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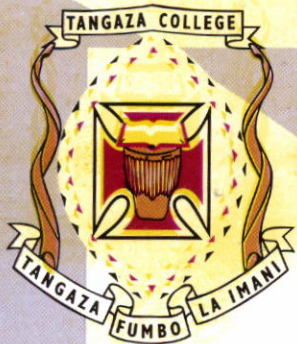
magazine

Wired, Connected, Mediated

P 12

Education

Empowering the Woman



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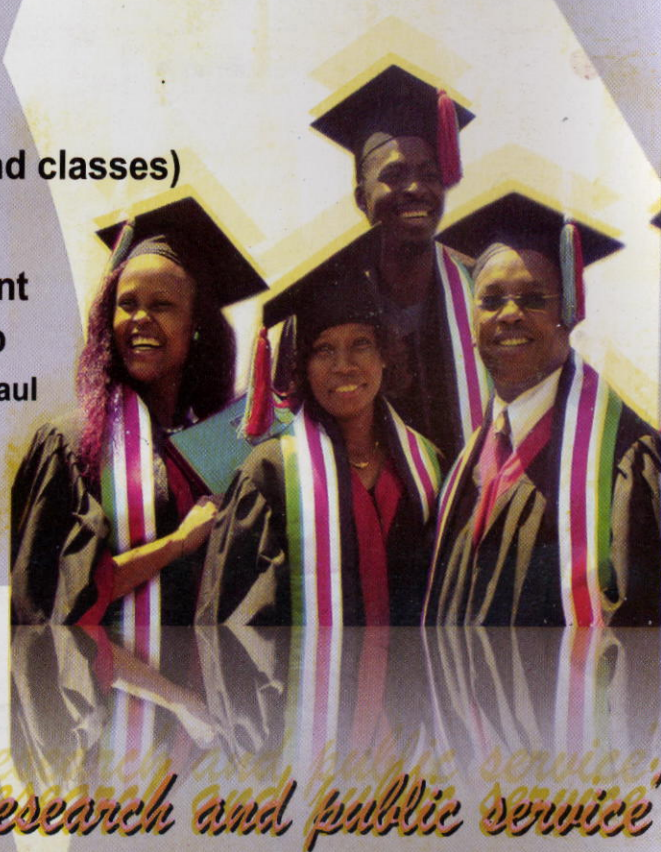
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EDITOR's Note



Welcome to the Second edition of the SEMA Magazine.

Today the use of media is a standard pedagogical tool for providing information about topical issues that affect human life, through a variety of different media sources such as books, news papers, websites, instructional videos, television among others. People are enriched with both positively as well as negatively through the media.

The use of print media however, conveys a more rich and educative heritage. It gives a more enriching, analyzed and critical information that is transformative to both the writer and reader. Generally, print media builds the reading, comprehension skills and sharpens the critical skills

towards the different sources of information and realities that bombard us.

Tangaza College, as an institution of higher learning gives us an opportunity to share our rich and diverse experiences; and educate each other based on its unique composition and mission; *to be light and salt of world*. The SEMA Magazine puts together comprehensive wisdom that is educative to develop and prepare the students to go and transform the world. Yes one intellectual giant once said "better late than never", you and I have this special mission to get out and make a difference in the hostile 'man-eat-man society.' We must not dance the already set tune but rather tune a friendly and danceable tune of harmony, peace, justice and development.

Why not? We can make it. Yes we can! The Chinese have an educative saying that has always posed a challenge to me, "never complain of darkness, but dispel the darkness by lighting a candle" As many of us receive the certificates and diplomas, we have been empowered to go and make a difference in the society, by humbling ourselves to serve our brothers and sisters. Let our candles light integrity as we respond to what God requires of us in the ministry, "Only to do what is right and to love goodness, and to walk humbly with your God" (Micah 6: 8). He will guide us up to the end.

TANSA Executive Committee 2009

From Left, Chairman, Cleophas Tesha, Luubale Richard, Zacharia Chilumba, Njeri Mbure, Sam Patroba, Furaha Richard, Fr. Ambrose Kibuuka.

May God Bless U all



Word From the Principal



The Tangaza College feast day gives us an opportunity to reflect on the core value of Tangaza encapsulated in its name. With an the day-to-day busyness of college life we can easily loose sight of its core value : *Tangaza fumbo la imani*. Thus the Feast of Annunciation is particularly appropriate for our celebration. The day, first of all, commemorates the role of the Angel Gabriel in announcing to Mary the immediate fulfillment of God's plan for salvation in the person of Jesus, whose conception in the womb of Mary is celebrated on this day.

As we reflect on our mission perhaps we can deepen our realisation that that mission of Gabriel is the one which is shared with all human beings called to the work of mission. Mission in a Christian context is not about causing the person of Christ to become a reality in every group and nation, but rather to proclaim that this saving work of God is already happening among human beings through the universal saving will of God. But, as Isaiah says, how will they know unless there is a proclaimer. This is the main purpose of Tangaza College : to prepare and train proclaimers of God's saving will.

Let us be worthy of our name and mission.

Paddy Roe CSSp

Word From Tansa

Living and learning are two on-going processes that are very phenomenal in our experiences. *"Learn as if you were going to live forever, live as if you were going to die tomorrow"* says, Mahatma Gandhi.

Learning may be formal or informal. The goal of any learning is to improve one's capability to communicate *truth* as found in different forms of reality. Isn't it the fact of such different forms of reality that creates a condition of possibility of being in place of the different disciplines that we know of?

Learning helps one to develop ideas. Ideas are useless or rather meaningless if they don't produce any effects especially in the transformation of societies. The truth it is that, *"Many ideas"* as O.W.Holmes Jr. puts it, *"grow better when transplanted into another mind than in the one where they sprang up"*. It is this process of transplanting or transmitting ideas bring the phenomenon of communication. How then do we communicate our ideas; our minds?

We Tangaza Students and community at large have chosen **SEMA** Magazine as a means to communicate our ideas. It is our hope that it will remain educative, informative and formative as desired to all who will have an opportunity to read its contents. We hope too that, it will prompt many of us in and out of Tangaza College to desire, learn and develop more and more the culture of writing and publishing our ideas on different subjects. Remember, what we have to learn to do, we learn by doing (Aristotle). Let's grab the opportunity to share our minds. *Sema to me as I Sema to you through Sema Magazine. Cheers!*



Tesha Cleophas, O.P- Chairperson

Disability is not inability but Ability



Sitting volleyball women team, during a match, at a recent championship in Kenya.



Six hundred and fifty million is the estimated number of persons with disability in the world. They form the world's largest minority.

This number is still increasing on a daily basis through population growth, accidents, war and the ageing process.

Understanding disability is crucial for those who want to promote an inclusive society. There are different models of defining disability which are divided into two categories: The individual models and the social model.

Individual models have been considered oppressing for persons with disability. For instance, the medical model which is the best known model looks only at the impairment. It views disability as a problem of the person, directly caused by the disease which requires medical care. Another individual model is the charity model which looks at

disability as a real personal tragedy. On the other hand social model is mostly based on the societal and cultural constructs that disregard a person with disability. Contrarily to the medical model, disability is not seen as a consequence of the disease but as a consequence of the inability of the society to make the social, environmental modifications necessary for the full participation of people with disabilities in all areas of social life. However, the social model nowadays is most commonly used by organizations of people with disability. Through them they can engage in forums that advocate for disability rights.



Yes we Can Box too

Taking a closer look on disability today, social constructs still hinder the way "regular" people relate to or with people with disabilities. There are those who still take disabled persons as a liability to them or that they are unfit to be complete members of the society.

For those who are not exposed to these kinds of people often, when they do, they mostly sympathize with them. This does not do justice to both parties as they would all be missing out on something that the other might offer.

Notice the referral of a disabled person first as a person before the disability. This makes them the humans that we see first before noticing the impairment in them. It is what we all should see. For instance, instead of referring to a disabled man, see the human aspect of the man, then the disability thus, a man with a disability. By acknowledging them as people, it will be a way of creating integration avenues and they will make a difference not only to themselves but also to the society at large.

No matter the severity of impairment, there is always one aspect in all human beings that makes each one of us unique. God created in us this special thing, to help us add value in our lives and the society.

I am always encouraged and

happy whenever I see persons with disability succeed in what they do regardless. They do well in sports, professions, other areas that they are talented in. My wish is that the whole world would embrace that too.

No one should down look upon the other person. No one is perfect and in our own different ways, we are all impaired whether in what I can be seen or in others that cant. We all also have great talents within us. It's though by showcasing them and appreciating what others have, that at the end of the day we will all sigh at a well lived life hence have a sense of self fulfillment.



Sharing a cheer. Eve with Children from Jomo Kenyatta Home in Embu

Lets all then be part of the change that will transform the future of the people with disabilities. Through the help of the government, let all the years of advocacy finally pay off by including People with disabilities in all developmental matters thus reverse the current sad reality.

As they always say together to abolish corruption, tribalism e.t.c, why not marginalization of people with disabilities. The, chance is here, the time is now!

By Evelyne Guchura

Just The Way I Am

By an Handicapped boy in Rwanda)

Doing time for no known crime
Has been difficult for me
It's hard to live with chronic pain
That others cannot see

The thief that robbed my body
Stole my strength and left me pain

I do my very best to cope
I struggle to stay sane

I miss our get-togethers
I miss shopping at the mall
It hurts me to be left behind
It's not my choice at all

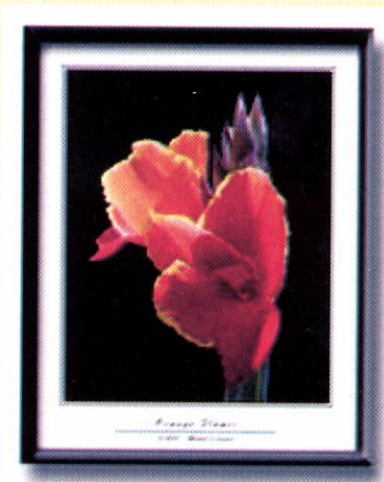
I long for how it used to be
When I could join right in
To do the fun and simple things
With family and friends

You seldom call or visit
You're tired of it, I guess
Of always asking, "Come along"
And never hearing, "Yes"

I ache to be with all of you
I wish I could explain
How doing 'normal' things in life
Can cause me so much pain
I'm trapped inside this body
With pain that has no end
I grieve for all the things I've lost
I'd like them back again

When I decline to join you
Please try to understand
It's not that I don't want to
It's just the way I am

By Steven Mulenga



*I think the lesson I
have learned is that
there
is no substitute for
paying attention.*
-Sam Patroba

No Sacrifices, Please!!

How many times have we attended meetings that left us overwhelmed, hopeless, and annoyed? But can you believe that we also have an overwhelming number of successful and efficient meetings. Clarity of our needs was the key!

When someone suffers for my success, we both lose. It is anti-success. In a win-lose situation *everyone loses*. My goal is to live in a world where no one's success depends on anyone else's pain and where no one's needs are sacrificed. There is enough love, space and time in the universe to meet everyone's needs. Many skeptics tell me that empathizing, listening for the

other person's feelings and needs is too time-consuming. In reality, it only takes a few minutes.

Afterward, resolution can be swift and simple. On the other hand, trying to convince others to do things our way even though they strongly disagree can be very time consuming. If they give in it will take more time to encourage, motivate and push them to stay on our course. Take the time to connect, gain consensus, and inspire buy-in, and your life will run more smoothly and with greater ease.

Do you know? In an efficient group process, clarity is key. To enhance clarity, try to only say things if you are clear *what you want back from the group*. Then

be sure and *ask for what you want* so people don't have to figure it out for you. Any one person in a group can assist the process with a moment of clarity. When it ain't clear, try something like, "I'm confused about what you like from us. Would you help us clarify what kind of a response you're looking for?"

That wasn't a sacrifice!

Sam Patroba



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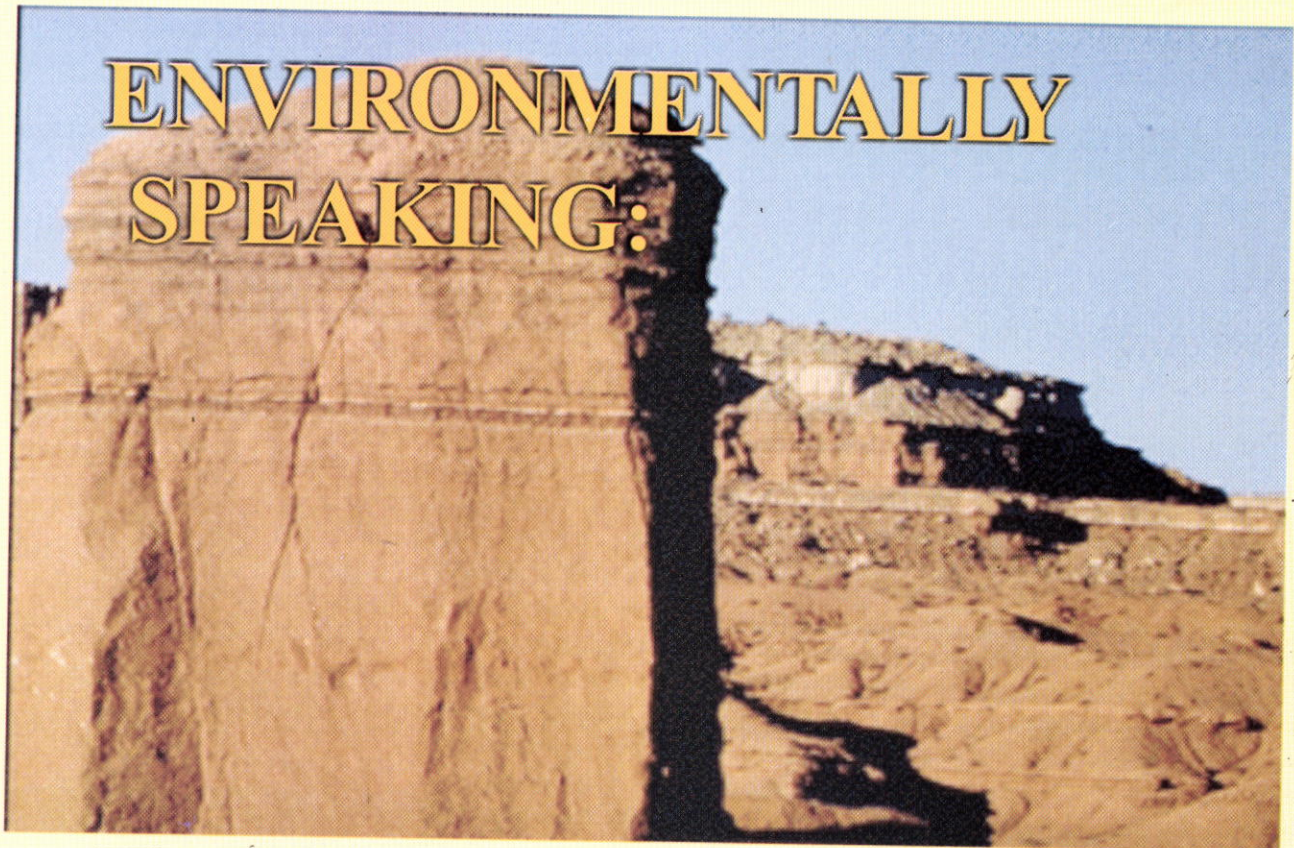
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If you ask a child in Second Grade, "Where does rain come from?" they may proceed to explain or draw the water cycle for you. If you ask the same question to one of Kenya's local politicians, they will tell you, "Rain comes from the sky." Besides facing the challenges some politicians give Kenyans, there is a real challenge citizens face with regard to the state of the country's environment. Water resources, forestry and, wildlife of Kenya are currently under threat and, it will take a considerable amount of effort to control it. Fortunately, students around the country can provide this effort.

Educational institutions throughout Kenya have organized groups of students, who have their focus and interest in a concern for the environment. When students are involved in projects in their schools and community, they acquire skills to identify, investigate, and contrib-

ute to the resolution of environmental issues and problems. Students learn the concept of community service by working together to make a community a better place to live. They also have fun as they explore their environment through recreational and service projects in communities.

Environmental Clubs serve different purposes depending on where they are located. They provide students with the opportunity to learn more about their surroundings and to participate in service projects at school and in the community. They promote environmental awareness, develop social and life skills. They also increase student awareness of environmental issues and give them power to make a change.

Environmental clubs provide opportunities for students to become directly involved, in a variety of projects, relating to the environment. Environ-

mental Clubs empower students to take action and, work toward building a sound environmental ethic.

School environmental clubs can be a means of promoting environmental literacy. These clubs provide an avenue for students to acquire skills needed to identify, investigate, and experience the resolution of environmental issues and problems. Interested students

have access to environmental education beyond what is infused into the curriculum.

It would be a positive idea for Environmental Clubs around the country, to all meet on a particular day. When they do meet, they can present to an audience what their particular activities, challenges and recommendations are,

"building a sound environmental ethic"



Today it's all green and natural, what of tomorrow, wil tomorrow's generation enjoy this same beauty

IN THE CHIEF TO sustain a healthy environment. Indeed, the World does have a day dedicated to environmental matters. June 5th is World Environment Day (WED). It is a day that stimulates awareness of the environment and, enhances political attention and, public action. The more people working together and effectively towards a common goal, the easier it is to accomplish a particular task. Individual actions when multiplied become a global movement.

However, we cannot leave Environmental Clubs to take care of the environment while we go around carrying on with our daily routines. There are simple steps that can be taken by us as individuals in order to sustain our environment. Planting a tree is the easiest way you can make a difference to the environment we live in. As an indi-

vidual, you can never plant too many trees. The environment we live in can always do with another tree. We all have the tendency to think that if we do not plant a tree, someone else out there, will take the initiative to plant one anyway.

There are some that will downplay the importance of the Mau Forest but, the reality is that it is a crucial part of our everyday lives. There are industries that will keep dumping waste into rivers, because they will make us believe that the river is already polluted anyway. We will think there are plenty of animals in our game reserves but, the reality is that their habitat is shrinking. We need to understand the realities so that we can all take action. Environmental Clubs are a key element, in helping us understand what we can do to making out environment better. Next time it rains, mentally paint yourself a picture of the water cycle. Place as many trees as you want in it, simply because you have the power to do so.



A Section of the Nairobi river in Kariobangi, Nairobi

By Hillary Ocholla

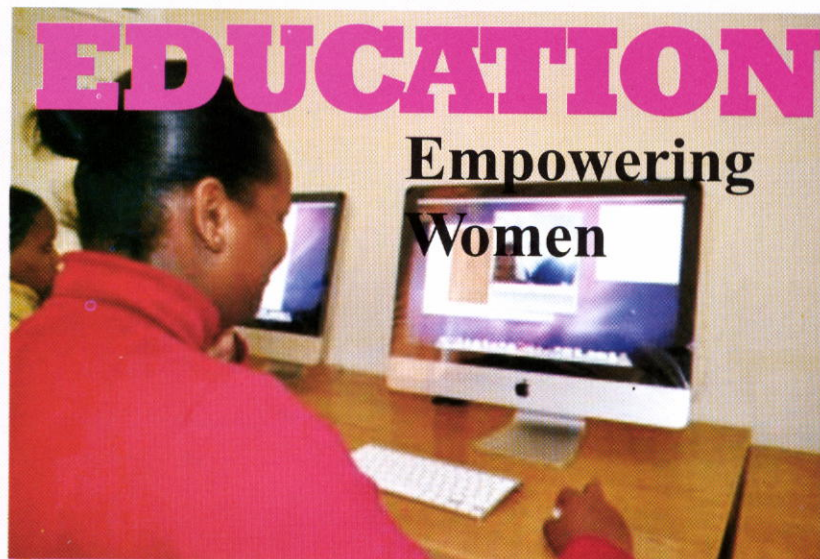
Animal Kingdom



In traditional Africa through informal education, fathers groomed their sons to grow up as men, bold, audacious courageous and fearless. The women on the other hand groomed the girls to become soft, subservient, and gentle. The men and women seemed to have accepted their roles as *fait accompli* in traditional African society. In virtually all spheres of life, men and women knew what was expected of them and so there was no much struggle as per what gender should do what.

However, the trends have changed so much that in Africa today, men and women perform more or less the same duties in society today. This is due to the ever growing awareness especially on the side of women that is brought about by the reality of education and its effects in the society. It is through education that women are empowered and enabled to take up all sorts of roles in the society thus contributing to the promotion of our societies' common good. Education as a tool enables women to transcend stereotype traditional beliefs that for long downplayed their abilities in relation to the different roles and functions in the society.

With no doubt whatsoever, women are the central actors in the society whether their contributions are equally valued and recognized or not. Education brings about unity of purpose amongst women from across the political, religious and regional divides to work together on common issues of concern to women and society at large. Educating a woman is one way of increasing her self-confidence and capacity to carry out different activities with efficiency and contribute to decision making process which in effect builds institutions that are well ordered and so man-



aged.

Having said that however, we must admit that both men and women need education since by empowering both; collaboration and partnership are built and relationships in the society bear more significant and profound meanings. Education therefore can create a scenario whereby the question of who is more authoritative or even superior does not arise and so it becomes irrelevant meanwhile doing away with the attitude that points to the realities of marginalization as well as domination of one gender over the other that has been some how very phenomenal in our societies especially the ones that appeal to the settings of the traditional African society. To be specific, we must say that male gender has always been given an upper hand in many important aspects and areas in the society. This has come to women's awareness and so the need to call it off. Hence a prompt to seek that what is every one's right; that is education. This therefore remains a powerful tool; indeed a very powerful one to work out such disparities.

It is encouraging that some women have come up and take up very important roles in our modern and contemporary soci-

ety. To a great extent, they have emancipated the rest of the women from gender stereotypes with profound liberty and are willing to excel in serving society in all realms of life. However, this picture should not be battered by women themselves by rivalry, unhealthy competition or savage deviation from rational norms guided by equity and good conscience. Women should seek and enjoy equality of opportunity in education, career, politics and religion only to the extent that they will not jeopardize their sacred roles as wives and mothers. Sanity must rule the hearts of men and women as we continue to a meaningful dialogue to affect a just social order. Education will truly enhance the intrinsic beauty of the woman as person as she will uphold the reverent thrill of femininity. It should be incorporated in their learning as a call to be attentive, intelligent, reasonable and loving. Thus to all women especially in learning institutions-education seekers, we pay tribute to you and urge you to remember that success is choosing to enter the arena of action determined to give yourself to the cause that will better humanity, hold on your dignity and last for eternity.

By Teresa Aoko Otieno



Wired, Connected, Mediated

David is an 11-year old boy, weighs 60 pounds, and is four feet and six inches tall. Monica adopted him when her ill-stricken real son had to stay away from her. But when the real son is cured and returns home, David's life of bliss abruptly comes to an end.

David is a robot, an artificial kid which is the first to have real feelings. His love for his "mother" Monica is real, but he is not.

David's heart-rending story is told in the movie *Artificial Intelligence*. It has all the drama of any human story. It is anchored on human values like love, devotion, faithfulness, commitment, and honesty. Yet it remains a tragic story because the giver of love is not a human being. His technology-based emotion, despite its earnestness, is considered un-human. His human aspiration for true and lasting relationship with his "mother," even though offered with all sincerity, is still seen as robotic. Monica abandons David for her real son because, to her, David is simply a 'surrogate son' through whom her love for her real son could be channelled—or "mediated"—and be kept it alive while he was away. One question is begging for an answer: "Who is real?" Is it Monica the human being whose love for David is not real? Or, is it David the robot whose love for Monica is real? Human relationship is complex enough. When mediated by technology, it can become dauntingly

perplexing.

However, human relationships thrive on mediation. A bunch of flowers sent by a boy to a girl is mediation. A box of chocolate received as birthday gift is mediation. An invitation to a meal is mediation. Mediation too, it is, when a person sings to or dances with someone. A photo or a painting is another typical example of mediation. Christians see Christ as the "The Mediator", the perfect mediator who, unlike other mediators, stands fully for us and God the Father. He is after all human and divine.

In communication, mediation is everywhere. In fact, humankind has been using mediated communication since time immemorial. From the time our ancestors came up with a system of writing using rocks, barks, leaves, animal skins thousands of years ago to the era the Egyptians produced papyrus, from the moment the Chinese gave us paper sometime in 8 B.C. to Johannes Guttenberg's creation of movable type of printing in 1440, from the period the Chinese began using logographic characters to the Egyptian's invention of hieroglyphic writing, and then to the alphabetic system introduced by the Phoenicians, mediated communication had been shaping the "the valleys and oceans" of human communication and relationships.

Even the internet—the concept of connecting countries and peoples and linking up vast distances

through communication—was not new. It was pioneered by the Chinese long time ago with their well-traversed ‘Silk Road’ which covered 5,000 miles, bridging Asia with Europe and Africa. And in those ancient centuries when the Phoenicians ruled the maritime world and traded with their neighbours, the Mediterranean Sea was considered as the “Information Highway.”

As amazing as these inventions and human encounters were, the extent and the speed, the depth and the width, the mass of numbers and the proportion of data with which people nowadays communicate with one another remain unparalleled and unprecedented in human history.

It is said that the U.S. is the lone superpower in the world today. Wrong! There is another world superpower: The Internet. Its inherent power is profoundly expressed in John Evans’ words: “The Internet is like a giant jellyfish. You can’t step on it. You can’t go around it. You’ve got to get through it.”

We live in a highly mediated society. Mediation, either by bureaucracy or technology (or both), had long been feared by critics who argued that it could lead to the breakdown of society, organizations, relationships, and, ultimately, self. Remember the Greek philosopher Socrates? He

stood accused in the court of law, defended himself unaided by a legal representative and not using notes or scripts or any mechanical device to pre-record and document his words. Together with his disciple Plato, this indomitable thinker was convinced that truth should be spoken simply, un-mediated by any device or another person.

We still have “Platos” and “Socrateses” in our midst, people who do not have email accounts, do not go online and do not own cell phones. They might watch television, listen to the radio or read the papers, but not much. If anything, they access mass media just to satisfy their need for daily news and nothing more.

Alas, these people are no longer as numerous as before, their number is shrinking fast, and they could quite certainly be regarded as a vanishing breed. Of the world’s 6.7 billion people, 1.7 billion have been counted as Internet users as of last year, a mammoth growth of 380% from year 2000. China, the country with the world’s largest population, has seen a sharp growth of 28.8% among Internet users from 2008 to 2009. This panda nation has already surpassed the European Union and the U.S. in this regard, occupying the top position in the race of Internet use.

There was a time (and still is) when the issue of ‘Digital Divide’ was grabbing headlines. The worry then was that the rift between the “information-haves” and the “information-have-nots” was widening, and that it was creating a new brand of



poverty, injustice and tyranny in society. It is no longer certain if such is till the case nowadays. What seems to be believed widely now is that it is just a matter of time before everyone would finally hop onboard the bandwagon of Internet and information technology. On this, someone argued that, instead of talking only about the “information-haves” and the “information-have-nots,” discussion should also focus on the “information-have-laters.” Digital divide is but a snapshot of a rapidly changing social landscape.

The conference’s theme organized in Singapore this year by the Asian Media Information and Communication Centre (AMIC) is “Technology and Culture: Communication Connectors and Dividers.” It has now come to the fore that technology and culture could connect or divide communication; hence, can make or break relationships. And when technology collides with culture, communication suffers, thereby affecting the dynamics of human interactions.

“No guns and cell phones allowed!” — bellowed a signboard just outside the locker room of a sports club. Numerous complaints flooded in. “No

**In
Communication
Mediation is
ever is
everywhere**



guns”—everyone understands this. But “no cell phones?” The management explained that some ill-mannered individuals took photos of naked people inside the locker room with their phone cameras. Worse, some of the photos ended up on the net.

Of course, technology-mediated communication could always promote healthy human relationships and enhance deeper communion. Its merit or the quality of service it does to humanity is invaluable. We now have entrepreneur old women in far-flung villages transacting business with partners in Nairobi through cell phones, particularly SMS. The news about tragedy that struck Haiti and Chile, for example, reached individual computers all over the world and was discussed at family meal tables and company boardrooms in global proportions mainly due to the mediation of online and mass media technology. Yet, the same device could destroy homes and compromise family values. The continuing Tiger Wood fiasco must have been caused, to a lesser or greater extent, by the inappropriate use of a communication device, typified by a phone message he ostensibly left on a woman’s number. The saga itself is being closely followed online and offline by millions of people

around the world.

I asked my students in Social Communication once: “Could two people whose interaction is restricted online and have never

met personally really love each other?” The question was answered with smiles.

Ironically, our weakness as human beings has been exposed by the machines and technologies we created. Although we are the master-creators, we have been outsmarted by our own creations, confusing us, manipulating us, humbling us. Wired and connected, we are being mediated by tools which represent technology but not our humanity. One cannot upload or download human dignity! Thus, we need to realize that we are under pressure to shape up, temper the mediation, and control our technology-induced whims and caprices, else we stand losing our humanity, our being real.

Fr. Narciso Cellan, SVD

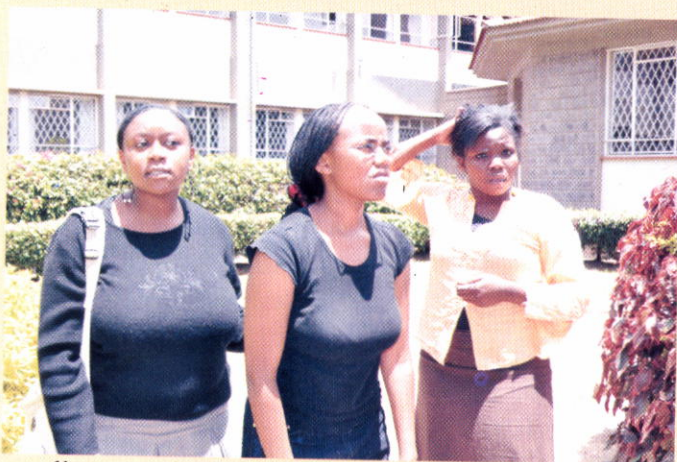


Tommorows future

Stress at Institutions of Higher Learning

What are the possible coping mechanisms of stress among the students of the institutes of higher learning? It has been noted that stress has been a major cause of poor performance, conflict and violence among the students. It is because of this, that it has become clear that coping with stress can take an important bearing among the students. “Stress is adverse reaction people have to excess pressure,” says Mullin. This implies that stress is any situation which exerts pressure on us. Africans define stress as situation of having an upright feeling tenseness, anxiousness or being in a pressure, frustration or a conflict situation.

There are several issues which cause stress among the students. First, the new environment itself is stressful. The student struggles to adjust and be flexible to new environment. At the same time, life experience is pulling him or her to the past environment. Generally, there is a strain to give up the experience of the past and adjust to the new environment. Secondly, human emotions and behaviours are always influenced by the surrounding; change of social circumstances can make a student to be stressed. Thirdly, lack of proper time management also do cause stress among the students. If for example, a student keeps on procrastinating the assignment or issues, he or she will end up being confused and strained because of the unfinished business. Fourthly, a new relationship is another cause of stress among the students. When the first years report for



studies especially their first semester, they do get old members seeking for relationship. Parental pressure is another cause of stress among the students. For instance, the parents may say that "you must get grade A in all your exams or you must become a doctor like me." This may make the student to strain between his taste and preference in life and the demands from his parents hence causing stress. More so, exams are one of the major causes of stress among the students. Many a times, the students are pressured to prepare for continuous assessment, end semester examinations and try as much as possible to submit meet the papers before the deadline.

Personality type is another cause of stress among the University students. Katunadano (2008) claimed that the type B personality is seldom impatient; do not suffer from a sense of time. Students of this personality may develop an attitude of I do not care. Moreover, accelerating change in technology for instance, the advent of computer is another vital cause of stress. You could find that a student has just come from rural area where she has never touched or used a computer. Such a person will be straining most of the time. In addition, unrealistic goals and self blame, shifting of lecturers normally make the students to be stressed. Culture is another factor causing stress among the students. For instance, we come from different backgrounds, nationality and ethnic groups. It is strenuous to understand and adjust to the other person's culture. Finally, any delay to report or terminate class sessions may end up interfering with the daily program of the students hence causing stress.

Coping mechanisms

There are various ways in which students can cope with the stressful moments of their lives. First, if there is any assignment to be done, the student should do it as fast as possible. Secondly, the best way to cope with stressful situations in life is

through sharing as it is said that a problem shared is a problem half solved. Thirdly, each student should come up with the program or a timetable indicating his daily operation. Visiting Tangaza peer counselors is another coping mechanism of stress. If stressful moments persist then one should seek for a helping relationship which will give the student an opportunity to be listened to and to view his or her problems in a different perspective. More so, people should improve on their dress code. Think about your daily attire, how does it make you feel and what about your neighbour? Further, good laugh is very vital to your health, both physically and emotionally. Laughing relieves tension, provides a healthy emotional outlet and diminishes boredom. Consequently, spiritual guidance, mentoring, retreats, reading the Bible and other books are very beneficial in coping with stress. Finally, I invite each student to heed to the words of Melgosa (2001, p.13) by putting into practice the following word in abbreviation **RESTORE**.

R- Stands for Relaxation

E- Exercise

S- Silence

T- Thoughts

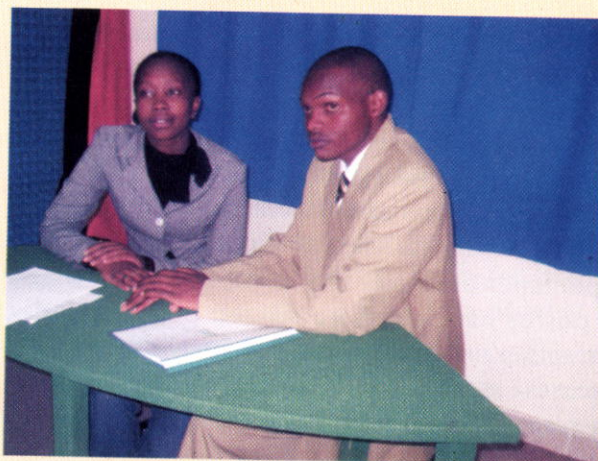
O- Others

R- Respiration

E- Eating and drinking.

Stress is not generally bad. Students need certain amount of stress to perform at their best. Thinking about stressful things in a different positive way can reduce stress. Stress has become a crucial issue and student should learn how to cope with it. Since, it has been affecting academic performance, social and economic matters.

By Br. Julias Ouma Awino BSJ.



CAN A TRUE PATRIOT STAND!

Africa has been marked as the poorest continent, impoverished by violence, warfare, political instability, poverty, injustice and diseases. Land is a thorny issue and the mother of all problems in Africa. Not that the land is infertile, no, but it is scarce and unevenly distributed. In Zimbabwe and South Africa the land issue is being handled quite delicately and it's at its boiling point. In Kenya it has reached its peak and it is exploding sporadically. In Uganda the heat is on as Democratic Republic of Congo (DRC) is at the point of being auctioned in the world stock exchange because of selfish interests of international business men who are in search for minerals.

In Kenya the problem is a colonial legacy. Thousands of hectares were designated for European settlement at the time. Squatter systems were developed for cheap labour in the farms of the white settlers. The squatters were pushed back to the reserves when agriculture developed just to realize they had lost their land rights and a class of bourgeois had taken over. According to Alyward Shorter, even after independence, white settlers were compensated very cheaply and bureaucracy was witnessed. The 2007 elections have just stumbled on the problem and it is unfortunate and appalling that things have turned nasty.

Africa still holds the largest number of refugees not to mention the Internally Displaced Persons (IDPs). The influx of frustrated and jobless youths is on the rise. Women continue to be exploited in all forms as they toil daily to fend for their children. Poverty has become synonymous with Africa. The machination of multinationals, the economic political alliance of capitalistic/socialistic forces, the exploitation of labour, and the insincerity of those in power has institutionalized poverty and corruption in Africa. These and many others like diseases- malaria and HIV/AIDS to be specific are some of our indicators as Africans.

In Kenya

Kenyan problems are historical and can be traced right from the time of independence or even before. It is not possible though, to document Kenyan history in these few pages. However it is worth to note that Kenya like other African countries fought for its independence aiming at emancipating the Kenyan person especially in getting back his land. Gaining its independence on 1st of June 1963 and a year later becoming a republic, Kenya now is above forty years but little has changed in terms of people fighting for their liberation from the status quo.

Political assassinations of J.M. Kariuki, Tom Mboya, Robert Ouko, Pio Gamar Pinto and others have left Kenyans puzzled for no justice has been done to bring perpetrators to book. The spear headers of post election violence after the

2007 polls are still walking free as impunity seems to be stumping its presence once again. Justice seems to be delayed and as it is said, 'justice delayed, justice denied'. The constitution created by the founding father of the republic, Jomo Kenyatta with the help of the British colonial office had no place for the poor. As of now Kenya prides of well fashioned but cosmetic structures of

**“We
Are Part
of the
Problem”**

government. The constitution as we have it now, favours the president as he is perceived to be above the law. The legislature and the judiciary are just symbolic and puppets of the executive as they have succumbed to the monolithic power. The autocracy, authoritarianism and triumphalism of the head of state is vivid in the exercise of the given powers. He appoints his cronies based on sycophancy, tribalism and nepotism, disregarding efficiency and competence. He uses his powers to frustrate those opposed to him.

Socially, injustice is at its height. There exist two classes of people: the rich who mostly are beneficiaries of corruption, nepotism, tribalism and favouritism in the government and the poor who

are victims of circumstances. As the rich thrive, the poor survive. Areas of residence tell it all as the rich find their comfort in Runda, Karen, Langata, Lavingtone, Muthaiga and Westlands, the poor contend with their humble abodes in Kibera, Mukuru, Kawangware, Kangemi and Mathare. The rich areas are well provided with social amenities and good infrastructure as the slums inhabited by the poor are left to a deplorable state. Most of the slum dwellers are the employees of the rich. The rich therefore is not concerned with the condition of his/her worker. They are left to continue sinking into the abyss of abject poverty and wallow in the miasma of exploitation and destruction because they are underpaid though overworked.

Other situations in Kenya include high level of taxation for low income earners when members of parliament pay no taxes. Like the biblical Pharisees who tie unto people's backs heavy loads and lift no finger to help them, our parliamentarians set taxation standards but refuse

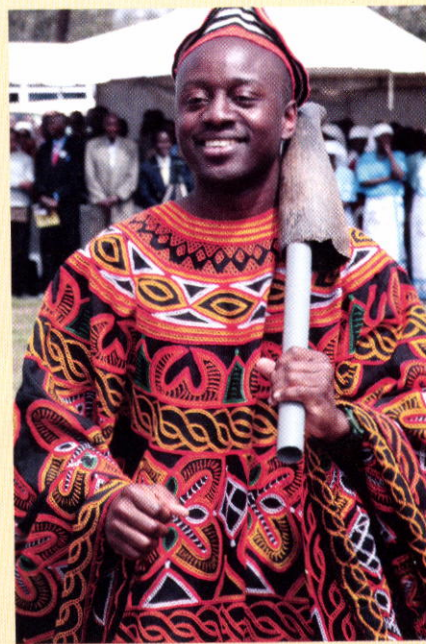


to tax their salaries. We still have Internally Displaced People in the camps and politicians are now using their resettlement as bait for 2012 elections. The story is replicated in the rural areas where the poor continue to suffer from injustices of the government not providing good infrastructure, sanitation and health

services. Since survival is the game, bribery is the order of the day; from transport industry, police to our law courts. The government uses survival tactics by forming commissions of inquiry just to placate Kenyans that they are serious in unearthing the root problem of our situations. As a norm no report is made public and life goes as history repeats itself.

Education is not immune from tribalism and politics of self interest. The poor system of education offers no opportunity of development. As of now there are thousands of degree holders on the streets. Hundreds of thousands complete their primary education but lack admission to secondary. What should we do?

When we ask ourselves this question we ought to answer it too. We are part of the problem and therefore we have the solution. We know our leaders



A hero rarely receives acclamation home, but their deeds are ever colourful and bright

have failed us and it our responsibility to fire them. We have what it takes to change the systemic structures that oppress us through a new constitutional dispensation. To feel proud of this country does not mean you side with what is going. But it is a sense of patriotism, nationhood and statesmanship which at the same time places responsibility into your hands

of taking the driving seat and giving the nation the direction you want. Sovereignty is responsibility and responsibility is a response to your ability to do what is right. What is right and good for this country is to route out corruption, impunity, ethnocentrism, exploitation and injustice.

Kenya is a great country and we cannot let it fall just because of a pocket of individuals who form a club 222, who think of nothing but themselves. Who suck your blood, drink free primary milk, eat maize and serve you with rotten one then drink fuel. You and I have to do something.

Remember, you love for this country should not be because of what is, but because of what it can be

A SPECIAL YEAR FOR PRIESTS

ORDAINED to PRIESTHOOD



On the 150th Anniversary of the "Dies natalis" of the Curé of Ars, John Mary Vianney, Pope Benedicts XVI's has proclaimed the year 2010 as "a special year for priests". This is a providential occasion to deepen the meaning and importance of the service of the ordained priest to the

Christian community.

The biblical scholar A. Vanhoye helps us to appreciate the New Testament understanding of Christian priesthood: "The priesthood of Christ is not actualized in a ceremony, but in an event, the offering of his very life. The priesthood of the Church does not consist in celebrating ceremonies, but in transforming one's real existence by opening it to the action of the Holy Spirit and to the stimuli of divine love. From this point of view, specifically Christian, the ordained ministers are at the service of the common priesthood of the faithful and not vice-versa".

In the Church there is only one priesthood: the priesthood of Christ, which is actualized in two

modalities: ordained priesthood (bishops, and priests/presbyters) and common or baptismal priesthood (all Christian faithful). We could assert this sensitive axiom: the Church stands or falls on Christ's priesthood, actualized through the prophetic, liturgical and pastoral exercise by the ordained priesthood, but in intimate association with and at the service of the common priesthood of the faithful. Ignatius of Antioch states that without a proper understanding of threefold ordained ministry (bishop, presbyter and deacon) at the service of the Christian community the Church "cannot be called Church". It is the interaction between the two forms of priesthood that perpetuates the unique priesthood of Christ in forming



the Church as the family of God and the body of Christ: a communion of faith, hope and love.

A fraternal and constructive relationship, first, between the clergy and their bishops and, then, between the clergy and their Christian communities is the most telling sign of the Church of Christ. Clericalism, that is, the domineering exercise of the ordained priesthood in terms of an authoritarian "sacred power" from above down is anti-Christian. Clericalism transforms the Church pastoral leadership into an exercise of power over more than a service to the Christian community, thus contradicting Christ's mandate to the apostles to serve rather than to be served (Mk 10:45). This is an imitation of the arrogance of pagan rulers who dominate over the others (Mk 9:33-37; Mt 20:20-28; Lk 22:24-27). Unfortunately, in the Church clericalism is still at work at different levels.

The priesthood in two modalities reveals the Church as a ministerial community, "united in diversity" and "diverse in unity", which finds its best manifestation in the celebration of the Eucharist, where the two forms of priesthood reach deep integration and creative interaction. In this vision there is no space for clericalism, which is a pathological situation destroying the nature of the Church as communion of different gifts and ministries. When the celebration of the liturgy becomes clerical, namely, an affair of the ordained priest alone, while the people become passive spectators, and when the priest becomes a domineering boss and all the people faithful like "altar boys" that have always to say "Yes, father", we produce an ecclesial cancer: a unhealthy

schizophrenia between an outgrown ministerial priesthood and a dwarfing baptismal priesthood.

Vatican Council II invites us to create a mutually enriching and correcting relationship between the two forms of priesthood in the Church. The ordained priest needs to accept the ongoing challenge to live his ministerial

priesthood in humility and spirit of service avoiding any form of clericalism. He needs to be made aware that he has also to deeply live his baptismal priesthood (life of faith, hope and love, and thus the spirit of the beatitudes) as a disciple of Christ, and thus to continually accept the "cost of discipleship", as Dietrich Bonhoeffer calls Christian life. In sum, the more profoundly the ordained priest lives his baptismal priesthood, the more adequately he will be able to understand and exercised his ministerial priesthood as service to the common priesthood of the faithful. In the same way, the more the faithful desire to live their common priesthood, their discipleship of Christ, that is, the demands of their baptism, the more they will understand, appreciate and need the service of the ordained priest. This interaction is beautifully expressed by St. Augustine: "For you I am a bishop, together with you I am a Christian". This is the vision that Tangaza School of Theology is promoting.

The recent crisis in Ireland regarding the child abuse perpetuated by clergy and other crises in the Church help all Catholics, in particular bishops and clergy, to become more sensitive and humbler in their ministerial service. As Timothy Radcliffe puts it, "Painfully, the Lord is demolishing our clerical pretensions to grandeur so that the Church may be a place where we may encounter God more intimately".

Fr. Guido Oliana, MCCJ

It starts with committed students Who want to Make a Difference

Brief history of Catholic Campus Ministry

The "Newman Movement" had its origins just over 100 years ago when a group of Catholic students in Wisconsin formed the "Melvin Club" named after the person at whose house they met. Similar groups of Catholic support were starting all over in the USA. In 1893, the Catholic Club at the University of Pennsylvania chose to call themselves the "Newman Club" in honor of the great scholar who had just died three years earlier.

John Henry Newman (1801-1890) was an Englishman who spent nearly all of his life in an academic setting. He was dedicated to pursuing religious truth and understanding the faith. Newman was raised in the Anglican Church. His search led him to join the Catholic Church and, late in life, he was named a cardinal. His theological insights bore fruit in the teachings of the Second Vatican Council in the 1960's. During the 1900's, the Newman movement grew, and today Newman Clubs (Catholic Centers) can be found on most college campuses throughout the United States and around the globe.

As we continue doing what we are doing, it is wise to ask ourselves one question? Why on earth am I on the campus "Why am I here?" Why study at a university? Why get a college education? The answers given by most people are: so I can please my parents; so I can find a good job; so I could find out what I'm interested in; so I could get away from home; so I could find my future husband or wife there. But Jesus tells his disciples, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33). How would a Christian respond to this challenge? Are there any *biblical* reasons why a Christian who is committed to the Lord Jesus Christ should go to university?

In both the Old and New Testaments, God commands His people to learn His law in order to gain wisdom and salvation. The goal of a Christian's learning, therefore, is to become conformed to the image of the Lord Jesus Christ (Romans 8:28-29), and witness to the gospel of his grace. The fear of the Lord is the beginning of wisdom (Prov. 1:7). Wisdom in the Bible is not merely intellectual; it is a matter of lifestyle (James 3:17). It is interesting that every description of

wisdom in the Bible has to do with character and lifestyle; none with academics or the purely intellectual. Paul tells us that true wisdom is found in Jesus Christ (1 Corinthians 1:24-26); He is our wisdom, the wisdom of God.

A wise believer, therefore, is sensitive to what God would have him do in his situation. He is filled with the Word of God, and his heart longs to obey; at the same time he is aware of the challenges of his age (Eph. 6:12; 1 Peter 5:8) and is prepared to give an explanation for his faith to his contemporaries (1 Peter 3:15). In his book "Rediscovering Catholicism" Matthew Kelly's talks about the 7 pillars of our Catholic faith: namely: The Holy Bible, the Holy Mass, the Spiritual Reading, the Holy Rosary, Confession, Contemplation and Fasting. In order to be effective in spreading the Gospel on Campus, to this academic community, we must claim and own our Faith. There is a saying that "you cannot give what you do not have".

The Office of Campus Ministry in Tangaza College is under the office of the Deputy Principal of Students Life. This office aims at supporting the members of The Tangaza community in their individual and communal growth as they strive to live the message of the Gospel. The ministry is directed toward and seeks to involve all members of the Tangaza College community: students, faculty, administrators and staff. The central responsibilities for this office include: convening the community for prayer and worship; providing a pastoral presence on campus and in the residence halls; facilitating social justice, community service and outreach to different club activities; offering sacramental catechesis and educational opportunities pertinent to faith development; and providing pastoral counseling, spiritual direction and retreat opportunities.

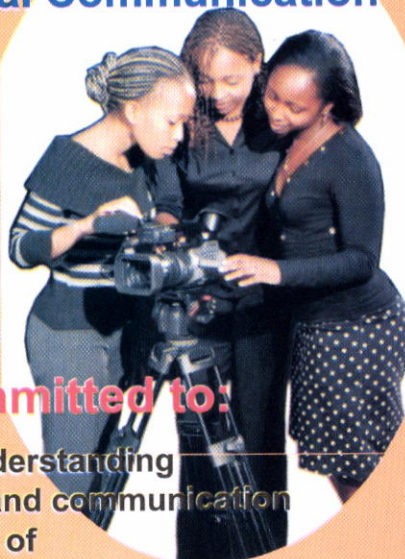
Paul and Nick

Campus Ministers-Tangaza College.

Institute of Social Communication

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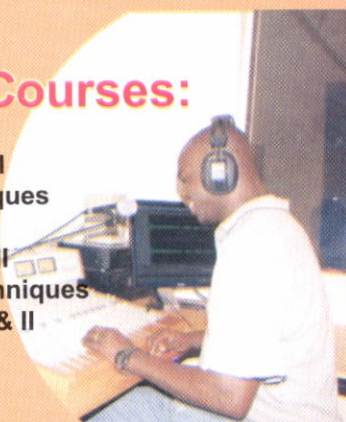
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A Peek into the Library

Somebody told me that in most cases an invitation for a cup of tea or coffee has a message behind it. It is not only about partaking a meal together with the one who has invited you but that they have something they need to communicate to one.

This is what happened to me when I joined three students for a cup of tea at Pamoja Cafeteria. As I sipped my tea, one student asked my opinion as what could be the central department in Tangaza College. Before I could answer one of the students in our company shouted, Pamoja of course! I never bothered to answer the question but posed a question to him as to why she thinks Pamoja is central. For him, nobody can stay without food. Kwisha!

At this point I interjected and brought it to their attention that in my opinion, it's the Library. It might not be thought of as central but I believe its one of the central departments if not the only in the college. I asked them to imagine a printing company without a printer or a bicycle without wheels. It is at this point that it dawned on me to just hijack the conversation and communicate something formal to these students. I helped them, I believe, to understand that as a college we cannot do without a library. This is because it is a collection of sources, resources and services organized for use by an institution like Tangaza College. To drive a point home, I helped them with a more traditional sense, to mean a collection of books. Therefore, if we boast to be an academic institute then our focus should be the library in that its implicitly central to the activities of the students and leave alone the lecturers. And by the way, the library is an indispensable source for most of our research.

With that the bell went off and we departed for classes. I guess the message sunk in their minds and the library will be cherished and used generously by all who will study and use the Tangaza College library!

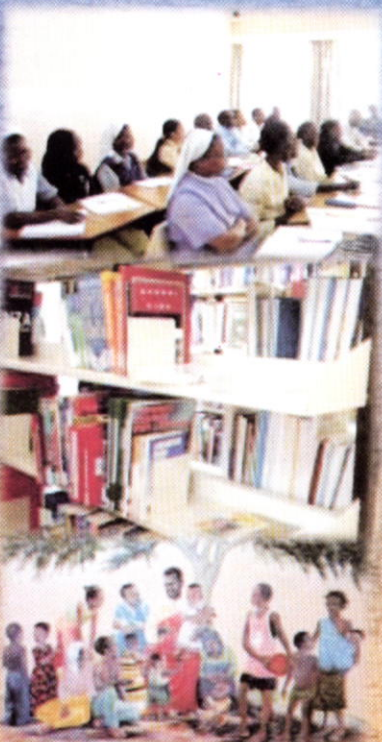
This is the responsibility that the students have towards the library in any serious institute of learning. By the way I salute the administration for hearing the plea of the students to extend library hours on Saturdays to 5pm and the mantle is upon us as students to make sure that we respond with gratitude by making use of the library especially on



INSTITUTE OF YOUTH MINISTRY TANGAZA COLLEGE

Focused on the Holistic growth of the Young Person

A Youth-Friendly Institute

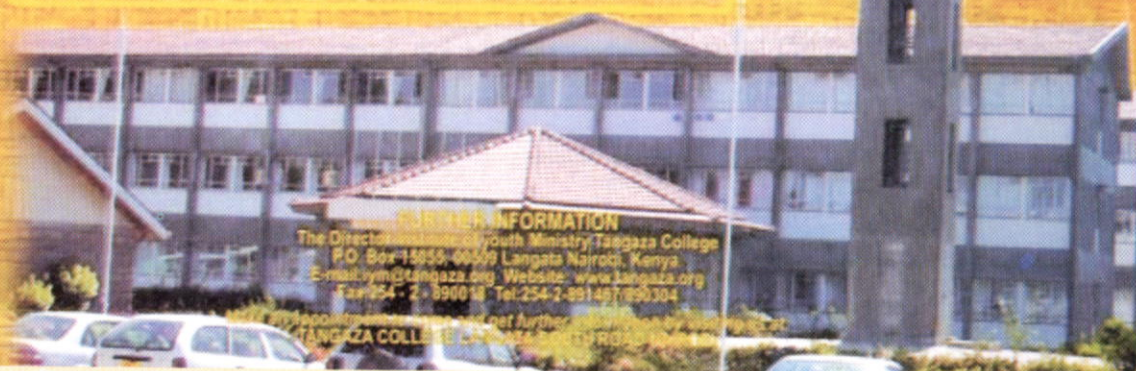


- **Diploma in Youth Ministry**
a two-year program and long holidays field-work
- **Bachelor of Arts Degree in Youth Ministry**
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for Theology Students of Tangaza College
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a one-year program leading to a possibility of Diploma or Degree.
- **Certificate in Empowerment through Skilled Communication and Leadership**
a one-year program (or holiday program) and field work

FURTHER INFORMATION

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Fax: 254 - 2 - 890018 Tel: 254-2-891407/890304

Make an appointment to come
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TANGAZA COLLEGE LANGATA SOUTH ROAD NAIROBI



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TANGAZA JUSTICE AND PEACE COMMISSION

The Tangaza Justice and Peace commission (TCJPC) is composed of students who are interested in social Justice. Looking forward to change the world into a better place to live in and making the world more comfortable with a just society. The issues of justice and peace cut across all faiths and denomination so it is not limited to the Catholics only but open to those who have interest in Justice and Peace.

PURPOSE

- To research and analyze matters concerning justice and peace, and study them in the light of the gospel.
- To promote the awareness of justice and peace issues, which are integral to evangelization within the college.
- To cor-ordinate and promote the awareness of similar issues with the help of the TCJPC members.
- To promote among the students participation in actions concerning justice and peace issues whenever the need arises.
- To foster love and unity among the various cultures, nationalities, and institutes that make up the Tangaza community.

ACTIVITIES

- For the sensitization and conscientization about

justice and peace, we use workshops, seminars, conferences, group discussions, bulletin boards, films, etc.

- The TCJPC looks at the curriculum of the college and suggests or provides ways to include its concerns in it.
- The members of TCJPC participate and ask students of the college to do likewise in actions which promote change.

LET US TOGETHER
BUILD A JUST SOCIETY
AS WE ENJOY OUR STAY
IN THE COLLEGE.

COMMITTEES

The commission works with various committees to ensure efficiency and equal distribution of responsibility as delegation is perfected. All members belong to a committee of their interest and impact their specialties' to their best possible means. The committees are as follows;

- **NETWORKING:** Serves as a bridge maker. It links Tangaza J&P commission with the outside world especially organizations working on social justice. It organizes seminars in the effect .It also represents the commission outside the college when the need arises.
- **INTERNAL:** This committee is concerned with matters of J&P within the student body

of the college. Effort is made by this committee to promote and foster love, unity and togetherness in the college. This is carried out by its constant conscientization and creation of sensitivity towards fairness in our dealings with one another in the college.

COMMUNICATIONS:

As the name implies this committee keeps the Tangaza community abreast with current issues in the field of J&P through its windows. striking



articles, cartoons, proverbs, sayings, pictures etc are displayed by and through this committee.

- **CHARITY:** Our concern for the poor is expressed concretely through this committee. It sets itself at bringing to the attention of Tangaza community the most needy in our midst and sees towards organizing ways in which they can be helped . This finds expression in the various campaigns,

especially the annual Lenten campaign carried out within the college.

SUCCESS STORIES

- The Justice and Peace Commission undertakes activities both Internal (within the College) and External (out of the college).
- The commission has got involved in the anti-jiggers campaign in Muranga, anti-drugs campaign in Mombasa, and empower the girl child campaign in Mathare informal settlement which saw a follow-up of giving sanitary towels to the young girls just before their K. C. P. E EXAMS.



- Empowering the youths to become better citizens in Kuwinda informal settlement and Bahati rehabilitation Centre.



Impacting peace building skills to the youths to realize the

Kenya we want in Mitumba Informal settlement.

- In several occasions we mobilized resources and supported three IDP CAMPS found in Limuru, Eldoret among others.
- In partnership with law-club of Catholic University we mobilized a wealth of resources and took to Marsabit for Peace initiatives.

J&P GENERAL

The church has the right and duty to proclaim justice on the social, national and international level, and also to denounce instances of injustice when the fundamental rights of people and their salvation demands it (1971 Synod of Bishops) Hence, J&P is about manifesting and achieving the authentic love of God within us by the complete integration of love and justice in Jesus Christ. This includes the constant disposition to give everyone his /her due. Getting priorities right in the continuance of the mission of Christ and the Church Integrating love, humanright and duties to foster peace. Preserving freedom and human dignity by collaborating towards the universal and

common good uplifting the poor and lowly, motivating people to creative action against disunity, inequality of resources, the vicious circle of underdevelopment within and outside the Church.
(For J&P, Prudence should be the watchword for all human activities).

He! HE! He!

laugh store

once a taxi driver was very excited in his normal duties. As he stopped to pick a passanger at one of the stops, a naked person jumped into the rear of the tuk-tuk. In awe the taxi driver looked at her with amazement
Passanger: why are you looking at me like that? U never seen a naked person before
Taxi Driver: i was just wondering where you kept my money

By Osborn Obare

Reflection

Maybe my life is so much like a store
my song torn, buttered and shuttered
maybe am lost in a world of dismay
maybe am just dreaming to be in the other world

maybe i have lost my dignity
lost my purity of heart and want to be a mystery
want to be lost in the coded zone
to be away where nobody ever dreams
there i'll not cry
not feel pain
not be missed
i'll live like a star
but maybe,
that world does not exist

“Death”

R EALITY WE ARE TO PREPARE FOR

Sometimes we want to be away, to run and hide, but its pace is faster than we can run. It's heart has no pauses, to slow its speed.

Sometimes, we wish it never existed. Sometimes we wish it never was, but it is here, we all have to face it. Regardless of how

far we run, it still will catch up. However deep we hide, it has far seeing eyes.

We dread it, but it defines all humanity, all races, colours, and does not discriminate or choose.

It is a reality we are to prepare for.....

2002 Ricardo Alvar



*And I will sh
beauiful tha*

DEATH

There are ma
realities in life out
which the so call
abstract can easily

disputed at different levels. When it comes to the question of death, the aspect of abstraction has no room at all, for death is one of those realities that can not and never be disputed by anyone. That death is inevitable for everybody is uncontroversial! This may sound too familiar and obvious but retreat a bit, reflect and question oneself; how much truth has sank in to our being? What happens when death knocks or rather strikes very close to you? What has been the reaction always? Quite disturbing and even confusing leaving one to wonder; what is the meaning of life, what is the purpose of living if death awaits us any way? The only thing that quenches our thirst for the answers of such questions is the acceptance of death as being a mystery no less than that of life itself.

Yes, death is a mystery and as for any mystery there is a lot to learn from it. The most lessons that arise from the reality of death do not benefit s/he who has been the host of this hard-to-swallow reality but to those who experience the same indirectly. Those who remain behind wondering, questioning and at last sending off the remains of the stricken!

More than often we hear in

tention whenever death strikes close to us. Why then live as though death is fictitious? Who are we?, A politician, a civil servant, a business man or woman, a religious, a priest, a student? Whatever one is; the truth remains that at least death has ever visited some people we knew and shared with in terms of status, titles, roles, profession, age and many other things. What lesson did we learn from their burials?

Any burial occasion and such event is but a call for preparation for the same for those still living. It remains my conviction that an embracement of this call will gear us to becoming more humane and so the beginning of observing change in the poor political systems and dealings, in the unfavorable economic structures and policies, in the enormous social injustices that characterize our societies, in the different forms of religious hypocrisy and in the different forms of exploitation and oppression of the poor in the name of corruption. Let's learn from those who have succumbed to the reality of death before us. Should there be nothing to learn from their actual lives, let's learn at least from their actual lives, let's learn at least from the good things said on their last farewell ceremonies. whether true or not (as they are often characterised by exaggerations), its quite enough to help us prepare for the same fate, the reality of death.

By Tesha Cleophas, OP

IF MISSING YOU IS SIN, THEN LIVING WITHOUT YOU IS CRIME



For the long time we mourned .It is just by faith we came to understand that it might sound to be the last word, but not a full Stop. Logic has been defeated to explain the destiny of a "man and a woman" is a wooden box and grave but, we have drained the cup of disappointment and pain. Gone are many days without song, but sipped nectar from the roses of life to keep sowing on.

We had found a treasure in you Philo, which was truly a strong defense called 'friendship' thank you for being our friend. The path follow might not be as clear as we would wish it to be. In this lies the beauty and spirit of adventure. Hand in hand we shall walk the long winding path that lies ahead. Who knows the time we shall find heaven and the places we shall discover, till we find ourselves by the fading fire of life. In the twilight years of our lives, looking back. It is our belief that we shall sit by each other, holding hands perhaps talking and not doing much, but remembering and cherishing each other. A diamond will always last forever and never diminish in values. We will never cease to wonder at your quiet strength, which touched hearts of many and departure by the dropping lap of the aperture by the narrow door. Your simple

message will forever stick in our hearts like the alias of Wilberforce that, "the greatest pain in life is not to die, but to be forgotten when it seems that, the only person who cares about you is you."

Mountains may depart and hills be removed, but our steadfast love for you Philo shall never depart from us and our covenant of peace shall never be removed because of our compassion for you. Eternal gratitude to God, for the endless joy of life. For all the little things that forever are signature of you, your commitment and ceaseless labour of love. For all these to you and to heaven we are forever indebted. Missed by all your family members and friends

Philo in God's Holy Hands Rest In Peace and in our hearts forever you remain till we meet again.

STRESS FAMILY AND RESILIENCE

Stress is a term which refers to the consequence of the failure of an organism – human or animal – to respond appropriately to emotional or physical threats, whether actual or imagined. Stress symptoms commonly include a state of alarm and adrenaline production, short-term resistance as a coping mechanism, and exhaustion, as well as irritability, muscular tension, inability to concentrate and a variety of physiological reactions such as headache and elevated heart rate. There is a lot of evidence that stress can have a negative impact on the immune system and can increase the risk of contracting infectious diseases. Stress is believed to be a major contributor to heart disease, cancer, lung problems, accidental injuries, cirrhosis of the liver, and suicide. While Anti anxiety drugs and ulcer medications are among the best-selling prescription drugs in our world today. Researchers have found that the detrimental effects of daily hassles are more severe for people who are already stressed out and for people who are anxious and who do not cope well when their peace of mind is disturbed. Daily hassles are less of a problem for people with high self-esteem and good support systems. Stress is nowhere experienced to a great degree than in family life.

Right from the time of conception to the end of life the person faces the influences or stressors of stress. When two persons enter into marriage and family they bring with them the stressors of their own lives (developmental), the stressors from their families of origin (Social & environmental) and now as they begin a new family unit, they either perpetuate it on one another or learn to adapt with one another (the new psychosocial environment) in their new stage of life. For example the emotional state of the mother during pregnancy can influence the birth process. An emotionally distraught mother might have irregular contractions and a more difficult labour, which can cause irregularities in the baby's oxygen supply or can produce irregularities after birth. Stress can influence the foetus (the unborn) and even cause adaptation and growth problems. There are several reasons which are linked to maternal anxiety during pregnancy which includes marital discord, death of a husband, and unwanted pregnancy, betrayal, domestic violence and other

stressors. The whole gamut of the human person is filled with potential stressors of daily hassles.

This is even compounded

when two people enter into the marriage and family structures of living. Today's adult lifestyles are diverse. We have single career families; dual career families' single parent families, including mother custody, father custody, and joint custody; the remarried or step family; the kin family (made up of bilateral or intergenerationally linked members); and even the experimental family (individuals in multiadult households-communes-or cohabiting adults). And, of course, there are many single adults as well.

Most stressors within marriage and family arise from the three important and salient features of any family a) Demands: which arise from the daily stressors, strains and hassles, b) Meanings: which every family strives to bring to their situation, their family identity and their world view; and c) capabilities: which arises from their present resources and their ability to cope with their limited resources. This implies on the one hand a constant pressure on parents to meet the demands of daily living whether it be a hand to mouth survival or a luxurious lifestyle which finds meaning in their own existence and the existence of their children and on the other hand how they balance it with the capabilities the family have to make things possible within their life-time-situations and so accomplish the meaning they desire for their life and the life of their family. This is often and an invariable situation of great stress that any family experiences especially families where the urban and cultural demands are enormous and which need to find meaning and fulfilment in the lives of the members of the family – whatever the understanding they have of family.

Now, how a family visualizes these three important areas – Demand, Meaning & Capabilities, that need urgent attention and response to create a balance and resilience to stress is the way that it will live positively & healthily in the

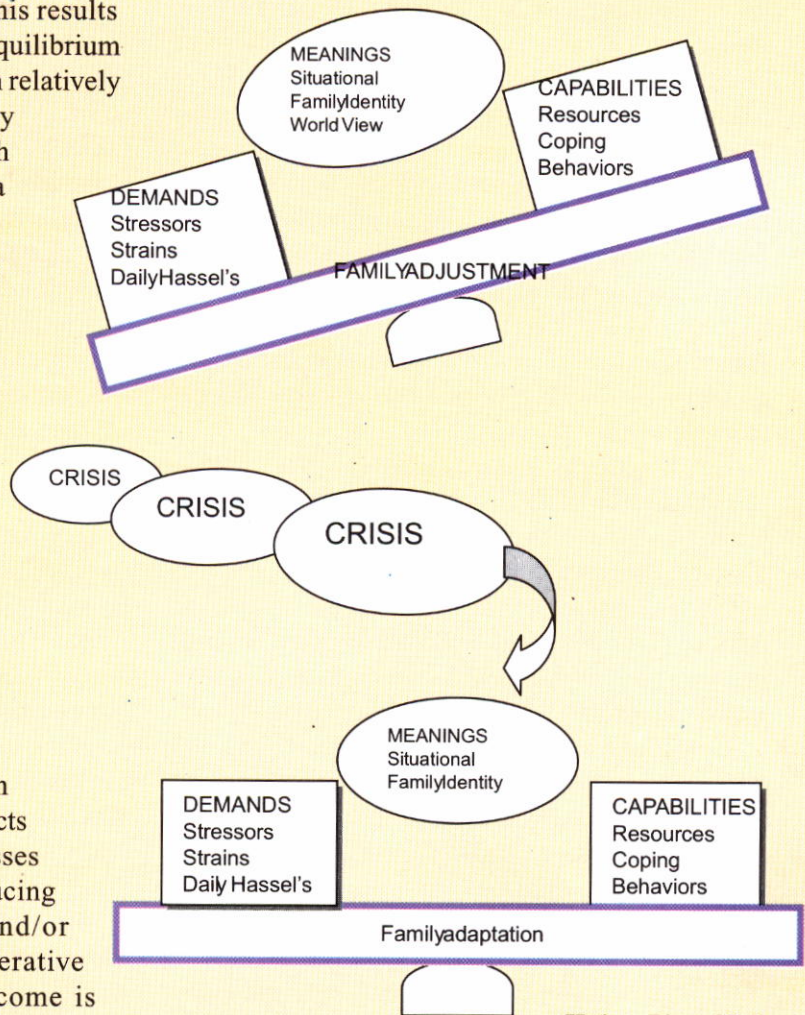


environment they find themselves in. This results in two types of family outcomes: 1) An Equilibrium where on a daily basis, families engage in relatively stable patterns of interacting as they try to balance the demands they face with their existing capabilities to achieve a level of family adjustment and 2) A disequilibrium, where there are times when family demands significantly exceed their capabilities causing an imbalance within the family. When this imbalance persists, families experience crisis, which is a period of significant disequilibrium and disorganization in a family.

A crisis is very often a turning point for a family, leading to major change in their structure, interaction patterns, or both. A crisis can lead to a discontinuity in the family's trajectory of functioning either in the direction of improved functioning or poorer functioning. When the discontinuity is in the direction of improved functioning, it acts as an indicator of resilience. The processes by which families restore balance (reducing demands, increasing capabilities, and/or changing meanings) are called regenerative power within the family and the outcome is invariably good. Of course, families can also engage in processes leading to poor adaptation, which is called vulnerability in. Family resilience is similar to family regenerative power when good outcomes follow significant risk situations confronting a family.

FAMILY ADJUSTMENT

Family crisis can lead to a bonding which is the outcomes of Resilience or it can lead to a breaking up of a family indicating a lack of resilience within the family. It is therefore pertinent for us to understand that resilience within marriage and family is a Process which involves a lot of interaction, discovery of meaningfulness and understandings and so having the ability to adapt or bond with one another in spite of the limits of capabilities. We can illustrate this process as: family resiliency could be used to describe the capacity of a family system to successfully manage their life circumstances and family resilience could be used to describe the processes by which families are able to adapt and function competently following exposure to significant adversity or crises.



Hubert Pinto SDB

The just concluded African Cup of Nations in the month of January entertained us with some beautiful soccer from the continent. Most of the bigwigs of football from Egypt to Nigeria, Cameroon to Ivory Coast were present. Big teams were shocked by the loss of their first matches. Ghana will remain on our lips for it surprised many when it reached the finals and believe me not, they gave Egypt a run for its money. Despite playing without some of their most prolific stars including the midfield maestro, Michael Essien, the team proved why they worn the under twenty tournament. It's a pity they lost.

Egypt remains a team to reckon with having carried the trophy three times consecutively. It will remain in their archives forever. Kudos to them! They play entertaining football with sharp and well coordinated passes. It's sad they will not be in South Africa. They deserved to be there. After thumping their arch rivals Algeria, a team that stole their world cup dream what else do you expect?

Come June, and all roads will be heading to South Africa for another soccer crazy month; a historic moment when Africa for the first time will be hosting top flight football. Lots of fun and entertainment not excluding fire works on the pitch during the tournament is expected. Everybody wants to be there as much as I would be there.

Though the competition is in Africa and many people are placing their hopes in one of the African teams to lift the trophy for the first time, I am a bit sceptical of it and tend to disagree. I still place my bet on Brazil and England. These two have what it takes. Brazil might not have performed well during the qualifiers and so they will come guns blazing wanting to prove soccer is their thing. Watch out! England has been written off several

times but this time they have the squad to do it. Rooney has just been unveiled and he terrorising defences. The speedy boy Walcott is mature now and fit. A solution has been found on how to fit Lampard and Gerrard in one game. The midfield is theirs. Terry despite his doggy behaviour mans the defence alongside Ferdinand. If Beckamp will make it back to the squad, I don't know. Cappello has the answer.

Coming back to the African teams, I will place my hopes in Ghana based on the fact that they did well during the African Cup and they can do better than that hoping that all their players will be available. If South Africa makes it past the first round, then thank the vuvuzelas. Those things are deafening. Can someone tell the Cameroonians that they no longer intimidate in their small T-shirts? By the way, is Song still going to be with the team? About Nigeria, let them sort the coach issues first. Ivory Coast and Algeria are just disappointing. Lets hope a miracle will happen.

Back to Europe, I don't know how many will be friendly to the French. "No golden hand Henry. You better prove your hand was worthy and you really need this cup to redeem your tainted image."

So come June, and we will meet down south. This is a moment worthy being part of. And by the way, sources say all beautiful ladies from Africa and even South America will be there. Mmmh! Is Papa Zuma aware of this? Let him know.

By Stanislaus Agava

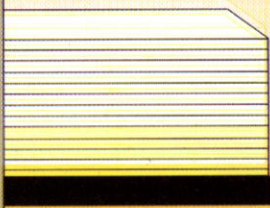
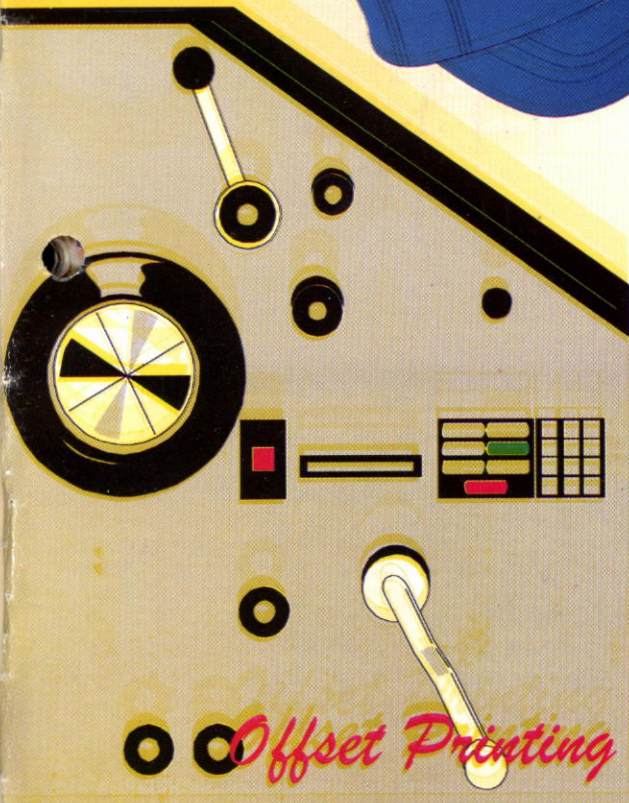
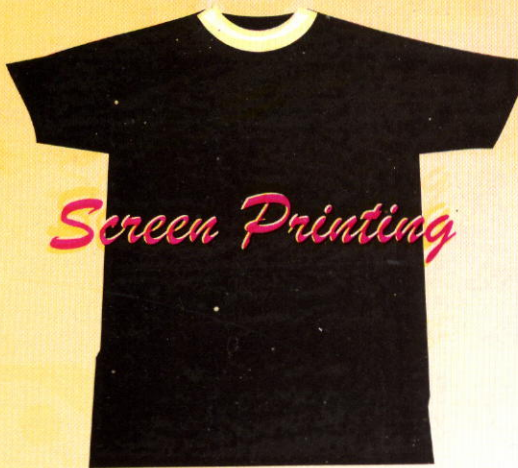




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