

Fr. Pius Muehlbacher • Proclaiming the word • Musical sight • Sports Day

# SEMA

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COLLEGE  
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*Proclaiming the Good News  
in Joyful Service & Hope*

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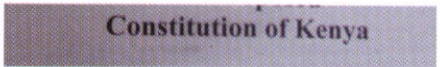
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# Silver Jubilee Edition

**EDITORIAL**

*Greetings! Sema...*

A well known Chinese proverb says that a journey of a thousand miles begins with a step. Bringing the relevance of this saying closer home, I can say that, 2011 being the year of our Lord, marks the 25th anniversary of Tangaza's proclamation of the 'Word' in joyful service and hope. All the more reason for jubilation is the continual and excelling spirit which Tangaza College maintains as it serves not just the Kenyan Community but the entire world.



*Silver Jubilee Choir in a practice session*

This special edition of Sema is part of the extraordinary events that have dotted the academic year 2010/2011. Events such as Welcoming and New Year's parties, Cultural Day, Sports, Community Service, Women's Day, Inter-Institute Quiz and the Play all of these have carried the theme of the Tangaza's Silver Jubilee celebrations: *Proclaiming the Good News in Joyful Service and Hope*. For this reason, I say a big Hongera! (Congratulations) to Tangaza for its numerous achievements in the past 25 years.

In this edition, directors and students meet with a common discourse of appreciating the milestones that the College has taken to be the prestigious centre for academic excellence and diversity that it is today. Rising from a Theological Centre for the Religious, Tangaza is now home to six other Institutes and more are to come as the college propels to greater heights of being a university someday in the future.

I commend you all for being part of the ever growing Tangaza College. Join us in this memorable Celebration as we look back to retrace the many steps we have taken to reach this far! May the spirit of the Jubilee be with you as you read Sema!

*Yours,*

*Biggett's*

**COLLEGE BUS**



**BLESSING OF THE BUS**



*Silver Jubilee Launch Aug. 2010*



*Tree Planting at Moi Girls' school*



# We have every reason

*to jubilate*

**The** Academic Year 2010-2011 is historic and will remain unique in the chronicles of Tangaza College. First of all, we are celebrating 25 Years of "Joyful Service and Hope" with the community around us and with the entire world. Tangaza as the name suggests is in fact an imperative, a command to do something.

Of course, history can judge whether or not we have remained authentic to our mission and vision, while putting into consideration the sense of time. This explains why so many other institutes have been raised to serve the increasing and diverse needs of the society. Secondly, the cry of students for having a college bus has been heard. Hopefully, this will reduce the geographical impulse between Tangaza and other institutions. Thanks to those who contributed to the realization of this long dream especially our predecessors.

The third reason pointing to the uniqueness of this Jubilee Year is that one of our main visions as the Student Leadership (2010-2011) was to restore the Tangaza fraternity which had been overshadowed by institutionalism. This has been realised and has been vividly shown during college main activities which have taken place such as Tangaza Sports Day, New Year's Party, Welcoming Party, Cultural Day just to mention but a few. As students' leaders, we at TANSa register our gratitude to everyone who has contributed to the success of this event. My special thanks go to the directors of different institutes who gave their students opportunity to attend these special events.

The success of this particular year has been enormous because some people somewhere sat down and willed that some positive changes had to be effected within the college. On this regard, we want to recognize the tireless efforts of the alumni of this esteemed college, the administration, teaching and non-teaching staff, the principal, directors, current students, the Board of Trustees of Tangaza, and all people of good will. We send a high voltage thank you for your assistance. May the Almighty God reward you for your endless passion for transformation within Africa and the world.

To my fellow students, I want exhort you to grab this opportunity availed to us so that at the end of our studies and integral human growth (as Tangaza provides the atmosphere) we may all be able to contribute into the common pool of our wanting society full of resources save for good governance. It is my reminder to everyone that what Tangaza offers in terms of facilities and opportunity is rare to find elsewhere. We are in one of the best colleges around the globe due to our diverse background both in terms of nationalities and the continents represented here. I want to appeal to you to own the college, mindful that where the sense of ownership and belonging is lacking a feeling of marginalization is likely to dominate. This we should avoid at all cost. For a better change to be realized in the college, we need to give our contribution in various forms.

Having said all these, I would like to applaud in a special way the sensitivity on the part of the students of this unique college for having conceived and successfully borne a "child," - the "Community Service" which is very precious and relevant to the society today. This is one of our immediate ways of reaching out to others as we continue our

pursuit for life here in Tangaza College. It is my hope that the community service will remain one of the ways through which mission and vocation of the college is expressed. On this note, I want thank the Academic Board which first approved this noble vision, the Jubilee Committee for having made it possible as far as financial needs are concerned. Lastly, I want to congratulate and thank my team of Student Leaders, 2010-2011 under whose guide and inspirations these successes have been achieved. Esteemed ladies and gentlemen, congratulations for the work well done, for you have proved worthy of the services you took upon yourselves. In fact, the success of this year has been registered on the forehead of every student of the College. To the college administration too, we recognize your contribution to our well being within the confines of the college. May you remain blessed. To our lecturers, may the Almighty bless the work of your hands because, without you, our dreams concerning life could not be realized.

Finally, I would like to recognize that we are not in a perfect system. I therefore look forward to seeing an interactive kind of leadership throughout the College, since it is through the involvement of all concerned parties that we will be able to make a progressive College. Dialogue is inevitable. We can only delay it for a moment. This to me is very essential and a key to better understanding between students and the administration, bearing in mind that we learn not for school but for life!

God bless Tangaza, God Bless you all!

**Otieno Vitalis Lana C.P.**  
**TANSa President.**



**MESSAGE FROM THE PRINCIPAL  
ON COLLEGE SILVER JUBILEE**

**A**s Tangaza celebrates its Silver Jubilee let us not forget the vision on which we are based: We present ourselves to ourselves and the outside world as an institution which aspires to transcend all artificial boundaries of race, religion, gender, class and ethnicity to be consistent with the Divine Vision for the human family (vision statement). This is the Divine Order to which we aspire. Unfortunately, the reality does not always correspond to this ideal.



Fr. Patrick Roe, plants a tree during the tree planting day at Moi Girls, Kibera, November 22, 2010

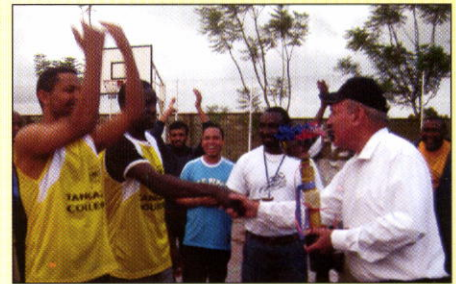
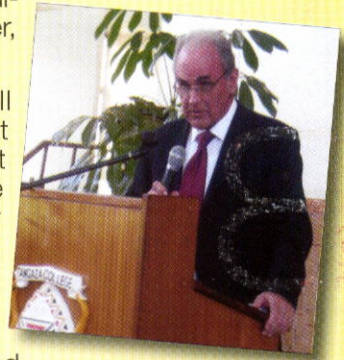
The celebration of Jubilee in the biblical context is about restoration of the Divine Order, and thus for us at Tangaza it is an opportunity to celebrate what has been achieved as part of our vision, and also an occasion to acknowledge with regret where we have fallen short of the Divine Order. Our prejudices are part of this disorder, and our 'vision' strives to pinpoint the areas where, in a community such as ours, the Divine order can be breached, even

without our conscious willfulness: race, religion, gender, class and ethnicity.

Thus, Jubilee is a call to return to mutual respect and dignity: to ensure that Tangaza is a place where no one feels excluded or a second-class citizen: as the Letter to the Hebrews puts it where everyone is a first-born son or daughter.

When we have interiorized these values, we can legitimately blow the resounding horn of Jubilee and say: there is at least one place on earth for which I have some responsibility which is special, and worthy of the sons and daughters of God. Then we have something to proclaim about the Good News, about the transformation it has brought to our lives and to those with whom we come in contact. Then we can truly Tangaza Fumbo la Imani.

Paddy Roe, CSSp, Principal.



**CELEBRATING OUR LECTURERS, OUR ELDER, AND OUR GOD**

**Dr. Beatrice Churu,  
Deputy Principal Academic.**

**A**s Tangaza celebrates 25 years of teaching and learning, we celebrate all the lecturers who have been a king-peg of this enterprise. These are the persons on whose devotion and hard work the College has built a tradition of care, assisting students discern their gifts and develop them with passion to the service of the people of God. Our graduates serve on every continent in the world!

Every lecturer can proudly remember a student with whom he has worked closely and whose efforts and commitment gives him/her encouragement. Paradoxically, it is the students' personal progress that makes lecturers know that their efforts are worthwhile. What great joy to hear so many lecturers speak proudly of the experience of accompanying students, and of learning so much through the students! I have witnessed lecturers and administrators who would not relent on the aspiration to move Tangaza to the levels that define excellence.

When, for example, in 2006 the strategic planning process was engaged, that was an experience of generous expenditure of energy, creativity and enthusiasm, generating hope and expanding our horizons. Those who have been in Tangaza longer will have their own other experiences of happy memory. Being here together is an opportunity we have taken and through which each of us has grown.

We take this opportunity also to celebrate our elders who have courageously made the choices of which Tangaza has matured to reach the threshold of university status! The missionary and religious energies that founded and still inspire all that Tangaza does have surely never been in vain.

Moving into the future, we stand on the shoulders of giants, a solid living foundation. Lest we forget, Fr. De Jong has embarked on writing the short history of the College. We hope that, in due course, even the more intimate and closed door moments when labours of conversation and no doubt discord bore fruit in prophetic choices for this institution and for the Church and society in Africa will also be put on record. These will stand as encouragement for the way ahead.

Moving into a merger with Consolata institute of philosophy; moving into aggregation with Urbaniana University, and hopefully towards fully fledged Faculties of Theology and Philosophy in due course; moving into University Status in Kenya; but more especially, always alert to the challenges and signs of the times in Church and Society, Tangaza's next 25 years are bound to be nothing but uneventful.

With steadfast faithfulness to the spirit of these great ancestors, and with Him in mind and heart who walked the paths of 'Galilee of the nations', stirring history with the freshness of Truth, may Tangaza-Consolata university go forth to meet the unknown future. May you shine in the world like a bright star, because you offer it the Word who is Life. Amen.

# 25 Yrs of Forming a Students' Community of Integrity

**B**orn in March 1986, Tangaza has slowly but surely grown in quality and quantity perhaps beyond the expectation of earlier visionaries of the very idea of Tangaza College. Starting with only 20 students at its inception, Tangaza has grown into a relatively large College with more than 1,200 students. Plans are underway towards becoming an aggregated College to Urbaniana University with a view to becoming an ecclesiastical faculty and eventually an ecclesiastical university upon the successful completion of the probation period. There are also plans to move from a college status into a University status to be recognized by the Commission for Higher Education, Kenya.

We thank God for the guidance in the running of this College. We also thank the visionaries who made a courageous decision to invest in this idea. We also thank all the stakeholders: various principals who made their contribution towards the progress of the College, Institute directors, teaching and non-teaching staff for their contribution in shaping Tangaza College into an admirable College in the World.

The Department of Students Life, together with the rest of the members of Tangaza family, is also celebrating twenty five-years of proclaiming the mystery of faith (*Tangaza Fumbo la Imani*). The department exists in Tangaza to journey with students in all aspects of their lives in order to enable them achieve their goals. We, therefore, deal with cultural, social, economic, spiritual, moral and pastoral dimensions of students' life. The department is meant to contribute to the holistic maturity (integrity) of the students.

Building the students' community of integrity is the real duty of the department of student's life. It is the major project of the student's community, and, I believe, of everyone who seeks to become what he or she is meant to by the Author of Life: God. It is important to mention a word or two about growing into a community of integrity, since the word is used at times without much consideration. To be a person of integrity is to be whole, mature, holy, more perfect, etc. This holistic maturity is attained only through the appropriation of values: human and Christian. A value is anything which is good not in itself but in relation to its capacity to contribute to the perfection of human beings. The more the values a person knows and appropriates, the higher the level of integrity. Integrity is determined neither by the age nor by economic status, but by the willingness and ability to build the corpus of the knowledge of values and appropriate (concretely live) those values.

Through various studies, experience, interaction with the environment, personal reflections, meditations, listening to good counsels, students build the body of the knowledge of values. This is what theologians call faith seeking understanding (*Fides quaerens intellectum*). Building the knowledge of values is very important but just a step towards the attainment of integrity. Having built the body of the knowledge of values, a person or a community needs to appropriate those values. The appropriation of values is what one might want to call faith seeking action (*fides quaerens actionem*). In simple terms, integrity means the



Dr. Lujuo plants a tree at Moi Girls, Kibera

acquisition of the knowledge of values plus action (Values + Action according to the values).

All our policies, rules, regulations, laws and actions are and should be governed by Tangaza's core values. Efforts made by students collectively and individually to know the values and strive to live according to those values have contributed to the growth of the students' community into the community of integrity. No one can claim to have reached the end of the journey. It is an on-going project in which individual human beings continue growing by appropriating values until the end of their lives here on earth. There are many indicators that show the progress in maturity or integrity, but there are also indicators that demonstrate the limited human nature that needs continual deliverance and continual process of growth.

As we celebrate the 25 years of building the students community of integrity, we wish to remind the student community and, indeed, the entire Tangaza family that there is no more meaningful project than this, because it determines the kind of persons we have become and intend to become. Any true civilization can happen only if the competence and advancement in various fields of specialization is combined with moral capital. Without integrity, all progress in technology, management, business, etc. will collapse just like the Tower of Babel.

Since this project is consistent with the vision of Tangaza College, and since we are historical beings (progressing with time), the next 25 years should find Tangaza operating at higher levels of maturity and integrity than it is now.

We invite everyone reading this to start or continue with this noble project of searching or cultivating values, and seek the grace to appropriate them, so that our world will be very much different from what it is.

**Andrew Lujuo, DPSL.**

## 'DOING THEOLOGY' - DEAN OF SOT

The Jubilee Year is a providential occasion to revisit our service of "doing theology" as an important ministry in the Church. "Doing theology" or "being a theologian" is not referred to the lecturers only, but also to the students. Through the mediation of the lecturers, who have become "theologians" and thus can proclaim in teaching what they have personally experienced, the students, in their turn, are initiated into becoming "theologians" by "doing theology", namely by living and thinking faith. This is explained by the inspiring affirmation of Evagrius Ponticus: "You are a theologian if you truly pray, and if you are able to pray you are truly a theologian".

Theology is not an exercise of abstract speculation, but *theoria* that becomes *praxis*. *Theoria* in Greek means "contemplation, sympathetic reflection", not in the sense of a knowledge of abstract things, but an experiential knowledge of the true-love of God. Through faith and love one knows and experiences God and his mysteries.

In sum, the theologian has to be a *theoretikus* (a passionate sympathetic contemplator of the truth of God) and a *pragmatikus* (a committed doer of the truth). All our theological disciplines at Tangaza should form *theoretikoi* and *pragmatikoi*. Contemplation has to become action. An authentic theology must be translated into a critical correlation between *orthodoxy* (right thinking about God) and *orthopraxis* (right action in view of the transformation of the world in line with the right understanding of God and thus of his project of salvation for the humankind).

Theology is an exciting adventure. Our service of "doing theology" aims at preparing theologians and ministers in the Church that know, at the same time, experience faith deeply and reflect upon it rigorously. In order to achieve this high goal, the Tangaza School of Theology tries to help students to keep the

various aspects of "doing theology" interconnected, in a unified and vital perspective. All this should lead efficaciously to promote five basic dimensions:

A profound spiritual awareness of the power of the Triune God at work in history and in all human persons;

A rigorous capability of theological reflection that cares both for the theoretical foundations and the pragmatic efficaciousness, at missionary and pastoral level, of any statement of faith;

A creative spirit of inculturation that searches for meaningful symbols that mediate the powerfully Christian message, in particular, through the liturgical celebrations of the mysteries of Christ;

A daring courage for creative interpretation of the deposit of faith and of signs of the time, in view of a meaningful transformation of history according to spirit of the Gospel; and,

A creative spirit of interdisciplinarity among the various theological disciplines by fostering in a vital synthesis (Bible, Systematics, Mission Studies, Moral, Pastoral and Canonical Studies).

On the occasion of our Silver Jubilee, my wish and prayer is that our School of Theology may really become a living workshop of "theologians," who are both *theoretikoi* and *pragmatikoi*, able to witness and proclaim the Good News in joyful service and hope.

This should be seen in the global perspective of Irenaeus, who calls for the promotion of an integral human development, in the conviction that God is glorified by our being happily "living persons," totally fulfilled in our gifts, an integral growth which can be achieved only when we contemplate and experience God in true prayer.

Fr. Guido Olliana, MCCJ

## CHRIST THE TEACHER INSTITUTE FOR EDUCATION

By Brother Paulos Welday, FSC, EdD, Director CTIE.

Brother Leonard Courtney, FSC, PhD, a De La Salle, founded Christ the Teacher Centre (as it was then called). He was an English Professor at Saint Mary's College (as it was then called) for many years. In 1992, Tangaza College was approached to provide classroom and office space. The request was accepted and the 13 pioneer students arrived in August 1992 for the newly established institute. At that stage, Christian Religious Education (CRE) was the main area of study while English and Mathematics existed as second teaching areas of choice. After one year of his stay in Kenya, Brother Leonard was succeeded by Brother Raphael Patton, FSC, PhD.

In 1993, Saint Mary's University of Minnesota (then known as Saint Mary's College) was requested to sponsor Christ the Teacher Centre as an institute of its school of education. Over the next two years, intensive work was accomplished in developing the Institute programs and fulfilling the requirements of accrediting agency known as North Central Association of Colleges and Schools (NCA) in the United States. On 24th August 1995, the accrediting agency authorized Saint Mary's to run a three-year diploma and a four-year degree education programs in Nairobi. At this time, the official name of the Institute changed from Christ the Teacher Centre to Christ the Teacher Institute for Education.

In 1996, the De La Salle Christian Brothers, the congregation that sponsors CTIE, requested to become member-congregation of the Board of Governors of Tangaza College (as it was then called), and for Christ the Teacher Institute for Education to become an institute of Tangaza College. The two requests were granted on 14th May 1996.

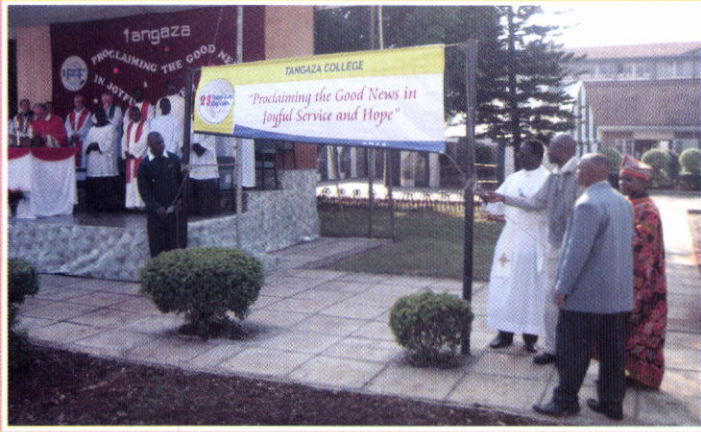
The mission of CTIE is to prepare educators for the secondary level of education. CTIE prepares members of Roman Catholic religious congregations and lay students who are committed to the service of those most in need through education. The institute is committed to rigorous and stimulating programs that thoroughly prepare teachers for their work and inspire them to see teaching as a sacred vocation as well as a noble profession. Over the years 701 students have earned their education degrees through the Institute and are now transforming society as educators and school principals in many parts of the world.

In this special year, as Tangaza celebrates its Silver Jubilee, CITE praises the Heavenly father and places its future hopes and educational vision his hands, while rejoicing on its remarkable achievements of transforming society through education.

Over the years, CTIE's educational programs have expanded substantially. The original programs have been revised and new programs are added. At the moment, teaching subjects offered in the Institute include: Biology, Chemistry, Computer Education, Christian religious Education, English, Geography, History, Kiswahili, Mathematics and Physics. Currently, the Institute is also in the process of developing Master of Education degree in Educational Leadership and Administration and School focused Bed program.

Visit the Institute and learn about CTIE's Educational Programs. You will be pleased you did. May Jesus remain in our hearts!

# Some Silver Jubilee Events Pictorial



Launch of the Silver Jubilee during the Opening Mass, August 2010.



Students and staff participate in the cleaning up of Ongata Rongai.



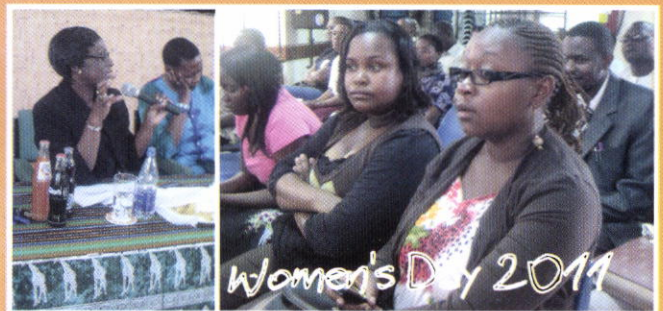
Fr. Eusebio Managbao, SVD (Chair BoT) plants a tree after the Community Service Launch.



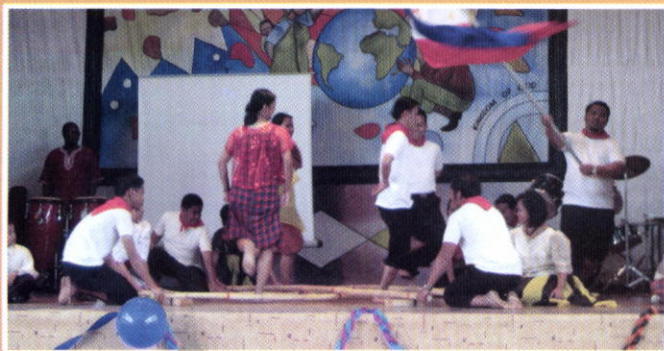
Fr. Narciso Cellan, (ISC Director) presents his paper as part of the Silver Jubilee Academic Publication.



A Basketball player makes a shot during the Silver Jubilee Sports Tournament, March 12, 2011.



Left: Prof. Jaoko responds to a question



Members of Philipino family in Tangaza present their dance during the Cultural day.



Students from various Nairobi schools attend the inaugural career day on March 12, 2011.

## MESSAGE FROM MIASMU



Fr. Michael Kirwen,  
Director MIASMU

**M**aryknoll Institute of African Studies (MIAS), an academically affiliated Institute of Tangaza College, began offering courses in June 1989. Initially the courses were run during the long vacation period June – August when the Nuru House building was vacant. Three IMMERSION sessions of three weeks each took place with a break of one week between each session. With the opening of the Imani building in Dec. 2002, which MIAS helped fund with a major contribution, MIAS began to offer courses on a SEMESTER, basis following the same process as the IMMERSION sessions. The semester courses are taught once a week for a period of twelve weeks. The Immersion courses are taught three days a week for three weeks

In 2004, after sixteen years of intense study of cultural knowledge, the Institute came to understand that the structure of cultural knowledge is made up of **fifteen fundamental themes/ideas** – a structure that applies to all the 6,000+ cultures worldwide. This structure is explained, illustrated and presented in *African Cultural Knowledge: Themes and Embedded Beliefs*, (Nairobi: MIAS BOOKS, 2005). The benefit of knowing this structure is that the Institute is able to teach African Cultural Knowledge in a systematic manner, something that no other

school or institute anywhere in Africa has been able to do. This modeling of cultural knowledge into fifteen universal themes/ideas represents a major breakthrough in cultural studies on a par with the universal structures of languages discovered by linguists

In order to make this understanding of cultural knowledge available to a wider audience, MIAS registered a publishing company titled MIAS BOOKS, and through its website hyperlink "<http://www.africancultures.org>" [www.africancultures.org](http://www.africancultures.org). These publications can be purchased online.

The Institute's programs are based on the principle that only intensive, systematic study of African culture and religion, through classroom lectures, directed professional field research, selected bibliographic material, and a written paper can give insight into the cultural wisdom underpinning African life and reality.

The elements of the educational method are: classroom lectures presented by Africanist lecturers, professionally supervised field research (for every hour of class there is a required hour of field research) and a research integration paper of fifteen pages per course which interrelates the classroom and bibliographical materials with that of the field research. The goal is that students attain an Africanist's perspective and understanding of the issues being addressed by each particular course, and are able to encounter, celebrate, articulate and participate in African cultural life in an adult manner.

The process of encountering African culture as an articulate insider is called by the social scientists "appropriation," while theologians refer to this process as "conversion" to an African way of seeing human relationships, the cosmos and the Creator God. This kind of transformation is a type of

intellectual conversion – the most difficult kind of conversion as it entails not only a fundamental understanding of one's own cultural knowledge but also the ability to articulate it.

In April 1994, the Institute affiliated academically with Saint Mary's University Winona, MN, USA. In August, 1995, Saint Mary's University's accreditation was extended to offer a thirty-credit Master of Arts (MA) degree in African studies through the Institute. In June 1999, Saint Mary's accreditation was further extended to a second, professionally focused, Master of African Studies (MAS). In May 1999, the Institute was affiliated academically to Tangaza College, Nairobi, Kenya and began offering Tangaza diplomas and Tangaza certificates in conjunction with Saint Mary's University.

The Institute was originally designed in 1989 to facilitate a systematic cross-cultural educational experience for theology students from the Chicago area, enabling them to do a semester of studies in Africa. However, from the beginning the courses appealed to both foreign residents of Africa and a wide variety of African students from East Africa and other parts of Africa. Up to 2011, over 1000 students have registered and taken courses in the Institute.

The Institute through Saint Mary's Un. of MN/USA has awarded thirteen Master of Arts (MA), two Master of African Studies (MAS) degrees, and, through Tangaza College, eighty-nine Diplomas, and, jointly with Tangaza and Saint Mary's, one-hundred fifty-three Certificates in African Studies.

**Rev. Prof. Michael C. Kirwen, M.M., Ph.D.**  
MIAS Director/  
Associate Dean: Saint Mary's Un. of MN/USA  
In conjunction with Dr. Denis Odinga.

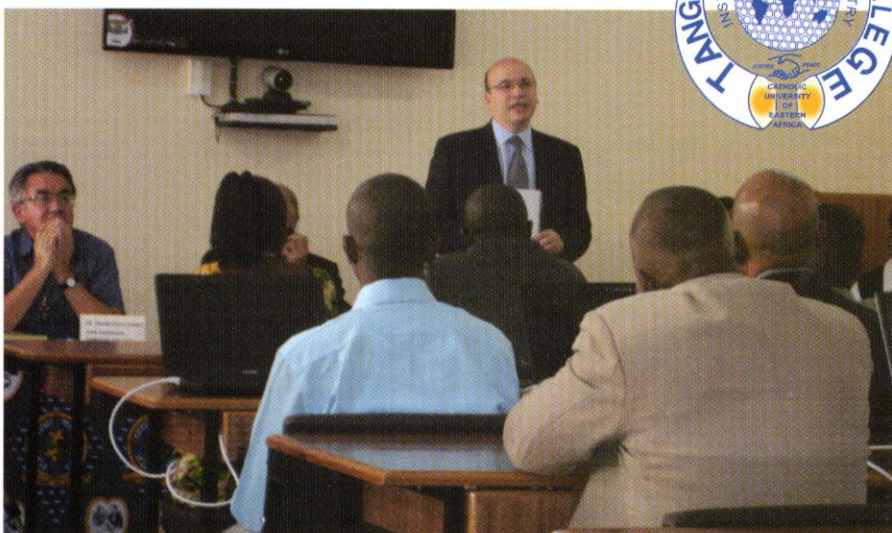
# THE INSTITUTE OF SOCIAL MINISTRY

By: Mr. Aloys Otieno Ojore,  
Acting Director



## History of the Institute

The Institute of Social Ministry in Mission (ISMM) was founded in May 1994 by Fr. Francesco Pierli, a Comboni Missionary. With an inspiration embedded in the socio-cultural realities of Africa, ISMM started its programme in 1994, concurrently with the first democratic elections that were held in South Africa and the beginning of the African Renaissance. The African Synod held in Rome in 1994 also gave another impetus, as it took place in the wake of the tragic Rwandan genocide. The Jubilee year of 2000 was another moment for the Institute to continue with reflecting on what is happening in this continent of ours.



Prof. Mario Molteni, Director ALTIS (Catholic University of Milan) talks to the first class of the MBA in Social Entrepreneurship at Tangaza.



Mr. Ojore takes notes during the MBA Launch

## Philosophy of the Institute of Social Ministry in Mission

ISMM's mission of offering high standards of education for learners to become agents of change in the society, and her vision of setting up a centre of excellence for social transformation are both inspired by Christian Faith. ISMM trusts in the potentialities of human beings to transform the world and to achieve dignified conditions of life while promoting the common good, environmental conservation, scientific competence, spirituality, ethics, collaboration and networking.

## Programmes of Institute of Social Ministry in Mission

The institute offers various programmes to train agents of social transformation. Currently ISMM offers a Diploma in Sciences of Human Development, a BA in Social Ministry (Sciences and Praxis of Human Development), MA in Social Ministry. There are two specializations in the areas of;

Management and Good Governance and MBA in Social Entrepreneurship and Management. This highly specialised master is offered by the Università Cattolica del Sacro Cuore (the Catholic University of Milan in Italy).

### Outreach Programmes

Over the last few years, ISMM has started outreach programmes meant to promote the local people and to improve the links between the college and other academic Institutions scattered all over the world. *The following are some of the outreach programmes carried by ISMM:*

#### i). Kutoka Network:

A network of 25 parishes located within several slums in Nairobi City, with students pursuing a certificate and a diploma programme.

#### ii). Distance Learning Based at Christ the King Major Seminary

A collaboration with Christ the King major Seminary in Nyeri on a Diploma in Social Ministry Program. The programme kicked off in 2009 and the first group is due to graduate at Tangaza in May 2011.

#### iii). Centre for Social Enterprises

Located at the premises of Social Ministry Research Network Centre (SOMIRENEC) in Karen, the

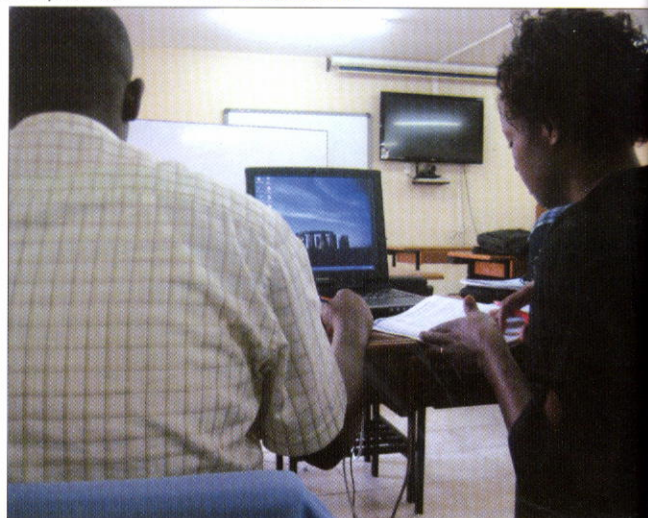
Centre for Social Enterprises hopes to coordinate short courses being given on a modular basis. Its program targets people interested in managing social enterprises but, who do not qualify to join formal academic programs.

#### iv) Collaboration with Other Universities and Colleges.

a). DePaul University and Tangaza College: ISMM shares a joint academic exchange programmes with DePaul University in the US. It has also established joint research projects in Social Enterprises with the Dutch Open University.

Just recently, the Institute has partnered with the Catholic University of Milan in running an MBA programme. Further, an exchange programme with Technical University, Delft in areas of solar, wind and biogas has been in operation since 2006.

Below: Students in the MBA 'high tech' classroom



## ISRF: 'DOUBLE CELEBRATION'

**AS** Tangaza College celebrates its silver jubilee, the Institute of Spirituality and Religious Formation (ISRF) is also celebrating its 15th anniversary, sometimes called the crystal jubilee! Fifteen years ago, Fr. Tom Curran, a Discalced Carmelite teaching church history at Tangaza, proposed the founding of ISRF to help train a new generation of religious formators and spiritual directors for Africa, an idea supported by the Dean of Theology at the time (Fr. Patrick Harrington, SMA), now Bishop Harrington of Lodwar. The Institute was then formally approved by the Tangaza Board of Governors and began operation in August 1996.

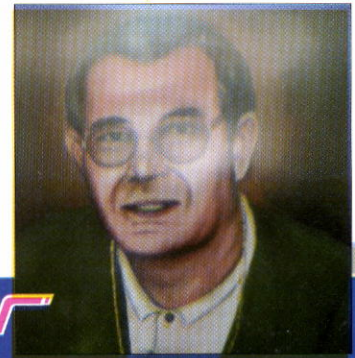
Over the past decade and a half, ISRF has grown with Tangaza College, and the understanding of our mission and vision has grown as well. Today, in addition to our two-year diploma programmes in spirituality, religious formation and spiritual guidance, and our one-year certificate in spirituality, we attract an increasing number of "renewal" students taking our courses in preparation



A Discussion at the 2010 ISRF Symposium

for final promises or for their own personal growth. We hope soon to expand even further, through weekend and evening courses as well as new programmes for the spiritual enrichment of the laity and diocesan clergy – and eventually, graduate studies! Moreover, Tangaza's Centre for Leadership and Management, also currently under the ISRF umbrella, is already offering certificates and diplomas in leadership and management, as well as a DePaul B.A. programme (with a focus on leadership and management), in partnership with the School for New Learning at DePaul University in Chicago.

Thus ISRF, now under the sponsorship of the Discalced Carmelites, will continue to provide professional training for a broad range of ministries of spiritual accompaniment and leadership, as religious formators, spiritual guides and adult faith formators. Our goal is not merely to educate our students in scripture, theology and spirituality, but also to foster their own personal transformation, so that they may more effectively "proclaim the Good News in joyful service and hope". Thus, we will fulfill our motto, and continue to be "a sacred place of growth."



## MESSAGE FROM FR. SHORTER

**S**aint Peter was told by the risen Lord that, when he grew old, other people would take him where he would rather not go (John 21:18). I am feeling a little like Peter in this prophecy. I would much rather be in Nairobi with the Tangaza Family on this wonderful day than back in Britain – not that I am expecting a literal martyrdom here – but simply that factors beyond my control, including advancing age, prevent me from accepting your kind invitation to this Jubilee Celebration.

First of all, I send you all: (Trustees, Governors, Principal, Lecturers, Students, Staff and friends) my heartfelt thanks for your invitation, my congratulations on your Silver Jubilee and my warmest good wishes for the future. Tangaza's first quarter century has been a truly amazing achievement, and an extraordinary contribution to the Church in the whole of Africa. I participated in only nine of those twenty-five years, but they were years of exceptional growth and future promise, made possible by the collaboration of so many wonderful and talented people.

I am proud to have delivered the very first lecture at Tangaza in 1986. It was in a half completed building to a small audience of twenty seminarians, amidst the sound of drilling and hammering. When I returned as

Principal in 1995 after an interval of nine years, I found a college of around 250 students. Over the next seven years, I watched the number quadruple, due to the far-sighted planning of my predecessors and colleagues. I and my team helped to manage this expansion by building (an extension to the old building and an even larger new building on adjacent land we acquired), but more especially by rationalizing our relationship with CUEA and restructuring our own administration. A name that must forever be associated with this process is that of the late Father Cecil McGarry S.J. May the good Lord reward him!

It is true that Tangaza College has benefited from the boom in African religious vocations, but its popularity is also due, in the main, to the variety, practicality and academic excellence of the courses it offers. Since my retirement in 2002, I have had the pleasure of visiting Tangaza College four times. On each of these occasions, I have been deeply impressed by the way its facilities have continued to develop. Tangaza is a university college with a diversity of courses on offer, inspired by a School of Theology and Ministry at its heart. That is a winning formula for the Church in Africa. Long may it flourish and may God bless it with an even more glorious future!

**EDUCATION FOR THE YOUTH***By Fr. Hubert Pinto*

The Salesians of Don Bosco and Daughters of Mary Help of Christians (Salesian Sisters of St. John Bosco) are the founding Congregations of the Institute of Youth Ministry. The congregations were founded in the 19th century by St. John Bosco and St. Maria Domenica Mazzarello in order to care for and educate young people.

Don Bosco attempted to "re-write" the Gospel Beatitudes for the poorest and most abandoned young people of his time whom no one really cared for.

Don Bosco and Maria Domenica Mazzarello inspired by the Spirit and through the direct intervention of Mary of Nazareth have, in their educational charism, made real to young people the presence of Jesus, the Good Shepherd, who gives His life in abundance.

They spent their lives listening to the "cry for life" of the young people of their time and seeking a real and practical response to their questions and needs.

Members of the co-founding Congregations, members of staff and collaborators were engaged in the reflection and work of establishment of the I.Y.M. This process was spread for a period of more than one year, during which experts in the various areas of the educational field were consulted and valid contributions towards the aims, objectives, work, and convictions of the I.Y.M. were strategized and decided upon giving birth to the Institute of Youth Ministry at the beginning of August 2003. This birthing brought new youthful life to Tangaza College, creating a new spirit of fun and youthfulness in learning.

In a world characterized by globalization, urbanization, fragmentation and inequality, the contemporary African society is easily exploited and made vulnerable because of the multiple aspects of poverty, conflict, endemic and pandemic diseases, which adversely affect especially the weakest, the defenseless, and the poorest. Targets and victims of this situation are particularly children and young people who are constantly threatened and at risk in their physical and moral lives. Our present day school situation of strikes, burning of school properties and the endless problems our school institutions face is a dire cry that an important situation affecting the youth needs to be addressed.

This reality of the youth scenario challenges the Salesian Family to respond by empowering young people to believe in themselves and to assume the commitment to be protagonists of transformation in the society. To this end, the founding of the Institute of Youth Ministry (IYM) has been our prophetic contribution to Tangaza College and to the society as a whole.

It is our firm conviction that the knowledge the students acquire through the I.Y.M. Programs will be carried into the various youth situations of the educational institutions or environments the students find themselves in. This in turn will open into ways and opportunities for the benefit of a great number of children, adolescents and young people who, subsequently, can become agents

of transformation in society and in the world. This great desire to reach out to the youth has borne fruit in the following convictions at IYM which nourishes, strengthens, and creates a youthful vibrancy within Tangaza College as a community and the society it is called to serve. Some of the convictions of IYM can be summarized as follows:



Optimistic Acceptance and Recognition of the Positive Value of Youth and their Life.

Critical and Creative Assimilation of Culture.

Formation of Conscience: An educative intervention by developing the capacity for ethical discernment and judgment, through a serious critical formation and an evangelical reading of the social and cultural reality.

Educative Environment: Fostering an educative climate that is animated and marked by family spirit and personal accompaniment of its students, who, as future youth ministers, will do the same with the young people to whom they shall be sent.

The creation of an educative environment of communion, mutual trust, familiarity in relationships between educators and the young is the task of the Salesian staff.

Salesian Youth Spirituality: Our program has the characteristics of youthfulness even when it is lived out by adult educators.

Target Group of the Institute: the Institute is open to clerics, consecrated men and women, and lay people.

Preferential Option: As a research institution IYM provides some urgent educative responses to the situations of children and young people in difficulty. To this end, the IYM strives to provide more opportunities for students from lower social classes, through a Scholarship Fund.

Research Approach: in line with its convictions, the Institute takes up independent and accurate researches on youth situations, encouraging scientific work to enable the students to undertake meaningful projects, so as to propose to the respective persons responsible at political, social, and religious level, a number of precise stimuli for the transformation of society.

IYM has indeed been blessed because of Tangaza. Tangaza, on the other hand, can truly boast of being youthful especially now as she celebrates her silver jubilee because of the presence of IYM. May this youthful mutual support grow to maturity and bear fruit in abundance.

# TANGAZA'S ISC

By Fr. Narciso Cellan, SVD



**T**heology is the mother of all academic pursuits, historically speaking, at least. In olden times, university students were reading little besides law and theology. The world's oldest universities (e.g., the Italian Bologna University and other universities in Europe, Morocco, Egypt, Iran, India, etc.) used to treat theology as the foundation of their academic programs and/or intellectual discourses.

Compared to ancient universities, Tangaza College is still an infant at 25 years of age. Yet, perhaps in the same footing with many of them, Tangaza College is well within the tradition of starting off with theological courses before branching out to other academic disciplines.

Prior to the Institute of Social Communication's (ISC) establishment in 2003, Social Communication was one of the departments of what is now called the School of Theology. When the Institute acquired 'mind and body' of her own, she also learned to define her own journey. Thus, classically delivered from the womb of 'Mother Theology', this offspring has continuously grown over the years, and has produced her own progeny, personified by her alumni.

Owing to her theological roots, ISC has realized that it exists not for its own sake, but for the Church and the society at large. In truth, the principle of Social Communication is the fruit of the Catholic Church's reflection on two fronts, namely: [1] Communication as an "essential dimension for all theology," for theology, the theologian Avery Dulles argues, is "at every point concerned with realities of communication...for God in His inmost essence is a mystery of self-communication;" and [2] The 'diffusion of techniques', referred by the Church as the 'communication technologies' in the 1963 Second Vatican Council document *Inter Mirifica* ("Among the Wonderful").

When Fr. Gerald McCarthy, SVD, Sr. Patricia Kane, Bro. Shane Keller, OCD, and Fr. Renato Kizito Sesana, MCCJ pooled their talents and expertise together in the early days of the School of Theology's Communication Department, they were being technologically savvy as well as theologically authentic. It must have been their collective vision

of making would-be Church ministers and missionaries more effective communicators of the Divine Word, while also trying to make the Word, God-the-Communicator, come alive in the hearts and minds of future media and communication practitioners.

Over the years, ISC underwent both cosmetic and in-depth changes. The Institute's government-accredited Bachelor of Arts degree in Social Communication through the Catholic University of Eastern Africa (CUEA) speaks volume. The first director Sr. Paola Moggi, CMS did an excellent work of developing ISC's curriculum and many other things besides. She was at the forefront in the efforts of advancing the cause and the aspirations of the Institute. Fr. Maurice Schepers, OP, the second person to head the Institute, did a marvelous job of promoting further the initiatives of Sr. Paola.

Despite the Institute's more than skin-deep makeover, she remains true to her original calling. As a media school, ISC's character is like any other in the field. Yet her ethos or reason for doing things is well embedded in the Church's post-*Inter Mirifica* documents, such as the *Communio et Progressio* ('Unity and Advancement')---considered as the Magna Charta of Christian communication--- and the *Aetatis Novae* ('At the Dawn of the New Era'), published on the 20th anniversary of the former. Both documents affirm the importance of doing communication in the service of peoples, cultures and faith, in view of the modern technological media innovations and the ever-evolving communication tools.

Theology's unique place in Social Communication is constant and beyond compromise. It is evident in ISC's curriculum. Conversely, theology must treat communication as a worthy dialogue partner, so that a 'folder icon' for a 'Theology of Communication' is created at the desktop of theological discussions. The 45th World Communication Day statement of Pope Benedict XVI gives the Institute greater impetus for saying so. The Pope commented that "the new technologies are not only changing the way we communicate, but communication itself, so much so that it could be said that we are living through a period of vast cultural transformation. This means of

spreading information and knowledge is giving birth to a new way of learning and thinking, with unprecedented opportunities for establishing relationships and building fellowship."

Scholars argue that we are no longer living with the media; we are in fact living in the media. To some extent we have become 'The Media'. A huge statement to make, no doubt, but the indicators are everywhere. What is happening now in the Middle East is just part of the bigger picture. Civic journalism and social media have redefined democracy and reshaped geopolitics.

We in the ISC understand the need to stay, as much as possible, at the vanguard of the media world and to remain in pace with the advancement of technology. Thus, as an academe, our educational thrusts are technological as well as moral. While the Institute is working hard to remain at the competitive edge of providing our students with some of the latest communication hardware and software available in the market, our curriculum must be principled and foresighted.

Tangaza, ISC's Mother Institution, has come of age. As an inherent part of the College, the Institute sees the occasion with a touch of pride and a source of inspiration, echoing to some measure Africa's wisdom of 'I am because we are'.

Tangaza's Silver Jubilee thus serves as ISC's beacon of light in fulfilling the tasks at hand. The College has travelled far, but the roads ahead could be just as bumpy. There will be no respite from the challenges that await us. Yet, as we have crossed the Rubicon, a point of no return, we should charge forward, gingerly if we have to, but move on we must. For ISC, this could mean taking a giant leap towards becoming a full-pledged academia, expanding its faculty and academic programs, and offering postgraduate degrees in the near future. If anything, it will be the Institute's way of holding aloft Tangaza's silver torch and carrying on the legacy. As Tangaza did in the past when she spread her wings by welcoming other institutes and establishing other academic disciplines, ISC's share of the heritage would be to fly higher and soar up to the zenith of Tangaza College's dream of becoming a university someday.

*By Sr. Loretta Brennan,*

**T**he Jubilee Year is a good opportunity to look back and see where we have come from and where we hope to be in the future. In twenty-five years, the college has grown beyond all expectations.

Each development in the college has its own story. Some were planned while others seemed to have grown organically. Such is the case of the Centre for Leadership and Management. The initial impetus was a request from a Provincial that the Institute of Spirituality and Religious Formation offer the diploma students the possibility of a degree.

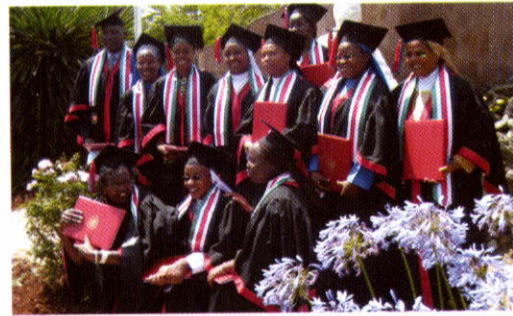
And so it came to pass that a visiting professor from DePaul University encountered the Director of the Institute which led to a partnership being formed between Tangaza College and DePaul University. The degree was not in spirituality or religious formation but in the Liberal Arts with a focus in Leadership and Management. Unlike other universities, the School for New Learning at DePaul University offers a Liberal Arts degree and would accept courses in spirituality, human development and religious formation into its structure. The Bachelor's degree now provided a balance to the diploma that was oriented to personal transformation but did not address the more practical skills required for a position in leadership and management.

Although the degree began as an answer to a rather specific need, from the beginning diploma graduates from the Institute of Social Ministry were among the first cohort of students to graduate in 2008. Since then the pathways into the degree have been opened to include any student holding a diploma from the Catholic University and its constituent colleges.

Designed in the early 1970's by the School for New Learning of DePaul University, the degree is unique in Africa, as focus is on the learner and the acquisition of competence. The purpose is to educate students who are knowledgeable but who must show competence by their ability to apply their learning in the workplace. The next development came with the introduction of a diploma in Leadership and Management. It was from this point that that the decision was

taken to create the Centre for Leadership and Management.

Today, there is a great deal of interest in leadership and management as our contemporary society demands that women and men in positions of responsibility are expected to demonstrate integrity and transparency in their dealings



**The 2010 Graduates**

with others. Our intention is to introduce the students to the principles of leadership and management that are shaped by an understanding

of the human person based on Catholic Social Teaching. Over the last century, the Catholic Church in its teaching has contributed to a greater and more universal acceptance to such values as: respect for the dignity of the human person, the importance of work as a human activity, and the principles of basic human rights.

The Centre is based on four principles that promote the ministerial objectives of the college. They are as follows:

Leadership and management principles and praxis based on Catholic Social Teaching and African values;

The formation of the person as a leader of integrity and compassion;

The practical application of theoretical knowledge in the workplace and the community; and

Networking with other organizations in training leaders to be effective mediators in reducing conflict and promoting social harmony.

## **CHRIST THE TEACHER INSTITUTE FOR EDUCATION**

**Tangaza College**

**Invitation for qualified applicants for the August 2011 intake**

**Bachelor of Education  
Pre-University Certificate**

**Diploma in Education  
Bridging Course Certificate**

### **Teaching Subject Combinations:**

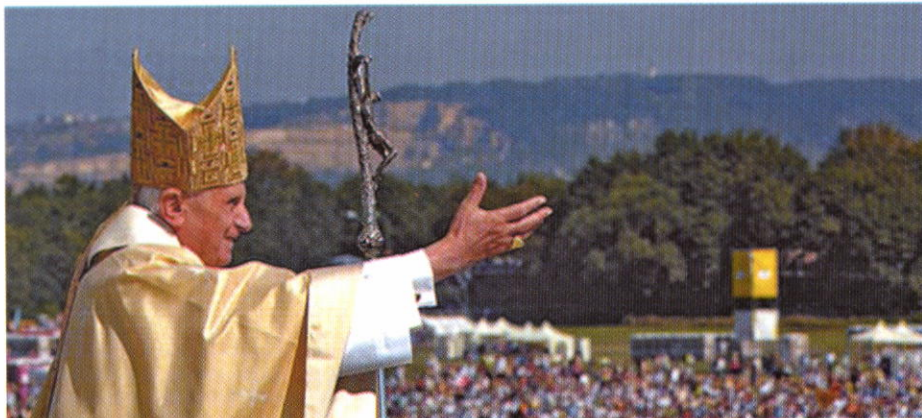
- **English-Literature/CRE**
- **History/CRE**
- **Geography/CRE**
- **Kiswahili/CRE**
- **Kiswahili/History**
- **Biology/Chemistry**

- **Mathematics/Computer Education**
- **Mathematics/Physics**
- **Geography/History**
- **Or any other workable combinations of the above teaching subjects**

*Deadlines:*

*August Intake: 31<sup>st</sup> July 2011*

# PROCLAMATION OF THE REAL WORD



By AIROBOMAN RAPHAEL, SDB

proclaim it, and it is the responsibility of all.

A 'hi', handshake, hug, though little as they seem are very important gestures in proclaiming the real word (love). Our weaknesses in proclaiming the real word is that we wait for a smile, for a hi or handshake before we can do the same in return. We need not wait for them to be nice to our colleagues. We need to be proactive. Waiting for others to be nice to us, before we are to them, will only lead to the procrastination of the proclamation of the real word. Therefore, the moment we realize that we are capable of this real word, we shall be focusing on the strength in others. This will make weakness disappear automatically and loneliness will have no place, let alone corner in our College.

Having these values, service to humanity will become a thing of joy. In this regard we need not wait to have time, to be able to serve as long as we have given way to the real word. Love is the only thing that can be divided without being diminished. We can love as many people as possible, yet the quality of our love to them will not reduce.

I conclude this contention with two proverbs. The first one a Chinese proverb that says "to talk goodness is not good..... Only to do it is." We are called upon to proclaim the word by doing it. Secondly, as Joe E. Lewis, says, "You only live once, but if you work it right, once is enough."

Wishing all the staff, students, friends, benefactors of Tangaza College all the best as they keep on "Proclaiming the Real Word in Joyful Hope."

It is a common phenomenon among young boys and girls to say to one another I love you; a boy saying it to a girl or the other way round. In most cases, the meaning they attach to it is something like this; "I want something. Not you, but something from you. I do not have time to wait. I want it immediately, without delay. It does not matter what happens afterwards." This is the opposite of love, for love wants to give. Love seeks to make the other person happy and not oneself. Often we act with so much egoism. So instead of saying "I love you' You should have said: I loved myself and myself only."

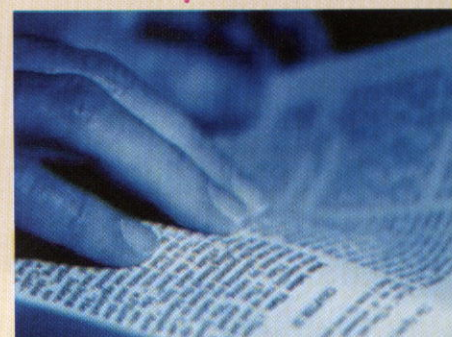
The real word in our contention is LOVE, this is why I have started with the above, stressing the importance of love. The real word love is God. Is there anything greater than that? If there is, what can it be? We are called to proclaim the real word in a society where we ask one another, where has it gone to, I mean love, where is it? Is love still among us? If it is, why killing, dying, bombing, terrorism, poverty due to injustice, hatred, racism, conflict, tribalism, divorce, denying one another? Where is love? Has love really gone?

In our society, there is a myopic understanding of love - "love yourself first and most." This axiom is a limited and narrow way of understanding love. It can only bring about selfishness among us. How do we know that we love ourselves first and most? The only true way to ascertain our love is through our relationship with others. Charles Horton Cooley, a Symbolic Interactionist, in his theory of the looking-glass says that we get our self-image from the way others treat us. Their

treatment is like a mirror reflecting our personal qualities. If we have a positive image, seeing ourselves as intelligent or respectable, it is because others have treated us as such. Emmanuel Levinas, talks about the face of the other, whereby the other is a mirror in which I see myself. Gabriel Marcel calls it the intersubjectivity, where each sees the other as a subject. Therefore, to love oneself is to love others. Love and you shall be loved.

Flowing with our subject, to say that I love you is equivalent to say that I see God in you, since God is love. Many a time, we have uttered the word "I love you" without understanding its consequences. Many have been heart-broken, or left in trauma due to the deception they got from love. In spite of the misunderstanding of love, we are called upon as people of Tangaza College to love all and hate none. This is what we are called to proclaim as we celebrate our Silver Jubilee. Love is alive! It lives among us; love is one of us. The word was made flesh and the word that was made flesh became one of us. That word is love.

Love shows us the beauty of tears, the dignity of our bodies, the pain of separation, the ache of longing, and the ardor of passion. Once we allow love to overshadow us, then we are proclaiming it in joy. In proclaiming the real word, we make others feel treasured, cared for. Love would make fears give way to confidence, heal a thousand hurts, replace indifference with tenderness. What else do we need to proclaim, if not the real word? The suffering in our societies today is due to its absence. We are to bring it back to life wherever we are, we all can



# A TRUE FATHER OF TANGAZA: FR. PIUS

By Stephen Mbobu

No one knows Tangaza like Fr. Pius Meulbacher, OSB. Fr. Pius exited as the chair of the Board of Trustees (BoT), Tangaza College in November 2010 after serving in a second term at that position (previously the BoT was known as the Board of Governors). As he left the BoT, he was also leaving the country and we were lucky enough to get him for an interview just a day before he flew out.

## How did Tangaza begin?

The conception of Tangaza as it is came around 1984 after the St. Thomas Aquinas Seminary gave notice to the religious congregations that their students would no longer be accommodated. St. Thomas Aquinas would become a seminary for diocesan seminarians only.

By August 1985, there were some planning meetings and in September the same year, the first plenary meeting was held. At the time, the Consolata Fathers led by Fr. Octavio Santoro, IMC, were already constructing the first building (what is today known as Nuru building, housing the administration and the School of Theology). The new institution would be called the Theological Centre for the Religious (TCR) (a name specifically chosen to distinguish it from St. Thomas Aquinas).

Consolata was providing two and half acres for the first building and upon completion of the Nuru building, they presented a bill of some considerable amount to every congregation willing to be a member.

## A Crisis

Interested member-congregations, then just about four of them, felt that the price to pay was too high and wanted out! They felt that the Consolata Fathers could as well own and manage the institution and foot the bill. A meeting was called to try and resolve the matter.

Fr. Andre McGrath described the meeting in an earlier interview where he indicated that some members were ready to walk out and forget about the dream of forming a theological institution under a inter-congregational collaboration. But, Fr. Pius intervened hence saving the 25 year old child we celebrate today.

Well, according to Fr. Pius, the representatives of the various congregations were able to reach an agreement which spelt out that they could pay up the monies in five years with two instalments coming in every other year. He says that the Benedictines decided to pay their amount in a shorter period after the decision was reached.

## What was the dream?

Well, though catapulted by a potential challenge or threat, the TCR had bigger dreams as Fr. Pius put it: "Right from the beginning, we wanted other courses especially for brothers, even lay students."

About 1988, the college would change slightly to the Theological Centre of the Religious. This would bring in a sense of ownership with more congregations joining in as members.

With a fair cash crisis at the beginning, the members of the College Board chaired by Fr. Pius Muelbacher from 1987 sent the first Principal of the college, Fr. Daniel Lynne, CP to Rome to raise funds for the college. It however turned out that the money mostly went to the congregations to support the students.

Thankfully, founding congregations were able to pay their portion of the bill in about five years.

Fr. Pius said that, at the beginning, keeping the group of congre-

Below, next page: Fr. Pius is seen commissioning Theology graduates (2009) in his very interesting ways, in this case he re-enacted the parable of the sower by presenting them with seeds.



## MUEHLBACHER, OSB



gations together was very critical. He says that in the first three to four meetings of the board, Fr. Ingbert Klinger, OSB together with Fr. Daniel Lynne, CP helped draft the first college constitution which would later serve as a model for the Morogoro Seminary in Tanzania! Fr. Pius jokingly recalled how Fr. Tim Redmond (a former Tangaza Principal) would refer to this activity as "amateurism" and he qualifies it as 'loving amateurism'!

Fr. Pius rejoined Tangaza in September 2003. It is to be remembered that in that year two of the youngest college institutes were just starting their degree programmes, namely ISC and IYM. Imani building had also just been opened.

He fondly remembers the late Cardinal Otunga as one who really encouraged the young college back then and also supported the congregations coming up. "Cardinal Otunga would make you feel that you were really his favourite religious community." According

to him, Otunga was always very willing to attend their professions and he was very approachable.

As he left the college, three things had been key in further developing the institution; Quality control of the College activities, especially in Academics, seeking more money for scholarships and the expected merger with the Consolata Philosophical Institute. He indicated that the College may be getting its own University Charter in this year (2011).

And as he left Kenya for Spain, Fr. Pius felt that the college had accomplished most of the initial dreams and visions. "Our dreams are more than implemented", he said.

Fr. Pius left for Spain in January this year. He will be serving as a parish priest at St. James in Santiago, in a small village that is frequented by pilgrims.

### MESSAGE FOR SILVER JUBILEE CELEBRATIONS

*I very much regret that I cannot attend the jubilee celebration. I am sure it will be splendid. Of course, I have kept Tangaza among my best memories within the 26 years of work in East Africa. As spring time is approaching - a week ago we had another period of frost and snow covering all our hills, roads and houses with a white blanket about 10 - 15 cm thick - almost every day more and more pilgrims pass through our, about ten days' walk from Santiago de Compostela, and these pilgrims need our attention.*

*All the best for your jubilee activities, and even more so, for a good end of your semester.*

*Best regards,  
Yours,  
Fr. Pius*

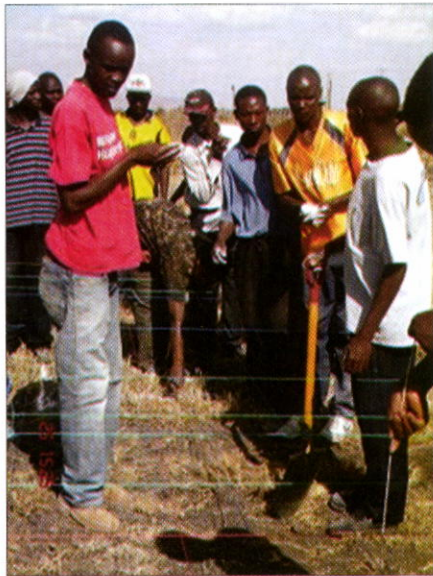
# JOBLESS JOB: NOT YET EMPLOYED

By Jeckonia Otieno



They call me Jobu, though upon my birth, my parents disagreed on what my name should be.

Mum insisted that a saintly name would do, a name such as Jephtha or Jabez, but my dad being who he was refused to budge. He was very much in favour of me being named after his own father, my grandfather whose name was Ayub. Grandpa had been baptized just two years after beginning his life, bearing in mind that life begins at forty. Mum had to obey and I was given the name Job, the English equal of Ayub.



The paradox however is that I am jobless, though I recently landed on a four-week contract with *Kazi kwa Vijana, Pesa kwa Wazee* Programme. Still I regard myself jobless because I am pursuing a white collar job which is the dream of every person my age. My three friends Opiacha (simply called OPP), Mwangi aka (Mwas Special) and Oti (alias Konkodi) are also facing my predicament, though with a different outlook in life. The most interesting of my three friends is Oti alias Konkodi otherwise known to us as *Manoti*. We call him so because of the cash he has from the *matatu* squads he manages to and from town centre. At times he even drives the *matatus* despite the fact that he has no valid driving license. One thing I like with Oti Manoti alias Konkodi is the fact his mouth is full as

ever of that leafy substance from the slopes on Nyambene.

To add to the list of acquaintances, I introduce my beautiful girl, the one who makes my head go spinning like a paper in a whirlwind. Though beauty is relative, I can judge by the way men look at her that she is endowed and carries quite a lot. My friends Manoti and the others tell me so. Her brown complexion and *bling bling* teeth (I mean coloured teeth due to florisin since her early life was spent in the Rift Valley town of Nakuru where her father worked with Kenya Railways Corporation before he was transferred to Nairobi).

I cannot forget to tell you about my two lovely sidekicks: Shamim, who happens to be Muslim only by name. I have never seen anything Islamic in her, even her dressing. This I noted as soon as our relationship started blossoming. It so happened only two months after I had hit it off with Wangui, the queen of my heart. Connie is the last in my list. Her name suffices because I know she is a con. She ever ensures that she keeps my pockets empty and dry; my fear is that very soon they might forget the scent of the legal tender. We met during a lunchtime fellowship at my local evangelical church, Appeal of the Sects Church Inc., known for its blaring music and prayer chants that can awaken the dead.

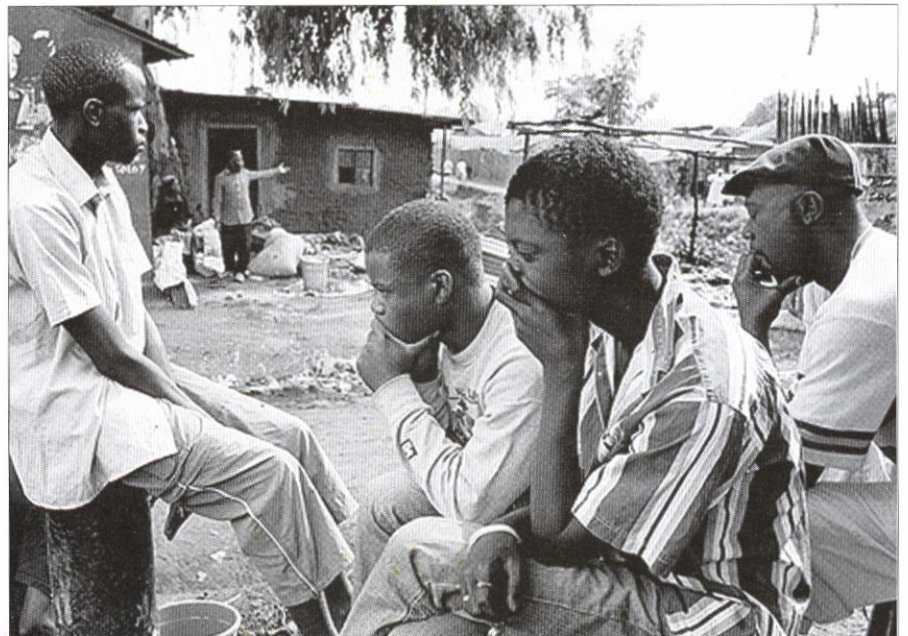
This is especially the case on Friday nights during the famous *keshas*. Shamim is also the Assistant youth chairperson in the church, and they fear her for her temper which can only be equated to the burning furnace of Nebuchadnezzar during the time of Shadrack, Meshak and Abednego. I

also have to put up with this temper. In my circle of friends and sidekicks she keeps me sane. Her greatest hope with me is that one day we are going to tie the knot in a wonderful ceremony that should be attended by the local MP and even the Prime Minister himself. This wish she urges me to pray over through and through but never once forgetting to strip me of my hard-earned cash.

My friends' relationships and spare wheels aside, I cannot forget to take you back to the subject of my jobless nature. The four-week contracts that we have been offered by the *Kazi kwa Vijana, Pesa kwa Wazee Programme* has been earning some bit of money. This is so because I have been taking home three wages after signing for workers who have never reported since time immemorial.

The whole populace here calls me Jobu. So, to meet me get to our *mtaa* and ask for Jobu. Even the youngest child will ask you, 'Jobless Jobu?' Your answer should be a definitive yes. There are other Jobus here, but I am the only one, with a warranty, known to be jobless.

***Jobless Jobu is a light look at the life of a young slum youth, Job, who is in his mid-twenties. This is a look at what life means to him and some of his friends, including the ladies he dates. In the serialization of his experiences, a number of life's issues affecting the youth in the slums is brought out. These are issues like religion, joblessness, corruption, relationships, HIV/AIDS, community life and myriad others.***



## ENCOURAGING ATTENTIVE LISTENING

By Obi Ajirioghene Emmanuel SPS.

Once there was a village in which the women used to walk to the stream with their water containers strapped on their back to fetch water from the stream. As they walk along the foot path to and from the stream, they often shared with each other their joys, sorrows and the daily struggles in their living with their husbands and in caring for their children in their different families. Through this mutual exchange, they offered each other support through listening and offering of possible solutions when there is a problem. A few years later, as the village was opening up to development, a Non-Governmental Organization (NGO) which had found its way into the village, seeing that the women walk so long a distance to the stream with their containers of water strapped behind their back, felt the women were suffering and so decided to intervene by digging boreholes in the village. With the source of water closer to their homes, the women stopped going to the stream and so did their routine mutual sharing, too. At a point, there were a lot of family problems in the village; husbands beating up and divorcing their wives, parents pitching-up against children and mothers-in-law against their sons and daughters-in-law. People began to wonder about the sources of these multiple problems in the village. It was only later that they discovered that their problems were not different from what they used to be only that the traditional way of sharing of problems which the women had as they walked to the stream was no longer there. So the consequence is the built up of the multiple problems they were now experiencing in the village.

This story tells us about the shadow side to modernity and the technological explosion of our modern society. The story points to the alienation we suffer as a result of technological advancement. With the advent of cell phones, internet communication media such as emails, chat rooms, 'facebooking', there is a lot of communication going on in our world. Although we seem to be connected to a larger number of people, we are alienated from each other as we have never been before in the history of humanity. Many people feel more isolated from their families and loved ones. If we are to walk around the streets of

Nairobi, we will be amazed with the number of people walking along with earphones in their ears or talking on their cell phones barely noticing the oncoming traffic or the next person walking beside them. This is the reality of the world we live in; everyone is busy with themselves and barely noticing the other person.

Good communication is very important in order for us to break the circle of isolation and alienation in which we find ourselves. As human beings, we need people around us with whom we can communicate our deepest desires and daily struggles. We need people who can listen to us and nudge us towards the right direction in life.

This is why Tangaza College offers professional counseling through the Counseling Department and has been training students in the skills of counseling who will in turn be able to listen in confidentiality to their peers. These students, trained in the ability to attentively listen to their peers are called *Peer Counsellors*.

Over a good number of years now, being aware of the pressures of student life, this association of students on Tangaza have volunteered themselves and undergone training to offer their services of presence to accompany their fellow students in the campus in their daily struggles.

The College Professional Counseling Department, has allotted a room in the third floor of Imani building to the *Peer Counsellors*. During the school period, each hour of the day there is a peer counselor available in the room to offer services to their fellow students. In cases that they are unable to handle, they often referred to the professional counselor after consultation with the client.

The peer counselors would have an added advantage of experience in counseling if they would later pursue a career in professional counseling. The Peer Counselling Association is also a kind of social network for its members too as it offers an avenue of socializing among its members and other peer counselors in different colleges and universities in Kenya.

There is an African adage that says "a problem shared is a problem



Obi Emmanuel, (pictured) is a peer counsellor. Peer Counselling was begun in 2005. Then led by Br. John Olsen, CVX and Mrs Phyllis Muraya. The College also offer professional counselling services.

half solved". Following this initiative, the Peer Counselling Association in Tangaza believes strongly in communication as a means of helping us to become integrated and stable people. Little wonder Jesus advised the people to cast their worries unto him when he said, "Come to me all you who labour and are over burdened and I will give you rest." Pent-up emotions and thoughts are dangerous. Research has shown that unexpressed emotions can lead to a number of diseases, such as ulcers, stress and heart related diseases. On the other hand, we can cut down these diseases in our society by availing ourselves of the listening ears of those around us, or offering a listening ear or a shoulder for someone to lean on. Being able to communicate our joys, sorrows, achievements and struggles with one another helps us in lightening our heavy hearts. This can then help us to wear some smiles on our faces.

Good communication does not alienate or isolate us from one another. Technology is good and is very progressive. It may shorten the distance between peoples or nations, or increase the speed of passing information. But it cannot replace the human touch of empathy and warmth and the therapeutic effect of closely and attentively listening or sharing in every human relationship.

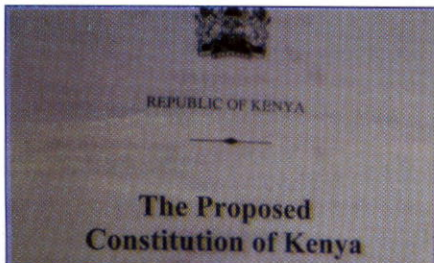
# CONSTITUTION AND CONSTITUTIONALISM: THE KENYAN STORY

By Stanislaus Agava

The road to a new Kenyan constitution has been rocky and winding. The quest started two decades ago leading to the loss of lives and destruction of property, too much time spent and wasting of resources, particularly public funds. However, we can breathe with a sigh of relief because at last the document is here with us, after being promulgated last year. Now that the country has a new constitution, the question many are asking is what's next? The task that lies ahead is implementation. But who will implement it? The government? The Judiciary? The rogue parliament we have today? Apart from just singing the chorus "we have a new constitution, a new Kenya," what is the role of Kenyans towards its implementation?

Kenyans must realize that, they have a magnanimous responsibility of guarding the constitution at all costs. This will only be made possible within an environment of attitudinal change. It is not enough to have new laws enacted by us. The adherence to these laws depends on our disposition, attitude, and state of mind towards them. This is constitutionalism. The legal fraternity terms it as the spirit of the law as opposed to the letter of the law.

A constitution is normative and therefore only provides guidelines



that lead to the formulation of other laws, which in turn guide our actions and behaviour. Kenyans therefore find themselves within the milieu of new laws that will definitely affect their lives. It is not business as usual as attitudes need to change; it is a

conversion, metanoia a total transformation or turn-around.

So far this is one of the best constitutions in the region, if not the best of them all. It has some of the best clauses that Kenyans have been longing for. If the Bill of Rights is well implemented, then

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IS IT ENOUGH JUST TO HAVE SUCH A GOOD CONSTITUTION, SIT BACK, RELAX AND ACCLAIM "WE HAVE REACHED".

human rights issues, such as child care, education and basic provisions will be addressed; equality and equity will be given affirmative action as well. The question of land is sensitively addressed with a declaration of fair land distribution. There is a call for a balanced regional economic development in a devolved government system, which brings government close to the people, and the equal distribution of the national cake among the created counties will be facilitated. It is a relief to the Kenyan Diaspora, particularly the professionals, who wish to be part of nation building. The clause that allows dual citizenship alleviates their pain. There are many checks and balances in the new constitution which are meant to guard the executive, denying it the imperial autocratic and dictatorial power. The trimming of the cabinet is in itself a blessing that saves the taxpayer. The clause that demands cabinet secretaries not to be members of parliament eliminates the practice rewarding of cronies and sycophants by the president. The document cannot complete its palatability without compelling the

members of parliament to pay taxes. What a relief!

However, is it enough just to have such a good constitution, sit back, relax and acclaim "we have reached Canaan?" Not at all. Events in the recent past, particularly towards the end of the year, must have awak-

ened each Kenyan. We must ever be alert and defend the Constitution we voted for. A case in point is the astonishing behaviour of the members of parliament trying to settle scores on the floor of the House. The reaction from the members towards the step taken by the ICC reminds us of some childhood behaviour. I thought it is the same House that defeated on several occasions the attempt to create a local tribunal! These are not individuals we can bank on to help implement the document. In fact, if there is any group of people that hates this Constitution, it is the current crop of politicians. They have no more avenues for corruption and impunity. When they were calling for the post election violence suspects to be tried at the Hague, who did they expect? Wanjiku from Kangemi? Nafula from Kawangware? Akinyi from Kibera? Mwendu from Mukuru kwa Njenga?

Come on, Kenyans! This is the only time we can claim our sovereignty. Be on the watch, alert at all moments to implement and defend our Constitution.

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**ENROLL NOW!! DON'T MISS THE CHANCE**

# SECRET ADMIRERS

By Tesha Cleophas, OP.

There are certain things in our life-experiences which are too obvious and indisputable.

Admiration of this or that is one of them. It is one of the commonest human properties embedded in our tendency toward somebody or something, triggered by different factors that may be explicit or implicit.

For example, one might have a soft spot for roses because of their fragrance. Another could have a soft spot for certain people because of the way they carry themselves, socialize, talk, smile, walk, and dress, or even because of their body shapes, colour complexion, profession, intellectual abilities, religion, and so many others. Whatever the admiration's triggering factor, it is one thing when one admires this or that and goes on to express it, it is another thing not to. There are always consequences following either way.

When it comes to the kind of admiration that ignites some sort of love feelings toward another, the story is the same. Some speak out, while others remain mum. Time in, time out they remain secret admirers. Perhaps that is the way they are. Who knows them other than themselves? The phenomenon may be short-lived should one gain enough courage, if at all that is what is lacking to let the secret be no more. Otherwise, it may be long-lived, as the person decides to keep it that way.

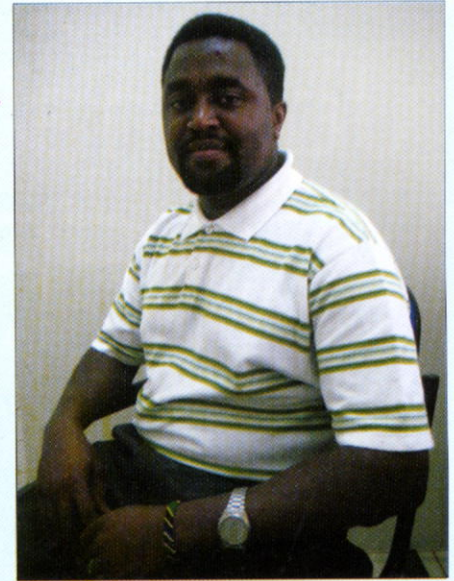
Is it not the case that most of the time people speak of secret admirers in relation to love, platonically or erotically? Seldom do we speak of secret admirer in relation to other aspects of human life apart from that which tends to love. Nevertheless, the truth of the matter is that there may be as it were, quite strong and frequent admirations in relation to other

aspects, such as faith, profession, occupation, and even different talents. Zeroing in on our own times, who would not admire Mr. P. L. O. Lumumba's (Director of the Kenya Anti-Corruption Commission) eloquence when it comes to public speaking? We could be so many as his admirers, but do we say?

Secret admirers, yes! This time round, not because of anything else, but politics! Politicians, too have their own set of secret admirers. A couple of weeks ago (December 6th, 2010) the prosecutor of the International Criminal Court (ICC) Mr. Moreno Ocampo released the list of the six suspected persons believed to be behind the 2007 Kenya's post-election violence. Among them was/is Mr. Uhuru Muigai Kenyatta, the deputy Prime Minister and Minister of Finance of the Republic of Kenya. For some people, to have such names included in the list was not news at all; for others, it was shocking and even life-shattering news.

Few days after Ocampo's long-awaited announcement, news came to the public that a boy in Murang'a barely 14 years old, committed suicide in protest to Ocampo's strike on Uhuru. It was reported that the teenager who regarded Uhuru as his hero had warned that he would never live to see Uhuru going to the Hague for trials. True to his words, the boy took his own life. Furthermore, we are told that upon receiving the news, Honorable Uhuru could not make it to the boy's burial, but sent a representative instead, while promising to make a private visit to the boy's family. Good gesture, isn't it?

Well, the truth that is coming out strongly from this episode is that secret admirers (no matter what one admires in the other) are part of what makes the population of our societies. The boy's case above is one of the phenomenal and



Br. Tesha Cleophas

experiential instances in practical life that leaves one wondering if at all we are aware that someone somewhere may truly be stricken by the way we do things or appear in public. Have we ever thought that no matter how little and insignificant we may seem to be, we may at the same time be other peoples' heroes and even mentors? Hey, let's take a moment and think of it.

Is it not true that what is admired from anybody is that which is true or apparent good or value? How many times have we done shameful things in life, which, if made public, would have shocked many and disappointed our admirers? What would be the magnitude of the injury we would have caused on other's faith, study, profession and even relationships?

Secret admirers are many, let's watch out! The point at stake is that, as human beings, we ought to live and conduct ourselves in ways corresponding to the values admired in us, lest we end up harming many of those who admire us for different reasons, especially our secret admirers!

# Counting missed chances as you leave campus



By Bernard Ochieng' – ISMM

The period every student spends in campus is the most important time in his or her life. Duration of studying at campus automatically characterizes important moment of self-enrichment that transcends academic progress to include expanding of an individual's social ability and outreach, enhancing leadership aptitude and nurturing individual's future careers.

The time for ending precisely leverage three lessons: ability to let go, being thankful, and forgiving oneself of any lost opportunity.

Departure time from campus flies fast, and, before you know it, you are about to leave. It can also be slow for un-hurrying students who do not enjoy campus life. Of importance, exit time calls for self-evaluation. Ask yourself the following questions: By what scale has your network of friends expanded? Do you have friends who care about you unconditionally? How many professors and lecturers have you interacted with beyond research supervisions and lectures? Can your lecturers receive your calls

without much fuss? What remarkable activity can be associated with you that has left a mark upon the Tangaza Community? Will the College truly and positively miss you? Academically, have your research papers stimulated a smile to every eye that comes across them? Your response to these questions define how regretful or not your college life is or was, as the case may be.

For the finalists, there is hardly any option at your disposal to make up for the lost chances. You cannot vie for leadership position at Tansa Executive now; it is too late. Similarly, there is no time for expanding

the list of friends because friendship is a gradual process of winning genuine people to a relationship that lasts. Most importantly, departure time, as I've said before, gives us three lessons: ability to let go, being thankful, and forgiving to oneself for any lost opportunity, but, above all, preparing for new beginnings.

However, for new college entrants, unless you are waiting to regret later at your final year, you have ample time to utilize every opportunity present in the college, opportunities that can enhance your growth in every respect both within and outside the College.

odhyamboh@yahoo.ca ●

“ THE TIME FOR ENDING PRECISELY LEVERAGE THREE LESSONS: ABILITY TO LET GO, BEING THANKFUL, AND FORGIVING ONESELF OF ANY LOST OPPORTUNITY. ”

# Musical Sight

By Ngana Brygettes

**H**is warm and bubbly nature completely sets you at ease. The place is Monsoon restaurant, location; downtown Nairobi.

Michel Ongaro is a musician of a kind, not because of his good vocals or talents with conventional musical instruments. He is blind, of medium build, and has an innate sense of humour easily noticeable during conversations.

Born 30 yrs ago, Michel's story is one dotted with perseverance and great courage. He was born with sight but later developed retinoblastoma, a life threatening cancer of the eyes. His only option was to have his eyes medically gorged out so that he could live. Despite this harrowing experience, Michel was never deterred from his musical passion.

"I remember playing anything that could produce music, he says, "from drums, bottles and sufurias, I played them all"

Initially he was mainly interested in playing instruments and not singing. By the time he was in class two, Michel was the youngest drummer of Thika's Salvation Army band.

Michel says that his musical inspiration first came from his aunt Isabelle who was a back up singer for John Deus, a gospel artist in the 80s. Listening to Congolese rumba, Soukous, Reggae, Jazz, and Latino music as he grew up also helped him define the kind of music he plays.

It was not until after high school that Michel started singing seriously. In 2006, he released his first album Sentaline with the Dutch recording company known as Hippo records. Michel's music is drawn from everyday experiences.

"The year 2009 was the most phenomenal year in my music career; that year, I performed my own music publicly. The people's reaction was overwhelming. I was happy that they liked my music." Michel notes.

His phone rings in the middle of our conversation and I cannot help

but marvel at the speed and accuracy with which he answers a call. He later on discloses that his phone is custom made to fit his condition.

Michel feels that the music industry is not open enough to all kinds of music. Radio stations, according to him, play one kind of music. He cites a local radio station which has a Sunday afternoon slot for jazz music only. He also notes that getting an interview with FM stations or having his music played is difficult. Piracy is also another challenge, he says, every musician faces. It devalues the efforts put in place to produce good music.



*Michel Ongaro Strums his guitar*

Making a name for himself in the music industry is tough for Michel. He feels he has to work twice as hard to get noticed. He recalls the times he missed shows for not having the fare to get to the venues. Promoters also refuse to foot bills for his guides.

"At one point I had to risk walking alone in town without a white cane just to get to the shows," he discloses.

Show organizers have no time for physically challenged musicians. For them, their interest is not in the music talent but the opportunity to make money, which counts most. As for Michel, he feels that he can deliver like any other musician.

"I hate categorizing my music on the basis of text. For me music is music." Michel says.

Sporting dreadlocked hair, he could be mistaken for a reggae artist. In truth Michel is a seasoned Afro-Jazz singer. "I do not have a distinctive music category but I fuse a lot of Latino, classical, flamenco and African music with a touch of Arabic tunes, too," he notes.

Michel's greatest musical strengths are his voice and guitar skills. He was not shy to show them during this interview.

He seeks to have his music penetrate the global market, overcoming stereotypes. In support of his dream, Hippo Records is distributing his album. Here at home, he is distributing his album single handedly. Local producers and promoters refused to work with him. He is hopeful though that in the near future someone will help him market his album. He also hopes to become a celebrated musician someday.

Michel is currently working on his second album. When he is not singing, he loves listening to radio, reading, making friends, and learning new languages. He is also a board member of the Daisy Eye Cancer Fund Foundation, which seeks to sensitize and assist children who have been affected by eye cancer. Michel is also a voice coach to blind musicians.

Were he not a musician, he would have been a rebellious radio presenter, someone who would give more air play to other music genres like Jazz and traditional Kenyan music. Michel hopes to have his own studio where he could teach music.

Michel's lack of sight gives us an insight on life. His conviction and wilful character have transcended all the five basic senses. Instead of wallowing in self-pity, he took a positive view of things, turning himself from a victim to a victor. He sure is going places.



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# COMMUNICATION IN THE ART OF LOVING

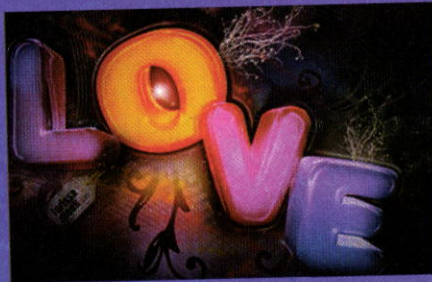
By Tesha Ushindi O.P

Many of us would be quite happy and readily satisfied if the three worded expression "I Love You" was enough to let one experience all that love entails. Love relationships would be probably the cheapest and simplest to live. Foul cries and bitterness in love relationships that majority, if not all, have experienced would be minimal. Love, as it has always been, is not just as complex as anything else that can be thought of, but indeed a mystery just as life itself is. It is difficult to unveil what it really is or even what it really feels like. How many times, rather, how often have we interpreted love as a certain attractive feeling for someone else, yet we end up finding out that it is not the case? Is it not true that more often than not we have failed to identify true love from "fake love," terming the latter infatuation? Taking a self-journey through one's love life may tell us more.

The point at stake is that we need to identify the bottom-line surrounding the phenomenon of love. Love, or rather, loving is not just a down-hill affair but also an up-hill one. This is why E. Fromm, a renowned psychologist, says; "Love (loving) is an art just as living is an art. If we want to learn how to love we must begin in the same manner of learning any art: music, painting, carpentry or engineering. That is to say love is much more than saying "I Love You!" It takes much more of one's energy and time. Watch out when this famous expression of love comes out of the lips but nothing to do with the heart. Why the reality of the many heartbroken cries which we hear in our day to day living? We may not be able to tell, but guess what? There is nothing as wonderful as being told that you are loved. It is even more wonderful when this comes in times when one is feeling that he/she is not loved or has lost the capacity to be loved for a reason or two. It always brings in a 'wow' feeling and excitement!

The experience of love, as we may know, is in the first place personal. That is, it roots in and from a person, and becomes real to the other when expressed. It is in the expressed love, that one is made aware of such a thing as love. Out of the expressed love, one is able not only to know

and appreciate, but also to make a decision whether to live love or not following his or her interest and taste. Hence, it should not be an issue when a response or inclination towards the expressed love is negative. Positive inclination is a common expectation for one who expresses love to the other. When it turns out this way, a new page is opened and perhaps an opportunity to reciprocate love. The point to note is that some people attain this point quicker than others depending on whether or not the two parties have had a common 'feeling' of love toward each other. In such a case, one must wait for the opportune time to express such feelings, which could trigger a



similar feeling from the other, a reaction that is well too common. One can recall how he/she approached the one he/she loves. Was it an immediate thing or the long way had to be taken? Well, it might not matter!

The expression of love is nothing less than a form of communication done in different contexts, such as sharing a cup of coffee or glass of wine, watching a movie together, helping each other in academics, pursuing common interests, commenting on physical attributes, etc. All these constitute the rich and diverse ways through which love for the other is communicated and expressed. Words of praises and admiration characterize the expression. In the beginning, one is told of how angelic he/she is "Yes, I love you because of this and that," and it goes on and on!

Assuming that things move in the desired way, a new page is thus displayed, and the art of loving is called forth. Subsequently, it has variety of demands to make, one of which is a call to embrace a more complex and delicate platform of communication,

but one which is effective and noble. A platform where one's positive and negative aspects are equally taken into account and embraced. It is where one engages the other in meaningful conversations in order to know each other. This is where dialogue comes in.

Dialogue requires building of trust for one another. It calls for conducive environ, whereby at a given time one is a speaker and the other a listener. It also calls for both parties to be more of listeners than speakers. Remember, just as we are given one mouth and two ears, in any dialogical communication one ought to listen twice as much as he/she speaks. To be remembered is that, in the context of love, dialogue means bearing oneself to the other, with care and commitment of not hurting each other even when things go sour, or even when one is subjected to what J. Powell calls "psychological nakedness which is so bitter and painful". It is always important to know what, when and how to communicate in the context of dialogue.

In relationships dialogue always bears fruits in all moments, be it in joy or sorrow. It allows the parties to talk about their temperaments. Mutual respects, gentleness, goodness, trust and peaceful coexistence, all point back to dialogue when well conducted. Early embrace of dialogue in love relationships and the continuity of it may be a solution to many troubles that arise from shallow-founded relationships which champion lavish giving, eating and drinking. Dialogue is a new terminology and practice that ought to be embraced in friendships and love relations as the most noble communication skill. Knowing that love is a commitment to the satisfaction, security and development of the one loved, good dialogue thus unites without taking away any one's dignity. Regrets and "I wish I knew" remarks could be avoided with dialogue. Dialogue also teaches us to be patient and prevent us from rushing to things.

With dialogue, no topic is elusive and offensive. Authentic dialogue promotes respect and sense of reverence for the other. Let us therefore try dialogue for the betterment of our friendships and relationships.

# SPORTS DESK

## UNITED IN DIVERSITY

By MUKABANA FREDRICK, Sports Co-ordinator

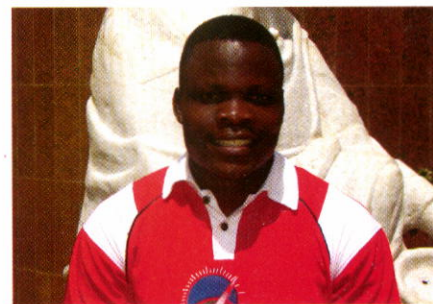


“United in our Rich Diversity” has and still remains the Motto of our Sports manifesto that has seen us communicate in a language understood by all. Tangaza College has proved to be a fertile ground to let grow of various talents open to their unique richness. This is so because our College is composed of diverse people from different countries with different languages and cultures. It is therefore a family gearing towards building on its uniqueness in search of a universal identity.

On this ground, one may easily imagine that academics is the driving force. However, sports activities have proved beyond doubt as a language that gathers together students from the School of Theology, Institute of Social Ministry in Mission, Institute of Spirituality and Religious Formation, Institute of Social Communication, Institute of Youth Ministry, Christ the Teacher Institute for Education, Maryknoll Institute of African Studies, and Depaul University. Individuals become a team speaking the same language in form of Football, Basketball and Volleyball teams to mention but a few.

Sports activities have therefore been the channel through which we strengthen our internal bonds and create a good relationship with other Colleges, Universities and Institutes around.

This Academic year had a different frame of events special in their kind, following the celebration of Silver Jubilee. It all began in the first semester with the Inter-



Br. Mukabana Fredrick.

Community/Lay Football Jubilee Tournament followed by all Indoor games ranging from karate, table tennis, scrabble, chess and darts. The events climaxed with the celebration of Tangaza Sports Day on 16th of October 2010 that saw a display of all forms of sports available in the College.

The second semester commenced on the same note with the Inter-Institute/Community basketball and volleyball tournament not forgetting lawn tennis. Various players were selected in all these sports activities to form College teams, which represented us in external events. First and foremost, these teams represented the College in the Catholic University of Eastern Africa Annual Sports Festival held on the 19th and 20th of February 2011, whereby our teams produced very distinctive performances.

The last bone of our 25 years anniversary in sports was crushed on 12th-13th of March 2010 whereby the college hosted the Silver Jubilee Sports Festivals which attracted various Colleges, institutes and universities with the same event managed to reach out recognize and promoting our youthful talents in their rich diversities. I must therefore say that all was well begun and slowly ended by the grace of God.

**MOVE ON**

By Obi Emmanuel

What can be compared to Eden?  
 A garden so sweet and perfect!  
 A garden beaming with forever green;  
 A perfect paradise forever longed for.

Longing for the edenic garden is like longing  
 For the warmth and perfect concave of mama's womb.  
 Like a child-like innocence, once left like the frightened  
 Child expelled from the beauty of the womb,  
 No turning back.

Never! Never! Never look back to Eden  
 If you must grow up in the desert of life,  
 If you must walk safely in this sun burnt parched earth,  
 Never look back.

Move on if you must find the oasis of hope,  
 Never snap the journey or borrow into the earth  
 Like the shame stricken ostrich,  
 Move on if you must grow up.

**WHO IS MY FRIEND**

Who is my friend?  
 The one that stands the yearning of my heart  
 The one that confides in me and I in him  
 The one that overlooks my faults and understands  
 My weakness.

Who is my friend?  
 The one that shares his time and self with me  
 Many claim to be friend to be a friend.  
 But do not understand the yearnings of my heart.  
 Nor tend to overlook my faults and weaknesses.  
 Then, who is my friend?

"Time" you are my friend,  
 You understand the innermost thoughts of my heart  
 But your inevitable faults always come by  
 Time waits for nobody.  
 I thought you were my friend,  
 But you wait for no one,  
 Then, who is my friend?

**GRAPHICAL HISTORY**

Staff Sports Day 2007



Spinning the wheel in the Tangaza Inter-institute quiz, 2010



Blessing of the foundation



Nuru house back in the day

# JUSTICE AND PEACE IN JOYFUL SERVICE AND HOPE

We live in a world of great disparities and individualism. Throughout the world, people are increasingly becoming ego-centric, so accustomed to their own tiny cocoons where nothing seems to matter other than "Me, I and Myself" — the Triune self. The end, they say, justifies the means! It no longer matters how one achieves what they want; what is important is that they get it. This is why we have seen people exporting maize when the citizens are dying of hunger and starvation. The world has created a lot of inequalities and imbalances; there are numerous unjust laws and there are unjust people.

In serving the people especially the minorities and the marginalized communities, the Justice and Peace commission established that women and children suffer most from the wrath of unjust social structures. When we

tremely emaciated, one can easily count the number of bones they have! It is a very sad situation to occur in a country where there are people who enjoy three meals in a day, while others even throw away food into the dustbins. Such people have never experienced the pang of hunger.

In one of the schools in Marsabit,



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gimmicks. Christians have a major role to play in helping out those who are suffering. Ironically the Ministry of Agriculture sent them drought resistance seeds when there is no rain and when they so much need food.

Christians as representatives of Christ here on earth have no other option but to extend a helping hand to the hungry people, visit the sick, and give hospitality to strangers. No one would have thought that in this century we would be having people dying of hunger with all the technological advancements that have been realized especially in the area of GMOs. But our governments in Africa have a different agenda, which is to cling to power for as long as they can, while they continue to suppress and oppress their people.



first went to Marsabit, we discovered that a number of women and children had been left alone in the village while the men went to far distance to look for pasture and water. Those left behind were so frail because they could hardly get enough to eat. The land was unproductive and covered only by stones and rocks. Famine, drought and floods are the characteristics of the area. They never experience true peace, when one is not there, the other is biting them.

Currently more than ten people have been reported dead for lack of food to eat. Those left behind are ex-

back to school, and the children would also lose out on their education.

During this Lenten season, all Christians are called upon to think about their brothers and sister who are dying of hunger, especially from the dry regions of this country. The government seems to be too busy in shuttle diplomacy and other political

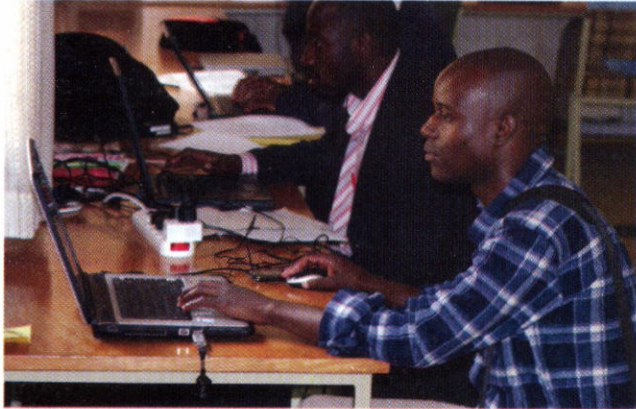


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## STATE OF ICT

By Lawrence Njoroge,  
ICT Officer

Over a period of time, Tangaza College has acquired an ICT infrastructure, resources and capabilities to meet its information processing requirements and the needs of its community of users- management,



administrators, lecturers, and students.

The ICT team is involved in a diverse number of important roles ranging from managing our users operations, Desktop Support Services, Computer Laboratory Maintenance & Management, LAN Administration, Web Development and Communications, right through to maintaining the Standard Operating Environment (SOE) for the college. ICT department is dedicated to provide the best services possible to the Tangaza community.

Our Vision is to make Tangaza a competitive modern university, with an effective international presence, through the application of a state-of-the-art ICT system

#### Resources

- 6 computer labs & 1 Cyber café
- Bandwidth of 4 mbps Up-link / Downlink dedicated for the students
- 8 wireless internet spots for students to use their own laptops
- ONGOING PROJECTS
- Design of Hostel Internet project
- Expansion of Nuru House and Imani House Wireless Project

## LIBRARY UPDATE

By Caroline Ndemaki,  
Chief Librarian

For the past three years, the Library has been revamped making its system a showcase of a 21st century library.

To achieve this, we were able to move all of the Nuru library book collections and merged with the Mary Immaculate library book collection. Thus making it a one stop place for books, while leaving all Journals to the Nuru Library and making it a reference and research unit of the library.

We thought of creating a reference section in the library was equally important. This reference section would be responsible for answering all the students' queries and helping in their research needs.

This past year, we took the next big step of putting all the books in our

library database and having all of them bar-coded to improve service delivery.

Through this process, the library was also able to add wireless access, more computers and online databases for research.

#### What have these changes meant?

The highest number of checkouts for a single patron was 49 in 2008, which increased to 108 in 2009.

The total book circulations were 7,801 in 2008, 19,732 in 2009 and 24,189 in 2010.

Clearly, this shows that the library usage has shown a tremendous increment.

#### So, what does the future hold?

We have positioned ourselves to

be able to quickly adapt to the needs of the student diversity, given that we now have a master's group.

#### What do we anticipate these needs to be?

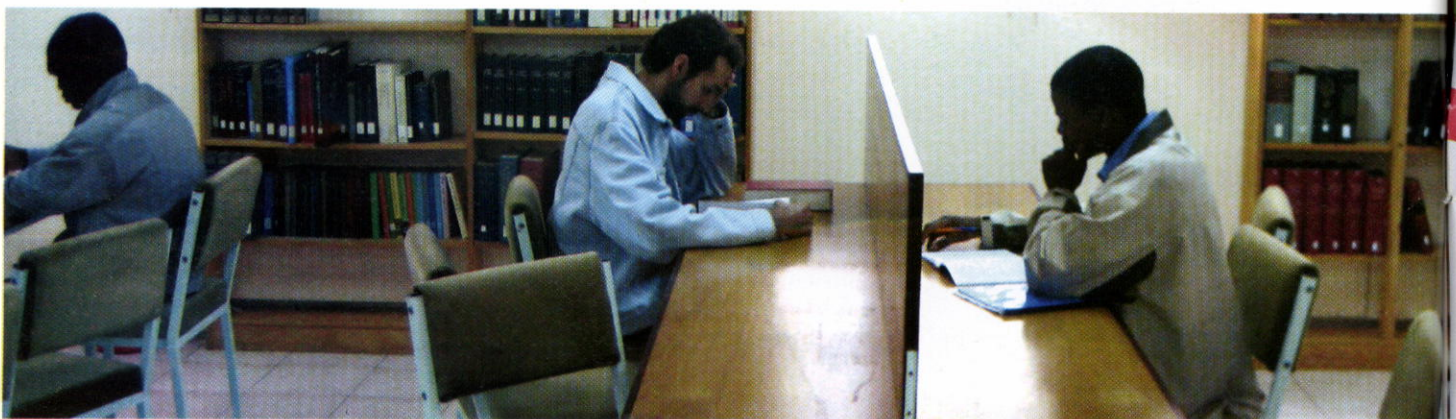
One of them is more technology.

**Space:** Need for more space is another urgent need.

Partnering with other universities is also going to become more important to our library for resource sharing in the digital age.

In addition to technology, staff development is equally important to the future of our library development.

**Staff:** Our library staff are an amazing resource.





### TANGAZA COLLEGE

Constituent College of the Catholic University of Eastern Africa

### INSTITUTE OF SOCIAL MINISTRY

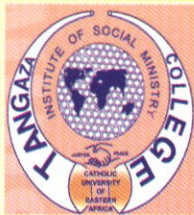
#### 2011 INTAKE

The Institute of Social Ministry is committed to the development of Africa based on its human, local, cultural, and material resources, and its openness to the whole world. The College is enriched with the presence of an international faculty and student body.



For further information or application forms, Please write to:

THE ADMISSIONS CO-ORDINATOR  
INSTITUTE OF SOCIAL MINISTRY  
P.O. Box 15055 – 00509 Lang'ata  
Telephone: +254 889 14 07/ +254 889 03 40  
Cellphone: 0722 204 724/ 0733 685 059  
Email: [ismm@tangaza.org](mailto:ismm@tangaza.org)  
Website: [www.tangaza.org](http://www.tangaza.org)



#### Upon Completion

New career opportunities will be open to you on the basis of your professional skills to work in development agencies, governmental and non-governmental organizations, civil society movements and above all to initiate and run human and social development projects.

#### PROGRAMMES OFFERED

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**BA Degree in Sustainable Human Development**

\* KCSE Aggregate C+ (plus)

**BA Degree in Sciences & Praxis of Human Development**

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- Project Planning and Management
- Justice, Peace and Reconciliation
- Research and Analysis

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- Grow in personal maturity and in a new vision of the world.
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MA in SOCIAL MINISTRY Specialising in GOVERNANCE & MANAGEMENT  
1 YEAR MBA IN SOCIAL ENTREPRENEURSHIP & MANAGEMENT

Admissions for May/August Intake in Progress. Apply Now!

## Tangaza College

## INTERNATIONAL DEGREE

At Centre for Leadership & Management

## Bachelor of Arts Degree with a focus in Leadership & Management

Tangaza College (CUEA), Nairobi & DePaul University, Chicago

### Also offering

Diploma in Leadership and Management

## DePaul University



My BA has helped me to be a professional officer with integrity who commands respect across the ranks. It has helped me to be nominated as one of the officers who will attend a one month course in Italy beginning in October, 2010.  
Jackson Lemaletian, (2008 Graduate)



"Nothing would have prepared me better in my current position as a manager and a leader in my community".  
Caritas Ntibarutaye, (2009 Graduate).

Call, email or visit us for more details:  
The Kenya Co-ordinator,  
Depaul Programme,  
Centre for Leadership and Management  
P.O. BOX 15055 -00509,  
Nairobi, Kenya  
Tel: 8891407/8890340 Fax: 8890018  
0722204724/0733685059  
E-mail: [depaul@tangaza.org](mailto:depaul@tangaza.org) / [clm@tangaza.org](mailto:clm@tangaza.org)  
Website: [www.tangaza.org](http://www.tangaza.org)

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Dr. Alicea Marisa,  
Dean, School for New Learning,  
DePaul University Chicago  
Graduation 2009.

INTAKES: Jan (Diploma), Aug (Degree).

*'Dedicated to teaching, research and public service'*





# TANGAZA COLLEGE

The Catholic University of Eastern Africa

*Celebrating 25 Years of Joyful Service to Church and Society*

Tangaza College is a constituent college of The Catholic University of Eastern Africa. It was established in 1986 as an Institute of Higher Learning. The College is committed to excellence and personal transformation of each of its students. Tangaza College offers a holistic approach to education, integrating science, professional competence, faith based values and integrity to serve the whole community.

## SCHOOLS AND INSTITUTES



### School of Theology

- Master in Theology With Focus (Duquesne University, USA) - Proposed
- Master in Pastoral Ministry (Duquesne University, USA) - Proposed
- Baccalaureate in Theology (CUEA)
- Bachelor of Theology (CUEA)
- Diploma in Theology (Four-Year Seminary Course)
- Diploma in Theology (Two-Year Course)
- Certificate in Theology
- Certificate in Philosophy



### Christ the Teacher Institute for Education

- Bachelor of Education (Arts/Sciences) (Saint Mary's University of Minnesota, USA)
- Diploma in Education (Arts/Sciences)
- Pre-university Certificate in Mathematics and English
- Bridging Certificate in Mathematics, English, Biology and Chemistry



### Institute of Social Ministry (Development and Project Management)

- M.A. in Social Ministry (Specialisation in Management/Governance- CUEA)
- M.B.A. in Social Entrepreneurship and Management (Catholic University of Milan) - Proposed
- B.A. in Social Ministry (Sciences and Praxis of Human Development- CUEA)
- B.A in Sustainable Human Development (CUEA)
- Diploma in Sciences of Human Development
- Diploma in Social Ministry



### Institute of Youth Ministry (Youth Studies)

- M.A. in Educational Youth Guidance and Counselling (CUEA)- Proposed
- B.A. in Youth Ministry (CUEA)
- Diploma in Youth Ministry
- Certificate in Youth Ministry
- Certificate in Youth Counselling Psychology
- Certificate in Preventive Education for Youth and Children (Marginalisation)



### Institute of Spirituality and Religious Formation

- Diploma in Spirituality
- Diploma in Spirituality/Spiritual Guidance
- Diploma in Religious Formation
- Certificate in Spirituality
- Renewal Programme

### Centre For Leadership and Management

- B.A. degree with a focus on Leadership and Management (School for New Learning, DePaul University, Chicago, USA)
- Diploma in Leadership and Management
- Certificate in Leadership and Management

### Amani Counselling Centre and Training Institute

- Diploma in Counselling
- Certificate in Counselling
- Short Courses and Workshops



### Institute of Social Communication (Communication and Media Production)

- B.A. in Social Communication (CUEA)
- Diploma in Social Communication
- Certificate in Media Production



### Maryknoll Institute of African Studies

- Master of Arts in African Studies (Saint Mary's University of Minnesota, USA)
- Master of African Studies (Saint Mary's University of Minnesota, USA)
- Diploma in African Studies
- Certificate in African Studies

**SOME COURSES WILL BE OFFERED ON A FULL TIME, PART-TIME (EVENING OR WEEKEND CLASSES) OR DISTANCE LEARNING BASIS**

FOR MORE INFORMATION CONTACT THE REGISTRAR, P.O. BOX 15055-00509, LANG'ATA.  
TEL: (+254)- 020- 2679048/2679231/2679546/2679552/8067667 CELL: 0733 685059/0732 817000/0722 204724/0714 610777  
E-Mail: inquiries@tangaza.org Website: www.tangaza.org