.
- Horton, W.R. (1960). *The Gods as Guests:an aspect of Kalabari religious life*. Lagos: Nigeria Magazine.
- Richards, A. I. (1982). *Chisungu: A Girl's Initiation Ceremony among the Bemba of Zambia*. (Reprint). London: Routledge.
- Bruce, L. (1975). *The Religious Significance of Women's Scarifications Among the TIV*. Africa XIV, 3.
- Fisher, A. (1996). *Africa Adorned*. London: Harvill Press.
- Beckwith, C. (1990). *African Ark: Peoples and Ancient Cultures of Ethiopia and the Horn of Africa*. New York: H.N Abrams.
- Roberts, A. F. (1995). *Animals in African Art: From the Familiar to the Marvelous*. New York: Museum for African Art.
- Apostolos Cappadona, D. (1996). *Encyclopedia of Women in Religious Art*. New York: The Continuum Publishing Company.
- Phillips, T. (1999). *Africa: The Art of a Continent*. New York: Prestel.

**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)**

Arbuckle, Gerald. (1991). *Earthing the Gospel*. New York: Orbis, 1991.

Schreiter, Robert J. (1985). *Constructing Local Theologies*. New York: Orbis Books.

Shorter, Aylward. (1998). *Celibacy and African Culture*. Nairobi: Paulines Publications - Africa.

Uzokwu, Elochukwu E. (1996). *A Listening Church: Autonomy and Communion in African Churches*. New York: Orbis.

Waliggo, J. et al. (1986). *Inculturation: Its Meaning and Urgency*. Nairobi: St. Paul Publications - Africa.



**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:**

- Imasogie, O. (1983). *Guidelines for Christian Theology in Africa*. Accra: African Christian Press.
- p'Bitek, O. (1970). *African Religions in Western Scholarship*. Nairobi: Kenya Literature bureau.
- Dickson, K. A. (1984). *Theology in Africa*. London: Darton, Longman and Todd.
- Appiah, Kofi-Kubi & Sergio Torres (Eds.). (1979). *African Theology en Route: Papers from the Pan-African conference of third world Theologians 17-23, 1977, Accra, Ghana*. New York: Orbis.
- Idowu, B. (1975). *African Traditional Religion: A Definition*. (Reprint) New York: Orbis Books.
- Mbiti, J.S. (1969). *African Religions and Philosophy*. London: Heinemann.
- \_\_\_\_\_. (1986). *Bible and Theology in African Christianity*. Nairobi: Oxford University Press.
- Kato, B. H. (1975). *Theological Pitfalls in Africa*. Nairobi: Evangel Publishing House.
- Sawyer, H. (1968). *Creative Evangelism: Towards a New Christian Encounter with Africa*. London: Lutterworth Press.
- Muzorewa, G. J. (1985). *The Origins and Development of African Theology*. New York: Orbis Books.
- Pobee, J.S. (1979). *Towards an African Theology*. Nashville: Abingdon.
- Shorter, A. (1977). *African Christian Theology*. New York: Orbis.
- \_\_\_\_\_. (1988). *Towards a Theology of Inculturation*. London: Geoffrey Chapman.
- Gehman, R. (1987). *Doing African Christian Theology: An Evangelical Perspective*. Nairobi: evangel Publishing House.
- Hastings, A. (1976). *African Christianity: An Essay in Interpretation*. London: Geoffrey Chapman.
- 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**

Ariarajah, S. W. (1994). *Gospel and Culture: An On Going Discussion Within the Ecumenical Movement*. Geneva: WCC Publications.

Idowu, B. (1973). *Towards an Indigenous Church*. Ibadan: Literature Department, Methodist Church.

\_\_\_\_\_. (1975). *African Traditional Religion: A Definition*. New York: Orbis.

Isichei, E. (1995). *A History of Christianity in Africa From Antiquity to the Present*. London:SPCK.

Kalu, O. *Church Presence in Africa: A Historical Analysis of the Evangelization Process*.

Mbiti, J. S. (1975). *Prayers of an African Religion*. London: SPCK.

Olowola, C. (1993). *African Traditional Religions and Christian Faith*. Achimota, Ghana: African Christian Press.

Bediako, K. (1995). *Christianity in Africa: The Renewal of a Non-Western Religion*. New York: Orbis.

Healey, J. & Sybertz D. (Eds.). (1996). *Towards an African Narrative Theology*. New York: Orbis.

Olupona, J.K. (1991). *African Traditional Religions in Contemporary Society*. NY: Paragon House.

Kemdirin, P.O. and Mercy A.O. (Eds.). (1998). *Women, Culture and Theological Education*. ENUGU: WAATI.

Sanneh, L. (1993). *Encountering the West*. New York: Orbis.

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**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?

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- Parrinder, E.G. (1976). *West African Religion: A Study of the beliefs and Practices of Akan, Ewe, Yoruba, Ibo and Kindred peoples*. (3<sup>rd</sup>ed.). London: Epworth Press.
- Ray, B.C. (1976). *African Religions: A Symbol, ritual and community*. Eaglewood Cliffs: Prentice-Hall Inc.
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- Smith, E. W. (1966). *African Ideas of God*. London: Edinburgh Press.
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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:**

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- Stichter, S. B and Jane L. Parpart. (Eds). (1988). *Patriarchy and Class: African Women in the Home and the Workforce*. Boulder: Westview Press.
- Waruta, D. W. & Kinoti, H. W. (Eds). (1994). *Pastoral Care in African Christianity: Challenging Issues in Pastoral Theology*. Nairobi: Acton Publishers.

**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.

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- P'Bitek, O. (1989). *Song of Lawino and Song of Ocol*. Nairobi: Heinemann.
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**Course: MARY AFST 532: Spirituality, Personhood and Psychotherapy in an African Context.**

**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:**

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- Azibo, D. (2003). *African-centered psychology: Culture-focusing for multicultural competence*. Durham, N.C.: Carolina Academic Press.
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**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**

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- Deng, Francis M. (1998). *African Reckoning: A Quest for Good Governance.* Washington D.C.: Brookings Institution Press.
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- Getui, M. N. & Peter Kanyandago. (Eds.). (1999). *From Violence to Peace: A Challenge for African Christianity.* Nairobi: Acton Publishers.
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- OAU. (1988). *The African Charter on Human and People's Rights.* OAU.

**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**

Armstrong, Karen. (2004). *A History of God: The 4000- year quest of Judaism, Christianity and Islam*. New York: Gramercy Books.

\_\_\_\_\_. (2000). *Islam: A Short History*. New York: Modern Library.

Bakari, Mohammed and S.S. Yahya. (Eds.). (1995). *Islam in Kenya*. Nairobi: Mewa Publications.

Blakely, Thomas et al. (1994). *Religion in Africa: Experience & Expression*. London: James Currey.

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Humphreys, R. Stephen. (1999). *Between Memory and Desire: The Middle East in a Troubled Age*. Berkeley: University of California Press.

Lawrence, Bruce B. (1998). *Shattering the Myth: Islam Beyond Violence*. Princeton: Princeton University Press.

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Mernissi, Fatima. (2002). *Islam and Democracy: Fear of the Modern World*. Cambridge: Perseus Publishers.

Murata, Sachiku & William C. Chittick. (1994). *The Vision of Islam*. New York: Paragon House.

Oded, Arye. (2000). *Islam and Politics in Kenya*. Boulder: L. Reinner.

Wadud, Amina. (1992). *Qur'an and Woman*. Kuala Lumpur: Fajar Bakti.

Webner, Richard & Ranger Terrence. (1996). *Post Colonial Identities in Africa*. London: Zed Books.

**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:**

- Beattie, J and Middleton, J. (Eds.) (1969). *Spirit mediumship and Society in Africa*. New York: Africana Pub. Corp.
- Brima, A. A. (1994). *Traditional Herbalists in the service of health*. Unpublished paper, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, July 1994.
- Byaruhanga-Akiiki, A.B.T.& Kealotswe, O. (1995). *African Theology of Healing*. Gaborone: University of Botswana.
- Chepkwony, A.K. (2006). Healing Practices I Africa: Historical and Theological considerations. In Chepkwony, A.K. (Ed). *Religion and Health in Africa: Reflections for Theology in the 21<sup>st</sup> century*. Nairobi: Paulines Publications Africa.
- Downing, R. (1998). *Suffering as a part of Healing; How African Religion helps people bear affliction*. Unpublished paper, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, July 1998.
- Gartly, J. (Ed). (1979). *Patients, Physicians and Illness: A source book for behavioral science and health*. Third Edition. New York: Free Press.
- Harrison, P. (1987). *The Greening of Africa*. London: Paladin Grafton Books.
- Hlatshwayo, B. (1994). *Protective medicine by healers in Africa*. Unpublished paper, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, July 1994.
- Ngetich, K. (2004). *Us of Western and Traditional medicine among residents of Nairobi*. Unpublished PhD Thesis, Kenyatta University, Nairobi, Kenya.
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- Lipton, M & E. de Kadt. (1998). *Agriculture - Health linkages*. Geneva; World Health Organization.

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- Makinde, A. (1988). *African Philosophy, Culture and Traditional Medicine*. Vol 53 Athens, Ohio: Ohio University Press Center for International studies.
- Matovu, P. (1995). Views on Healing. In Byaruhanga-Akiiki, A. B. (Ed). *African World Religion; Grassroots perspectives*. Kampala: Makerere University
- Mbiti, J.S. (1975). *Introduction to African Religion*. London: Heinemann.
- McCormic, R. A. (1987). *Health and Medicine in the Catholic Tradition: tradition in transition*. New York: Crossroad.
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- Robinson, P. W. (1996). *Hangingbelief, behaviour and practice: Choosing hope in response to HIV/AIDS in Kenya*. Unpublished paper, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, August 1996.
- Schweizer, M. (1997). *Women as Healers n Kenyan Society*. Unpublished paper, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, 1997.
- Turay, J.A (1994). *Methods of treatment used by traditional herbalists in Mathare area, Nairobi*. Unpublished papers, Maryknoll Institute of African Studies of Saint Mary's University of Minnesota, Nairobi, Kenya. MIASMU Research papers, 1994.
- Harrison, Paul. (1987). *The Greening of Africa*. London: Paladin Grafton Books. (pp. 380).
- W.H.O. (1987). *Evaluation of Strategy for Health for All by the Year 2000, Seventh Report on the World Health Situation*. Vol. 2, African Region. pp. 248, order no. 123007.
- Wood, C. H. and J. P. Vaughan, H. de Granville. (1981). *Community Health*. Nairobi: AMREF Rural Health Series Manuals.

**Course: MARY AFST 584: Church in Contemporary Africa: Its Political, Social and Economic Situation.**

**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.

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

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- Babu, A. (1981). *African Socialism or Socialist Africa*. London: Zed Press.
- Omari, C.K. (Ed.). (1989). *Persistent Principles*. Nairobi: Uzima Press.
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- Mbiti, J. (1986). *Bible and Theology in African Christianity*. Nairobi: Oxford University Press.
- Mbiti, J.S.(Ed.). (1977). *Confessing Christ in Different Cultures*. Boley: Ecumenical Institute.
- Nyerere, J.K. (1974). *Man and Development*. Nairobi: Oxford University Press.
- Ray, B. C. (1976). *African Religions*. New Jersey: Prentice-Hall Inc.

**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**

- Barrett, D.B. (1968). *Schism and Renewal in Africa*. Nairobi: Oxford University Press.
- Bujo, B. (2003). *Foundation of an African Ethic: Beyond the universal claims of western morality*. Nairobi: Paulines Publications Africa
- Daneel, M.L. (1987). *Quest for Belonging: Introduction to a study of African Independent Churches*. Gweru, Zimbabwe: Mambo Press.
- Ndegwa, S. (1998). *Issues in African Theology*. Nairobi: East African Educational Publishers.
- Nyamiti, C (1984). *Christ as our ancestor: Christology form an African Perspective*. Gweru: Mambo Press.
- Padwick, J.A. (1989). *Rise up and walk: Conciliarism and the African Indigenous Churches 1815 - 1987*. Nairobi: Oxford University Press.
- Shank, D.A. (1991). *Ministry in partnership with African Independent Churches*. Indiana: Mennonite board of missions
- Stinton, D. (2004). *Jesus f Africa: Voices of contemporary African Christology*. New York: Orbis Books.
- Sundlker, B. (1961). *Bantu Prophets in South Africa*. 2<sup>nd</sup> edition. London: International African Institute.
- Turner, H.W. (1967). *African Independent Church: The life and Faith of the church of the Lord (Aladura)*. Oxford: Clarendon Press.

Welbourn, F.B. and B.A. Ogot. (1966). *A Place to feel at Home: A study of two Independent churches in W. Kenya*. Nairobi: Oxford University Press.

Wipper, A. (1977). *Rural Rebels: A Study of two protest movements in Kenya*. Nairobi: Oxford University Press.

**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**

- Abraham, W.E. (1962). *The Mind of Africa*. Chicago: University of Chicago Press.
- Gyekye, Kwame. (1996). *African Cultural Values: An Introduction*. Philadelphia: Sankofa Co.
- Titus, Harold H. (1995). *Living Issues in Philosophy*. (9<sup>th</sup>ed.). California: Wadsworth.
- Oruka, H. Odera. (1990). *Sage Philosophy: Indigenous Thinkers and Modern Debate on African Philosophy*. New York: E.J. Brill.
- Oruka, H. Odera. (1990). *Trends in Contemporary African Philosophy*. Nairobi: Shirikon.
- Chukwu, Cletus N. (2002). *Introduction to Philosophy in an African Perspective*. Eldoret: Zapf Chancery.
- Hountondji, P. J. (1996). *African Philosophy: Myth and Reality*. (2<sup>nd</sup>ed.). Bloomington: Indiana University Press.
- Imbo, Samuel Oluoch. (1998). *An Introduction to African Philosophy*. Lanham: Rowman & Littlefield.
- Wiredu, Kwasi. (1980). *Philosophy and an African Culture*. Cambridge: Cambridge University Press.
- Eze, Emmanuel Chukwudi. (1998). *African Philosophy: An Anthology*. Malden: Blackwell Publishers.
- Nkrumah, Kwame. (1970). *Consciencism: Philosophy and Ideology for Decolonization*. (Rev.ed.). New York: Monthly Review Press.
- Masolo, D. (1994). *African Philosophy in Search of Identity*. Bloomington: Indiana University Press.
- Mudimbe, V.Y. (1988). *The Invention of Africa: Gnosis, Philosophy, and Other Knowledge*. Bloomington: Indiana University Press.

- Ochieng'-Odhiambo, F. (1995). *African Philosophy: An Introduction*. Nairobi: Consolata Institute of philosophy.
- James, George G.M. (1989). *Stolen Legacy: Greek Philosophy is Stolen Egyptian Philosophy*. Newport News, Va.: United Brothers Communications Systems.
- Onyewuenyi, Innocent Chilaka. (1993). *The African Origin of Greek Philosophy: An Exercise in Afrocentrism*. Nsukka: University of Nigeria Press.
- Tempels, Placide. (1969). *Bantu Philosophy*. Paris: Presence Africaine.
- Nkafu Nkemnkia, Martin. (1999). *African Vitalogy: A Step Forward in African Thinking*. Nairobi: Paulines Publications Africa.
- Mbiti, John S. (1990). *African Religions and philosophy*. (2<sup>nd</sup> Rev.). Oxford: Heinemann.
- Serequeberhan, Tsenay (Ed.). (1991). *African Philosophy: The Essential Readings*. New York: Paragon House.

**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**

Gyekye, K. (1996). *African Cultural values: An Introduction*. Philadelphia: Sankofa Publishing Company.

Kirwen, Michael. (1987). *The Missionary and the Diviner*. New York: Orbis.

Magesa, Laurenti. (1997). *African Religion: The Moral Traditions of Abundant Life*. New York: Orbis.

Ricoeur, Paul. (1967). *The Symbolism of Evil*. New York: Harper & Row.

Shorter, Aylward. (1985). *Jesus and the Witchdoctor*. London: Geoffrey Chapman.

**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.
- 1) Formal MAS application and acceptance.
- 2) An essay proposal approved by the MIAS faculty.
- 3) Essay topic developed from one of the papers of the seven courses taken.
- 4) A minimum 3.0 grade point average (B) for the seven courses.
- 5) Completion of the Essay within five years from the time of acceptance into the MAS program.
- 6) 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:

1. African Marriage and Family: Challenge and Change.
2. African Cultures: An Overview
3. Sociology of Development/Underdevelopment in African Religion

***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
3. Sociology of Development/Underdevelopment in African Religion
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 Wanjohi 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
3. Gospel and Culture: The African Experience

**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
2. Moral Teachings and Practices of African Traditional Religion
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 Kenyatta 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 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
3. Gospel and Culture: The African Experience

#### ***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 Fransisco , 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.