

THE EXAMINED LIFE



Holy Mass in progress as Spiritan Missionary Seminary turns 25 in a colorful silver jubilee celebration presided over by Rev. Bishop Noel Oregan.



A section of graduates pose for a photo with the guests of honor and a section of lecturers during 2011 Graduation ceremony.

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Students and other guests following presentations during
The second Thomas Aquinas symposium on '*Challenges of
Teaching Philosophy in Africa*' held in S.M.S.



The Spiritan Missionary Seminary Football Team.



A section of the Spiritan Missionary Seminary Volleyball team.



A group of Seminarians performing a
Buganda traditional dance during the annual
Cultural exhibition day in the Seminary

From The Chief Editor; To our Esteemed Readers!

Peace of the Risen Lord Jesus Christ be with you all. I wish to humbly take this opportunity to express my heartfelt thanks to The Spiritan missionary Seminary fraternity for the support you have given us during the whole process of preparation for the publication of this year's issue the school magazine 'The examined life' This magazine is richly crammed with information on various parameters of human life such as: philosophical, science and technology, religious/ spiritual, ecological, historical, political and environmental themes. The content of this issue epitomizes and portrays the content of the oddity of the writers- The Spiritan Missionary Seminary students and staff members.

It is out of great love and willingness of these people to share their knowledge with not only current members of the institute, but also other readers out there. With this in mind, we have tried to change general outlook of the magazine and its content to be not only educating but spiritually nourishing, challenging and entertaining as well to the reader. I wish to humbly appeal to our esteemed readers to not just admire the cover page and the pictures, but to take their time to carefully read and get the message the writer intends to communicate.

This magazine is aimed at speaking for us in places where we cannot reach physically. This is why we have undertaken to widen the horizons within which this magazine is consumed. The magazine's outlook is in itself a conspicuous evidence of a variety of disciplines undertaken in this propitious institution. The presence of portraits of mass proceedings is an indication of the prayer mood in this place. One will be able to notice, at a glance, that this is an institution where there is a holistic and integral formation as it is not only an oasis of academic excellence, but also a center for development of sportsmanship, cultural conservation and development as well as a habitat for environmentally sentient people evidenced by the green and healthy flora at the background of the pictures.

The content of the magazine clearly depicts the content of the charisma of the thespians in this institute. However, what is manifested here is simply a tip of an iceberg. This is why I sturdily encourage anyone on whose fingers this issue will land to, not only admire the cover, but to read it keenly as well. It is meant to edify, entertain, apprise and challenge the reader in virtually all facets of human existence especially on philosophy which some may term as 'knowledge for its own sake'. The title of the magazine which reads "THE EXAMINED LIFE" in itself is a great brain storming reality which should be the impetus for one to marvel 'what is examined life about?!

I wish to candidly extend my earnest cheers to all who have taken part at any juncture to making this production a success. First, to all who were able to find time amidst their busy schedules to write articles, Thanks to Fr. Oliver O'Brien (The magazine patron), Fr. MawazoKavula and Fr. Luke Mbefo who helped us in checking the quality of the content in the articles and offering advice whenever it was necessary, to the Rector of the institute, Fr. Justi Tarimo, for his awesome support, to all lecturers for their cooperation whenever we needed their aid, my committee members and the whole student body for offering their pieces of advice and suggestions, and lastly, to the P-Card publishing press for the publishing undertaking. May The Almighty God bless them and all to whom this publication will find its way.

By, Massawa Charles Valentine (The Editor)

Being Authentic

Be it from philosophical or theological point of view, to be authentic implies that one is truthful, honest and coherent in his/her words and deeds. The coherence aspect unites all the faculties of our being rational, hence bringing into unity different levels of our existence. Authenticity calls for a process of self-involvement as an on-going project. It is never a once for all business. It calls for on-going evaluation of our being and doing.

Bernard Lonergan in his book entitled “Method in Theology”-Toronto 1971, speaks of what he calls transcendental method where he proposes the conscious operations in four levels, namely experiencing, understanding, judging and deciding. He asserts that the operations are both conscious and intentional at each level. He further asserts that the process reveals both the object and subject of the operations. In other words the process brings about self-awareness.

To be authentic involves the operations proposed by Lonergan i.e. experiencing, understanding of the experience, judging from the understanding and finally making decision from the judgement. Beyond decision follows commitment. However, if there is error in one level, it can be carried on to the next level unless it is well verified.



Being a student of philosophy is to put oneself in the journey of searching for wisdom. Such a search leads us to an inward looking of what one truly is. It involves the searching for one's very being as a person. It is an ongoing process that does not end with the completion of philosophical studies, but rather as a lifelong process. The questioning takes place at all levels of the transcendental method mentioned earlier. We are then called to be attentive and open to various experiences that we encounter in life either as an information or concrete physical encounter so that our analysis can lead us to be authentic to the self and the reality surrounding us.

With the advancement of technology, access to information has been easier and quicker than it used to be. However, easy access to information does not necessarily mean that all the accessed information is meaningful and authentic. Critical analysis and verification is needed, otherwise re-transmitting such information as if it were the gospel truth will be tantamount to live a life of contradiction with no authenticity. The philosophical search for wisdom carries us beyond the classrooms to the context of our daily living. To live on rumours is contrary of our being authentic. Applying the search for wisdom in our daily contexts is to search for the good and the beauty that cannot be bought or owned but simply acquired. This prepares us to be future defenders of truth, peace and justice in the socio-political milieu that we will find ourselves either as religious/missionaries or engaged laity.

In recent years, a number of academic high learning institutes have been experiencing the challenge of plagiarism. The problem reflects deep lack of authenticity. How can we prepare a future generation to be defenders of justice and peace, searchers of the beauty and the good if at the very beginning of their search for wisdom there is no authenticity? It is a challenge that all of us are called to face with determination from within that we want to be people who are different from the world of appearance tries to propose. Any attempt to plagiarise or to cheat is a betrayal of our being authentic. To be a true philosopher is to be authentic no matter what it may cost us. Let our search for wisdom, the beauty, the good be an inspiration to those who surround us. In that way we will be living our true mission of being authentic.

Fr. Justi Tarimo

Adieu dear SMS!

From my home and dear country Burundi to Tanzania I experienced many things on my way. Being used to *Kirundi* our national language, and *French* as official language, I was frustrated by the new languages in front of me. Kiswahili was new to me, and I was not that fluent in English. There were less possibilities of communicating with people. By divine intervention, I managed to reach safely of course with struggles. However, what I realized was the concern of others, especially in this Spiritan Missionary Seminary, where I experienced a real brotherhood. Philosophy became a bit understandable compared to my former conception of it. I found friendly people, starting from the Lecturers as well as the students.

On the side of the students, I learnt many things. I realized that the best teacher is a fellow student. They helped me to retrieve my English, as if it was reminiscence. They were always ready to correct me whenever I made a mistake, whether in English, as well as for Kiswahili. There was also help in different aspects, like sharing knowledge by means of discussion, enjoying together in games. There was a precious time to enjoy cultural exhibition of different cultures, which takes away all prejudices and leads to appreciation of other cultures. We learn from each other and we complement each other. African proverb puts it clearly: "I am because we are". I realized that togetherness, as "Cor Unum et anima una" which is the motto of our institute! I will miss you indeed!

This institute offers more than what the other universities I knew could offer: extra care for the student, availability whenever necessary, and by delivering the message appropriate for any kind of life. Lecturers are committed to the betterment of our being. Thanks to you!

Philosophy became not that complicated and obscure subject, but "love of wisdom" in a proper sense. Variety of subjects related to philosophy contributed for the enlightenment and direction of my life, and giving more meaning to life as life. As human beings we sometimes fail to understand each other, but whenever there happened to be some misunderstanding, we solved it amiably, and humanly.

All in all, I have found a place, having a good environment for living in and inherent social milieu proper for a human being. I wish this relation will remain in the spirit of SMS, so as to contribute to a holistic examined life, which is worth living. This contributes to a strong esprit de corps, which is reflected as a lamp light to all those who will meet us as one body one soul.

Au revoir mon cher, que Dieu te garde, que Dieu nous garde et qu'il reste en nos cœurs! May God bless SMS our mother, and her children!

By Venant BUKURU (venantbukuru@yahoo.com)

AND WHAT ABOUT A LOG IN YOUR EYE?

This man was attending a church function in my parish. It was during a fundraiser to start a new mission hospital next to my parish church. Many people from different areas and of different classes attended the function. The people who attended were of different religions, without forgetting some pagans. As the Eucharistic celebration was going on, people occupying the back seats could drink, smoke and do all sorts of things which are not supposed to be done when the Eucharistic celebration is going on.

Now, it happened that the man I mentioned before was taking a beer, 'tusker' as the celebration was going on. He was seated beside another man who was also puffing a sportsman cigarette. This man who was drinking beer got very annoyed because this other man was blowing the smoke towards his side. He got so irritated that he pushed him away from him. In the process of pushing him, he knocked his bottle of beer and spilled it. The other man saw what had happened and ran away from him. He got so angry over spilling his beer but could not do anything about it.

After sometime, the man, who was drinking beer, was among those people chosen to help in building the hospital. He was fortunate to meet a priest, who was the main celebrant during the fund raising event, and happened to share the whole story with the priest. "Father", he started, "you have a lot of work to do." "Which work?" the priest replied, "you normally preach to people but they don't listen to your

teachings. How can a person start smoking while the prayer was going on?”(Referring to the Holy Mass). He continued, “There was a man who was smoking during last week’s function as you were preaching. He irritated me to such an extent that I was forced to push him away from me. In the process of pushing him, my beer, which I was drinking, spilled. I wasn’t happy at all Father.”

The priest listened to the whole narrative and commented, “And what about a log in your eye?” This is because the man, himself, was drinking in the church, an act which is similar to the one who was smoking. And now, this is a lesson to all of us that we should not look at the mistakes of others without seriously considering our own mistakes. By WENCESLAUS NYAKUNDI ONDIEKI, CSSP,

Bagamoyo: A Missionary Landmark!

During the Christmas and New Year break of December 2011- January 2012, I was privileged with some of my brothers to get a chance to visit Bagamoyo, the historical East African Landmark renowned for having not only seen the first missionaries on East African soil, but also a ground on which the first Holy Eucharist was celebrated and on which the first catholic mission was put up. Indeed, it is a place well marked with religious symbols that explain very well what happened where and when, particularly the famous cross at the point where the first altar was erected on 17th June 1868. Thanks to the Spiritan missionaries for this record and for having kept the place running to date. Indeed, they have preserved a lot of African and Christian heritage in the well-maintained Bagamoyo Catholic Museum. I recommend that everybody should visit this place given the chance. However, having listened to stories about the history of Bagamoyo and its close relationship with missionaries, they raise a number of reflections that I wish to share them with you in this article.

First and foremost, it must be noted that when the Spiritan Missionaries first arrived in Bagamoyo in 1868, although with some sparse population, Bagamoyo was largely bushy and as such they had to begin almost from nowhere. Standing at the point on which they landed, and looking unto the horizon over the ocean only makes you wonder about how much love and courage these people had. Remember, we are talking about a time without ocean cruisers and motor boats, indeed a time when water transport was largely manual using paddle, canoes and sailing ships, and later walking on land since vehicles were not known to East Africa at the time. That missionaries beat this oceanic wilderness and bush and managed to stir the waters of religion and development is itself a wonder to go down in History books of the African continent and mother church

Another special element ensuring Bagamoyo will never be forgotten was the amount of hospitality that was shown to other missionaries, among them, Missionaries Africa and others. It is on record that shortly after the Spiritans settled at this point, it was turned into probably the first modern entry into the interior of East Africa. As such, the Spiritans having set up a residence and basic resources, they were of great help to other gospel spreaders. This is evidenced by first of all the enormous number of tombs, other than those of Spiritan missionaries around the Bagamoyo mission. This is a clear indicator that many people inhabited this place. It also has to be noted that this is the place where modern medicine was first practiced, and since it was not easy, many young missionaries lost their lives at this place to malaria, ocean fever and other jungle maladies. We can’t deny the fact that the Spiritans were also of great help when it came to defining viable routes and providing guides. This can be proved beyond doubt if one reads the history of Missionaries of Africa whose intention was to penetrate into the interior of Africa.

Another special element that speaks for itself once one steps in the mission at Bagamoyo is the rich preservation of culture and beliefs of the African people. Indeed, unlike the colonizers who ran away with African artifacts, the missionaries were respectful enough to preserve whatever they could lay their hands on. Thus one has an opportunity to see the famous genii that were used to catch unfaithful wives, and other great traditional artifacts.

As a whole, we have seen the role played by the Bagamoyo event. It should be in everybody’s knowledge that Christianity reached East Africa via this point. As such, we as Christians and particularly Catholics, to allow ourselves to be torn asunder by minor differences would be an abuse to the unity and love established among us by our forefathers in Faith through their acts of charity, hospitality among other virtues to each other and others at Bagamoyo during the days of our humble beginnings. For indeed, the Bagamoyo event

goes beyond the moments of reception and accommodation; it counts high on the amount of love shown to different missionaries in times of sickness, and other struggles like guidance, travels and language learning. We have to take this moment in time and point in space as an actually significant factor that has largely contributed to making Africa what it is today and East Africa in particular. In fact it would be intellectual dishonesty if anybody today talking about the educational, social, medical, welfare and the commonly discussed issue of opening Africa to the outside world would not mention the Catholic Church and the role of the Bagamoyo event in particular. As a church, the Bagamoyo event goes beyond being a historical fact and place in her growth, but rather a point from which seeds of religious light were sown producing others till they reached every corner of the region. Officially, in terms of our national culture, it often surprises me when you never hear a place like Bagamoyo mentioned on the graduation days and other days of historical and academic importance like Independence Day. This is to forget that most of the people that brought about development in the education sector and even independence itself were sons and daughters of the missionary schools whose roots are in Bagamoyo. As such, Bagamoyo should be viewed as a point through which the religious and political transformation penetrated East Africa. Most importantly, it should also be noted that it is at this point that the war against the slave trade started, largely geared by the missionaries.

By Amos Niwahereza.

ON BEHALF OF ANIMALS

When I was doing my course on Existentialism and Phenomenology, animals were alleged not to be existing simply because they cannot make choices. I remember raising a challenge about the tamed animals; all in all I was challenged by being told they follow instincts to respond. Now over centuries, animals have been condemned as not having language and intelligence. They have been cut off from the realm of life after death! Any attempt to hold that animals think, speak intelligently and go to heaven escalates the controversy, condemning the one making such an attempt. In the middle of the controversy, one realizes that there is the animal's "world view" and the human "world view". Human beings claim that cows have imagination, memory and instincts. The herdsman, on the other hand has imagination, memory and intelligence! One question might save the boat! How do we bridge the gap between the human world view and the animal world view? Think!

Language is an inevitable aspect. It is a little bit naïve to categorically say that animals do not have systematic and meaningful languages. Some claim that because we do not have the intelligibility from the sounds produced by animals, they do not have languages. Is it because we do not understand that language existing in animals' world view or we cannot learn and understand animals' language in their world view? Neither man nor animal can justify what is going on in the mind of the other. There has been no linguistic break through between man and animals'. Think!



It is absurd to realize that even man is cut off from overcoming the linguistic break-through between animals' world view and man's world view. Aquinas in his analogy of beings and of knowledge says that man and animals know in their own way. It is therefore reasonable to say that there is experience, understanding and judgment in animal's worldview as it is with man, though in a different way. What I am condemning is not the differences between the two world views but the prejudices put on animals' world view. Think!

Moreover, there is the idea of immortality of the soul. For Plato there is a real world of ideas of which this concrete world is a copy of. St. Thomas picks up this idea of the world of ideas saying that the intelligible forms exist in the mind of God. From this analogy of knowledge, God is creative; God knows the ideas (man and Dog); man or dog is created as a concrete being in the concrete world. Every created creature is known idea in the mind of God. How can man justify himself as going to heaven and justify that animals go nowhere after death? Aquinas' argument of God as creative justifies the creation account both of man and

animals. What is the justification for mortality of animals' souls and immortality of man's soul as ideas known by God? Think!

I will be grateful to hear animals confessing to man the mortality of the soul is for us and immortality of the soul is for man! Man confesses to another man that animals do not go anywhere when they die! The reason given for this is that they are animals. So what? Created individuals need not necessarily exist from the point of view of the Creator. However, the relationship between the Creator and the created is essential in the sense that it would systematically suppress the idea of animals and man in his mind and thus animal and man dramatically annihilated forever. Think!

In my view, we cannot take for granted that animals do not have languages, do not understand and undergo total annihilation at death. Anyone who feels offended by this explanation should spend the rest of his life learning the animals' worldview, particularly their languages and tell me that animals have confessed to him: "we do not have languages; we do not understand; our souls are mortal!" I will tell him that the opposite of this answer is true to the animals' worldview. **By Damian Ndege Kariuki**

Que cette philosophie est perplexe!

Avant d'entrer dans le vif du sujet, j'aimerais d'abord m'excuser, chers lecteurs, pour l'erreur qui s'est produite lors de l'édition de mon article sur 'la domination de l'homme sur d'autres êtres' dans le Volume précédent, paru sous le titre de Quel Mystère! in « Theexamined Life, Vol.1». Le présent article s'inscrit dans ce cadre, mais il se penche surtout sur la relation homme-homme. Si je parle de «l'homme» j'évoque l'être humain et non une personne de sexe masculin. Je ne veux pas les répétitions inutiles de "homme et femme" que beaucoup préfèrent à cause du nouveau courant de l'émancipation de la femme. Dans ledit article, j'ai soulevé une question de l'arbitraire décision des hommes à penser pour les autres animaux. Ma question était: «Qui a été un jour un animal pour revenir et enfin informer les autres sur sa vie animale?» A voir les réactions et les actions de l'homme, force est de constater que nous sommes des animaux tout court. Ce que nous pouvons faire est de nous occuper de nos relations afin de nous rendre meilleurs. Ne sommes-nous pas biologiquement animaux? Mais laissez-moi toucher, dans le présent article, la relation homme-homme qui m'intéresse beaucoup ces jours-ci, ainsi que mon avis à propos du philosophe et de la philosophie.

Après avoir lu, Will to Power de Nietzsche, Le Prince de Nicolo Machiavel, The TragicSense of Human Life de Miguel Yve De Unamuno, j'ai vu clair que l'homme est naturellement égoïste. Il a toujours ce mouvement escargot qui s'attire sur soi tout ce qu'il rencontre sur son chemin. C'est dans le cœur de l'homme d'où sont nés l'exclusion de l'autre, la compétition acharnée qui va jusqu'à tuer, les combats pour le pouvoir, et l'humiliation des autres pour ne citer que cela. Il est vrai, cette position est farouche, mais elle est activée par la déception que je trouve dans ces êtres qu'on a toujours qualifié de raisonnables, qui dominant les autres êtres et se dominant entre eux.

Pour être concret, je vais partir du cas de la Philosophie Africaine, qui était dans ses débuts pour ainsi dire, à cause des jugements misanthropes dirigés vers l'africain. Par défaut de documents en Français, je vais citer en Anglais pour rester fidèle au traducteur. David Hume a écrit sur ce sujet, dans son essai sur National Character: «*I am apt to suspect the Negroes to be naturally inferior to the whites.*» Et à Hegel d'ajouter in The Philosophy of History: "*The Negro exhibits the natural man in his completely wild and untamed state, and an African is someone who does everything except the ability to reason.*" Si donc cet être dont on parle est dépourvu de la capacité de penser, il n'est pas dans la catégorie des hommes. Cette définition est donnée par les philosophes comme une distinction entre l'homme et les autres êtres. Hegel a dit qu'ils sont des sous humains. Pourtant, Hegel lui-même n'avait jamais mis son pied en Afrique. Voyez combien, même un philosophe renommé comme Hegel peut être secoué par les sentiments de haines tirés des autres, ou de ce qu'il a lu. Quand bien même il aurait été avec les Africains, il lui faudrait tout de même du temps et la compréhension de la culture qui n'était pas la sienne. Kant, quant à lui, a fait ses conclusions sur les apparences physiques du Noir pour lui refuser la capacité de raisonner. Il a dit: "This fellow was quite black from head to foot, a clear proof that what he said was stupid." Y-a-t-il de logique entre la couleur de la peau et le comportement, voire l'aptitude de penser? J'aurais voulu voir l'un de ces philosophes pour

sentir leurs réactions face à un Africain moderne inventeur. Ceci était dit dans un contexte de pure ignorance, mais il ya aussi bien des cas pareils parmi les hommes de même race, voire nation.

Je vais toujours rester dans ce domaine de philosophes ou de ces aspirants à la philosophie, comme un objet d'étude. Combien de fois les philosophes ne s'entendent pas sur des sujets quelquefois délicats comme la peine capitale? Combien de philosophes votent pour l'avortement, ou soutiennent des tueries. Combien de fois suivons-nous les préjugés, les stéréotypes, comme sources de notre connaissance, alors que nous savons qu'il ne faut pas juger sur les apparences? J'ai goûté cela moi-même, avec mes confrères à l'institut (SMS). Lors d'une présentation, il m'est arrivé que je suis du Burundi, et, d'un coup, j'ai vu quelques figures changées. J'ai par après demandé pourquoi, et le plus ouvert de mes collègues m'a dit d'un ton arrogant que le Burundi est un pays de perpétuelles guerres, de pauvreté extrême, comme s'il y avait une possibilité, je devais changer ma nationalité. Ma question était : « Connais-tu le Burundi? » Il a hésité de répondre, et plus surprenant il ne savait pas que ça fait partie de la Communauté East-Africaine. Il savait, m'a-t-il dit, que les Burundais sont compliqués, parce que le Français et les francophones compliquent la vie. Je n'avais rien à répondre, et à coup sûr, ça m'a choqué. Il n'a pas le devoir de connaître le Burundi bien sûr, mais comme dit les français « *Si le silence est d'or, la parole est d'argent!* » Il devrait d'abord s'informer pour confirmer les préjugés qu'il tenait à la réalité. Le Burundi est pauvre comme tant d'autres pays d'Afrique. Il il ya des Barundi qui ne sont pas pauvres, et qui sont mieux nantis que ceux qui sont considérés comme des pays riches. Autrefois, on se plaignait de l'orgueil du blanc, mais, il me semble que l'homme est le même. Je me suis demandé alors quelle leçon ces cas de dédains à propos de l'homme Africain nous ont servi, puisque nous pouvons nous regarder entre nous comme des chiens de faïences. Pour quelle fin alors faisons-nous la philosophie? Est-ce pour prouver notre intelligence, ou atteindre la vérité inhérente à la philosophie?

Je me pose toujours ces types de questions mais sans réponse. Si 'un renommé philosophe comme Hegel', un étudiant africain qui fait la philosophie et qui a été choqué par la description de Kant, peuvent toujours sombré dans ces formes d'idées, qu'est ce qui est du paysan qui ne sait que cultiver la terre et garder les vaches? Mieux peut-être [...] Pourtant, la philosophie est l'amour de la sagesse, qui s'applique à l'étude de l'être en tant qu'être, à la source ultime des problèmes qui hantent l'humanité. De là je dis, à mon entendement, que la philosophie serait au service de l'homme en tant qu'être pensant, vivant avec les autres. Mais alors est-ce le problème de la philosophie comme telle ou le problème essentiel de l'homme? Ou bien voulons nous confirmer que nous sommes simplement des êtres de chaire et des os comme Miguel de Unamuno a qualifié l'homme? C'est mon point de vue, car je vois que nous ne sommes pas mieux que les animaux, qui sont en parfaite harmonie dans leur écosystème. Je donne le temps au temps pour confirmer.

Le danger que nous courrons est de vouloir transformer les autres, leur imposer nos croyances, voire la manière de vivre sans tenir compte des différences tant physiques que morales. Je crois que la philosophie en soi, au sens strict du mot, n'a pas de problème. Nous nous appliquons souvent à la rationalisation des faits, aux justifications, et à des excuses en manipulant la philosophie. Pour moi, le problème n'est pas de défendre son point de vue, mais quel impact aura-t-il sur l'homme? Ainsi la question importante sera, selon moi, que ce que je fais de la philosophie ? Ou qu'est-ce que la philosophie fait de moi ?

Si essentiellement la philosophie est l'amour de la sagesse, nous devrions nous conduire dans cette perspective. Il est facile de se plaindre lorsque nous sommes attaqués, ou agressés, mais qu'est-ce que cela nous enseigne? A mon avis, j'ai la conviction que la philosophie contribue à la poursuite de la vérité, cela pour améliorer et donner sens à la vie. Et c'est cela qui doit faire la différence avec les gens. Je ne serais pas heureux de me trouver vivre comme si mon passage ici au SMS n'a rien fait de moi.

Vivons donc cette vie, allons à la hauteur des défis que le monde relève, laissons nous transformés par cet amour de la sagesse! Il ne suffit pas de formuler seulement des concepts comme un squelette sans chaire. Les Burundais aimaient conseiller leurs enfants: «*Ntukagenzeumutwenk'uruyuzi kibondo!*¹» Il faut une sagesse en action pour le bien de tout l'homme, et surtout une sagesse qui contribue à la connaissance de soi et au respect de l'autre.

Par Venant BUKURU (*bukuruvens01@yahoo.fr*)

ⁱ*Ne vas pas avec ta tête comme une courge, mon enfant!*

Philosophy bring bread on the table?

This question is puzzling. In any way, why do a lot of people fear studying or getting involved in issues pertaining philosophy? Could it be because of its use of complex words? Or because of its involvement in critical and rigorous thinking? Or could it be because of what has been so far called, 'argumentative' character of philosophers?

The emphasis is not in its being objective, rigorous, critical or use of complex vocabularies but on how it can be economically, socially, spiritually and politically significant in the society. Philosophy, as an academic discipline covers a wider scope of study; for instance, practical and applied or social sciences. In most public universities, (as during Scholasticism), students are introduced to the study of some aspects of philosophical thoughts such as logic, so as to enhance sound reasoning, ethics for moral development and so on. This is done depending on the field of study, for instance, those in the faculty of education, are obliged to know the Greek education system according to Plato as given in the *Republic*. Precisely, Philosophy touches all academic disciplines in all walks of life. In Aristotle's words it is a science which deals with "being qua being". This is why currently and in addition to the classical and etymological definition; philosophy has been defined as a 'universal enterprise'. Man (and women), being a rational being has a natural desire to know. Hence, he/ she wants to know everything about everything.

Philosophy widens man's horizon and deepens thinking. During the Second Aquinas Symposium held in SMS- Njiro, one presenter denied that we are born with our philosophies. He argued that just like other disciplines, philosophy is taught. True! Analogically, he asserted "no one is born a doctor, for instance." I have a problem with this position on the grounds that once a person pronounces that s/he wants to venture into a particular field, s/he must have known at least, material object of study in that particular field. In brief, I mean that as far as knowledge is concerned, we are not born *tabula rasa* as some empiricists, such as John Locke (1632- 1704) had thought. Therefore, getting lectures in philosophy only widens or rather deepens what one already has as its basis. This reminds me of African Philosophic sages, whose philosophies were considered informal, but later on with the aid of philosophical intellectuals, are now valued and categorized as Philosophies. But all in all, this provokes Lonergan's epistemological questions: how do we come to know and when do we say we have known; and is knowledge a priori or a posteriori? Nevertheless, a philosopher never remains the same as far as cognition is concerned. More so, an integrated philosopher is and will always be essential in the society.

Philosophy is a problem solving enterprise. Historically, philosophical ideologies have been helpful in shaping political theories and forms of governments in the world- Europe and Africa alike; for instance, Nyerere's socialism, Kenyatta's Harambeism, Moi's Nyayoism, Kaunda's humanism, Nkrumah's consciencism, and Obama's slogan 'Yes, we can' among many others. Ideologies, if well interpreted, can help eradicate poverty, solve insecurity and unemployment problems and power struggle, civil wars and so on- in Africa and elsewhere. Unfortunately, to my disgrace there is struggle for power; and public demonstrations have become the 'sun that rises and never sets.' A philosopher-king, for instance, as anticipated by Plato in the *Republic* would help to solve such problems. But, can ideologies be categorized as philosophies?

Most civilizations in the world were as a result of philosophy at work. Agrarian (1700), French (1789) and Industrial revolutions (1800) had their basis in reason at work. For instance, with the French revolution, people needed to get rid of unworthy rulers. Alexander the Great's rule was esteemed by many people especially Christians. This was made possible since Alexander was a very close friend of Aristotle- the philosopher. After conquering Egypt, he (Alexander) made all the libraries open for philosophical studies under the care of Aristotle. This propagated the western love for philosophy. Many students had greater desire to know.

Nevertheless, philosophy has helped shape Christianity and Islam. Whereas the church had always esteemed Aristotelian philosophy, in matters of faith and state, modern philosophers such as Descartes reasonably opted to doubt everything in order to find a firm basis for knowledge. Thomas Aquinas, a medieval philosopher a theologian employed philosophy to, for instance, demonstrate God's existence. For him, faith and reason are essential principles in knowledge of God and the universe.

Socrates' procedure during the discourses with the Sophists in Plato's *Dialogues* portrays a good philosophical mind. A philosopher then, ought to be good in rhetoric. This is inclusive of public speech, excellent writings skills, lecturing and having techniques of letting people speak out their mind. Normally, people will always question, analyze and interpret the words of a philosopher, and comments such as, "argue or talk like a philosopher," are always made.

A Philosopher then is a converter. And in order to bring about some change in the society, it is presupposed that he or she should begin with the self for "charity begins at home." This advocates for what has been called 'being role-models'; a character trait which can be exemplified or admired by others (the society). Unfortunately, philosophers of such kind have been silenced in the society- by death threats or some things of such kind. For instance, Socrates was seriously assassinated. Hence, a philosopher should not fear, but as the scripture maintains, "say the truth and the truth will set you free"; for we are only ignorant when we know something and we do not speak it out. This is an offense- being unjust to the self and hence to others. Philosophers are not only kings, but also soldiers and populace in the society. They ought to live harmoniously from within and without. This makes me certain that all aspects of life are philosophies. A peaceful, harmonious, and united society is a society which has economic, spiritual, political, and social enhancement. Consequently, philosophy is studied not only as a duty, but as a way forward to a good life, and hence, a happy end! Love wisdom, Love Life!

By Sr. Herin Aluoch

Dear comrades,



It's my privilege that as we usher in this New Year, we become focused in achieving our dreams and various aspirations that we have been longing for. It is an opportunity that each one strives to strike a balance on the things that barred him from attaining his plans in the previous year. For all people to attain their fulfillment we need to have a peaceful and conducive environment whose influence is directly in the hands of our distinguished leaders. Our societies and institutions have a story to tell about each leader at their own specific time. Some leaders are remembered for the sour fruits they planted while others for the sweet ones, as far as performance is concerned.

The twenty-first century holds a record of what I may term as "steady democratic movement" in which most nations have advanced in solidarity to advocate for democracy and equity; something that could not be dreamt of in the past. However, these moves have paved the way for upheavals and revolts which in turn brought forth a lesson that each person can learn. The lesson here is that, a leader is meant to serve the people not only well but with humility and integrity. In this regard the electoral commissions set up in various nations are not only meant to announce the winners and the loser, but also to ensure that everybody votes. This is just the beginning. The commission ensures that the applicants are reliable and show a sense of

concern to perform their duties with dignity. In this regard, the commission ensures that the above tasks are well achieved and the citizens get their entitlement. But is this always the case?

This burning concern still lingers in the minds of many. If affirmed to be the case, bravo! If not so, it's time to liberate ourselves from the chains of blind obedience and speak the truth. Such unrealistic moves have caused loss of lives in Kenya (2007), Congo (2011), and Libya (2011) and to the extreme in Zimbabwe and Liberia. The "blood diamond" in Liberia is a constant concern for electoral commissioners. Leadership in itself involves consultations and dedication. It also encompasses planning and setting goals and objectives; identifying alternative strategies to attain these goals bearing in mind the priorities. It also involves organizing your tasks properly, delegating duties that best suits each individual. Directing, coordinating and controlling your duty in accordance with the norms are also pillars of success in leadership.

Leadership becomes worth if it caters for the demands of the citizens. Both the ruler and the ruled should bear in mind that a great source of wisdom and knowledge is observation. It is a method for the exercise of intelligence which in fact will enable each party to ensure that the objectives are met. With a deep concern I would like to re-assure the entire student body, our esteemed brothers and sisters in the outskirts of this arena that as Solomon still remains an icon in the Christian perspective as far as better leadership is concerned, "the fear of the lord is the beginning of wisdom". This wisdom will enable the leaders to lead with justice and righteousness; while the citizens will have a chance to choose wise leaders without fear, favor or being lured with a mere bag of sugar or tea. Therefore, let us rise up and say no to corruption. I dream of a future world with immense possibilities where enthusiasm and reserves of energy are unleashed when the young are inspired with high ideals and worthy goals geared towards the betterment of our society. We are heading there, let us join hands and strive for it.

FROM SPORTS DESK(by Wenceslaus nyakundiondieki)

YOUR 'LITTLE PHILOSOPHY' WILL NOT ENABLE YOU TO CONVINCe PHILOSOPHERS



It was my desire that on day, I should serve the Spiritan Missionary Seminary in one way or the other. My dream started being realized when somebody murmured to me, "you will make a good sports coordinator because of your activeness in sports". This was a time when I was in first year in the first semester. My intention to contest for that post was turned down by one of my brothers from third year who said to me, "you have not studied enough philosophy to make a good leader who will convince philosophers." I was so much embarrassed because what I heard from the chairman of the electoral commission is that any person is eligible to contest for any post either from first year or second year regardless of his/ her philosophical background. He discouraged me more when he said, "I know you are going to disgrace us, we as old men of the seminary, if you will go ahead to contest for that post." I was therefore forced to withdraw from the race.

My buried dreams were unburied when I was a second year, first semester. This was a time the institute normally conducts another election after the previous leaders retire from their offices. "This time round, I have to contest in order to become the sports coordinator of the institute," I said to myself. I took

my time consulting some of my brothers on this plan. The response I got from most of them is that, “you have our vote, go ahead.” And surely I had to move forward.

Here is the day to air out our manifestos. The day was extremely colorful as my ‘security officers’ wore expensive suits, not forgetting my borrowed one. Many students were surprised to see me reading my manifesto from an expensive laptop. It was really an encouraging day for me, not because of the expensive things, but because of my numerous supporters. After airing my manifesto, I could cycle from one community to the other convincing them to vote for me. Many communities assured me of their votes, which was an encouraging thing for me.

The day for election is here at hand. In fact on that day, I could not even concentrate in class. But after all, I had hopes that I could be the winner. The voting was done through a secret ballot whereby I was declared the winner with a landslide majority. My dreams at last were realized!

Now, I was as a leader with many activities to undertake. The first and foremost was the interclasses competition which accompanied the institute’s silver jubilee. It was to my surprise that the second years of 2011-2012 were the winners in all the disciplines (football, volleyball and basketball), whose trophies were awarded during the Silver Jubilee Day (14/10/2011). We have, so far, had sports out to Machame where we took all the sets in volleyball and drew in football. Sports out is a good moment for interaction and exchange of ideas. I am, therefore, convinced that everyone enjoys this moment.

I would like to give a concluding word that despite the challenges I face as a sports coordinator, my experience in this field is really wonderful. It has opened my mind to know how to make decisions. It also enables me to have courage to stand in front of people as well as helping me to make the right judgments. Therefore, I have all the reason to give myself a credit in my leadership, as I expect the feedback from my fellow brothers and sisters. Thanks to my fellow students in the S.M.S for cooperating with me during my regime.

IS THE WORLD ENDING?

The title of this article should remind us that ends are part of daily existence. But which world and whose world is ending? Some is always ending and some world ends epoch passes and one dies. Political as well as religious leaders often fear the reality of change and revolution, and so is the turning upside down of moral values that cause many to ask whether the world is ending.

The most cherished values of human sexuality have been sacrificed for “*heroism*”. The question is who in the world of today, is a hero? One who does extraordinary things that others cannot dare to do, one who has gone beyond shame. Homosexuality, lesbianism, public sexual intercourse are no longer scandals but heroic acts. Do you know that people deep in villages know more about the appointment of a homosexual Bishop in the United States of America than even the Archbishop of Arusha?

The world has sacrificed morality for human rights, to the extent that the enjoyment of one’s sexual rights lures them into sin of which they don’t accept as sin. Recently, British prime minister, David Cameron, supported Homosexuality and Lesbianism. He also threatens some African countries which refused to legalize the practice of lesbianism and homosexuality. He asserted that they will no longer receive aid from Britain unless they legalize homosexuality since it is against enjoyment of one’s sexual rights.

Recently, in Uganda, “*Gaetano*” received an extra ordinary welcome from Big Brother Africa House, proper to national heroes. Although some church leaders expressed ignorance of the whole matter the world followed it well, and the president took it a step further and invited “*Gaetano*” for a sharing. The church must continue to condemn immorality, in all possible ways as “*saints of immorality*” continue to be canonized “national heroes” and as the world of morality seem to be ending.

It is true that the world of morality is ending, but shall we live it to cease or we need to arm ourselves in order to protect it? My answer is that we have to arm ourselves to protect it especially we as Christians. We must start fostering morals in the youth and children since “charity begins at home” The elders and Religious leaders must help the youth. The youth today are blamed and talked about as not living their Christianity. Many of them, it is claimed, have abandoned the Christianity to go over other faiths. Let me see what lies at the root of this: The song of every modern parent nowadays is, “*too busy*” to share the basics of their faith with their children. Most families do not know the meaning of praying together as family!

Since many parents are just Sunday church goers, whose Christian roots are very shallow anyway, they are mostly overwhelmed by their children’s academic excellence other than spiritual growth; a suggestion about religious retreats just makes no sense. Parents should remember that all wisdom comes from God and the future of their children lies in God’s hands. **Let us wake up and save the world of morality from ceasing to be! By kyobeJoseph.SCA.**

IS THERE JUST WAR?



War is never the best way to go due to its consequences. It is always the last option to go for depending on the situation at hand. War is only necessary if it results into peace and safety of the majority after all the other means have failed to workout. War is never just and its results are never just. Therefore, there is no just war though others, for example, Aquinas may insist that there is just war. Since its nature negates the principles of justice in no way it can be just as stated by Aquinas. In this paper, my argument is that there is nothing like just war bearing in mind that war is only necessary as the last option.

If St. Thomas Aquinas could be alive, he could be asked what make an act just. Can the same act be just and unjust in itself? Can intention make unjust act to be just? Or, is it the voice of the authority which makes an act just? If the answers of the above questions are “yes” with sufficient reasons which do not negate the principle of justice, then I would agree that there can be just wars of which can never be the case.

Aquinas says that there are three things required for a war to be just. For him, “. . . the ruler at whose command the war is to be waged have the lawful authority to do so.” This reason would imply that the justification of just war rests in the authority of the ruler. War involves killing of both the innocent and guilty people from sides which leaves huge negative impacts on human race, for example, the Hiroshima and Nagasaki atomic bombs. The impact of such effect on the human life is beyond compensation, it denies people their freedom to life. Such kind of killing can never be just because it is authorized by a lawful authority. The effects it has on the generations is beyond repair; full of evil and injustice, and therefore, go ahead from a lawful authority in no way can make an act which is unjust to be just as Aquinas asserts. He is very wrong to say that a command from a lawful authority makes war just.

Again, it is not true to say that there are no individuals who can mobilize people to go for war. In most cases, people are always mobilized by individuals who have great influence on the majority. A good example is the war in Uganda which was initiated by an individual, Joseph Kony. In many cases people are influenced by either the idea of individuals or individuals themselves. So to say that no individuals can pursue others to go for war is not correct.

Aquinas says, “Just so, it also belongs to the rulers to use the weapons of war to protect the common **weal** against foreign enemies.” And he quotes psalms 82:4 which he claims that directs the rulers to rescue

the poor and free the needy from the hands of the sinners. I agree that it is the duty of the rulers to protect the civilians, not only from the foreigners but also from their fellow citizens. But this duty does not give the rulers the authority to protect the poor and the needy as he says by killing the other poor and needy from the other country. It is the most unreasonable thing to do, protecting others by killing others. It is meaningless to solve a problem by initiating another problem which has its own consequences. In the case of protecting the citizens from foreigners, war is a means to achieve the goal; and yet the fact remains that whether the goal is achieved or not, a wrong means will always remain wrong. War in itself inflicts pain and suffering in people, therefore, it cannot be just.

It is true that war can be used to bring to an end dictatorship and other types of wars in the name of creating peace without proper reflection on what peace is. I am sure that absence of war does not imply that there is peace, corruption and other forms of injustices bring sufferings and domestic conflicts. And when these forms of evils prevail in the society where there is no war, we cannot say that there is peace in such a society. The fact remains that absence of war does not imply peace. So, I strongly urge that instead of going for war in most case, we should avoid all the selfish acts which lead to war instead of going for a war to end another war.

The second reason given by Aquinas is that “there needs to be a just cause to wage war, namely, that the enemy deserves to have war waged against them because of some wrong the enemy has inflicted.” This is the most misleading reason can ever be used to justify that there is a just war. Wrong doing is never the best way of solving problems, for they lead to other similar or greater problems. If it is the case that wars are waged to punish the enemies, then those who are involved in the war should also be punished, for they solve problems by inflicting wrong similar to the wrong inflicted by the enemy. In this case, the enemy and the people punishing them are committing the same crime, hence they both deserve punishment. From the above argument, it is clear that inflicting wrong on those who do wrong is in itself wrong because both acts are wrong, and therefore, none can be just.

Lastly, he says, “those waging war need to have good intention . . . an intention to promote good or avoid evil.” He argues that even if legitimate authority declares war, and the cause is just, wars may be unlawful due to the fact that they are waged with a wicked intention. War involves killings and destruction of property which is evil, then, how can one wage war which is evil in itself and at the same time claims that he is doing so to avoid evil. None can avoid evil by doing evil, it is impossible. Whether war is lesser evil, it still remains evil for what is evil is evil, just as a small mistake is a mistake. Therefore, it is better to do good and avoid evil rather than doing another evil by considering it lesser evil. The degree does not matter, what matters is that the action is good or wrong, just as Socrates argues that what one should consider as the most important thing is, whether he is acting rightly or not. If the action is wrong then it should be avoided as much as possible. We look at the act itself; if it is ethically wrong then it must be avoided whether it leads to a common good. As much as war can lead to positive results, the fact remains that it is ethically wrong and it always intend to eliminate the enemies. Is it good to eliminate rather than to correct? For me, elimination method is the best way keeping in mind the effect of such motive which led to Hiroshima and Nagasaki atomic bomb.

In conclusion, unjust act can never be just whether it is performed with a good intention under the lawful authority. Keeping in mind that war is a means for obtaining peace, whether the peace is restored or not does not qualify war to be just, for the end does not justify a wrong means. Both the means and the end should be justified by the principles based on reason, but not the need based on the targeted goal. I strongly reject the reasons given by Thomas Aquinas in that they are not sufficient to justify that there is a just war at any cost. When the consequences are unjust, then the action must be wrong or the means used to reach it. Whether only one person is killed to save ten million people, still there is no justice due to the fact that justice is not done to the diseased; he only intended to do so and has not done it. Aquinas, for me, missed the point in this case. **By Sr. Margareth G. Moshiro**

JOKES.

FORGIVE YOUR ENEMIES.

The preacher's Sunday sermon was, "Forgive Your Enemies." He asked all present how many have forgiven their enemies.

About half held up their hands.

He then repeated his question.

Now about 80 percent held up their hands.

He then repeated his question.

All responded, except one elderly lady.

"Mrs. Jones, are you not willing to forgive your enemies?"

"I don't have any."

"Mrs. Jones, that is very unusual. How old are you?"

"Ninety-three." she replied.

"Mrs. Jones, please come down in front and tell the congregation how a person cannot have an enemy in the world?"

The little sweetheart of a lady tottered down the aisle, and said, "It's easy; I just outlived all those bitches."

Like Fine Wine

Woman's Quote of the Day:

"Men are like fine wine. They all start out like grapes, and it's our job to stomp on them and keep them in the dark until they mature into something with which you'd like to have dinner with."

Men's Counter-Quote of the Day:

"Women are like fine wine. They all start out fresh, fruity and intoxicating to the mind and then turn full-bodied with age until they go all sour and vinegary and give you a headache."

Funny Things to Think About

Last night I played a blank tape at full blast. The mime next door went nuts.

If a person with multiple personalities threatens suicide, is that considered a hostage situation?

If a cow laughed, would milk come out her nose?

If olive oil comes from olives, where does baby oil come from?

After eating, do amphibians need to wait an hour before getting OUT of the water?

Why don't they just make mouse-flavored cat food?

If you're sending someone some Styrofoam, what do you pack it in?

Why do they sterilize needles for lethal injections?

Do they have reserved parking for non-handicapped people at the Special Olympics?

When a man talks dirty to a woman, it's sexual harassment. When a woman talks dirty to a man, it's \$3.95 per minute.

If it's tourist season, why can't we shoot them?

Whose cruel idea was it for the word "lisp" to have an "s" in it?

Since light travels faster than sound, is that why some people appear bright until you hear them speak?

How come abbreviated is such a long word?

If it's zero degrees outside today and it's supposed to be twice as cold tomorrow, how cold is it going to be?

Why do you press harder on a remote-control when you know the battery is dead?

Since Americans throw rice at weddings, do Asians throw hamburgers?

Why are they called buildings, when they're already finished? Shouldn't they be called built?

Why are they called apartments, when they're all stuck together?

Why is a carrot more orange than an orange?

When two airplanes almost collide why do they call it a near miss? It sounds like a near hit to me!!

Why are there 5 syllables in the word "monosyllabic"?

Why do they call it the Department of Interior when they are in charge of everything outdoors?

If vegetarians eat vegetables, what do humanitarians eat?

Why is it, when a door is open it's ajar, but when a jar is open, it's not a door?

Tell a man that there are 400 billion stars and he'll believe you. Tell him a bench has wet paint and he has to touch it.

How come Superman could stop bullets with his chest, but always ducked when someone threw a gun at him?

If "con" is the opposite of "pro," then what is the opposite of progress?

Why is it lemon juice contains mostly artificial ingredients, but dishwashing liquid contains real lemons?

Why do we wash bath towels? Aren't we clean when we use them?

Why do we put suits in a garment bag and put garments in a suitcase?

Why doesn't glue stick to the inside of the bottle?

What do little birdies see when they get knocked unconscious?

If man evolved from monkeys and apes, why do we still have monkeys and apes?

Do married people live longer than single people, or does it just SEEM longer?

I went to a bookstore and asked the saleswoman, "Where's the self-help section?" She said if she told me, it would defeat the purpose.

If all those psychics know the winning lottery numbers, why are they all still working?

Isn't the best way to save face to keep the lower part shut?

War doesn't determine who's right, just who's left.

Italian Confession

An elderly Italian man who lived in the outskirts of Monte Casino went to the local church for confession.

He said: "Father, during World War II, a beautiful woman knocked on my door and asked me to hide her from the enemy. So I hid her in my attic."

The priest replied: "That was a wonderful thing you did, my son and you have no need to confess that."

"It's worse than that, Father. She started to repay me with sexual favors."

The priest said: "By doing that, you were both in great danger. However, two people together under those circumstances are greatly tempted to act that way. But if you are truly sorry for your actions, you are forgiven."

"Thank you Father. That's a great load off my mind. But I have one more question."

"And what is that?" said the priest.

"Should I tell her the war is over?" By Mr. Daniel Akello

JOKE

The doctor bent over the lifeless figure in bed. Then he straightened up and said, "I am sorry to say that your husband is no more, my dear."

A feeble sound of protest came from the lifeless figure in bed, "No, I'm still alive."

"Hold your tongue," said the woman. "The doctor knows better than you." *FRANCIS NOAH MUTUNGI, (SPIRITAN)*

JUSTICE OR INJUSTICE



It is a cry for almost every person, especially the human right activists, that there should be fair treatment, acknowledgement of one's dignity, rights and freedom. There should be a just system to punish those who commit crime. For this reason, there should be a system which is independent, free from any influence or pressure from any personality; a court which has international jurisdiction to try the suspects of such atrocities.

In the recent past, we have witnessed incidences of failure to protect human rights; a good example is what happened to Osama Bin Laden, MuamarGaddaffi, and Sadaam Hussein among others and in other places, where the targeted individuals or groups are eliminated in an inhumane manner. Even though they were individuals of a dubious past, they should not have been eliminated the way they were.

Is killing tyrants, terrorists or any other individual suspected of any wrong-doing the best form of justice? This has been puzzling me, as it seems to be the trend in the world as we have witnessed in the recent past. Africa and Arab countries had and continue to experience political upheavals, as the innocent people continue to suffer and die for the sake of securing peace and justice.

The worst of all, even after the notorious leaders have been captured alive they are eliminated before the truth behind their atrocities are unveiled. This is unfair to those of us who want to know the ultimate truth, so that history does not repeat itself. Instead, they should be taken alive so that they can be used to investigate the crimes and held responsible for the atrocities they committed. For instance, the Kenyan case at the international criminal court (I.C.C.) is an example of the best way concerned parties should seek justice, where the accused person is given chance to explain and defend themselves. This is a more standard and mature way of seeking justice rather than taking the law into our own hands.

The whole issue of justice revolves around establishing peace. Peace is not only the absence of physical conflict; it has a lot of dimensions that should be taken into consideration like spiritual, psychological and physical. In order to have a peaceful and a just society, we should first have a broader view of human being, since the human is also one of the elements of a peaceful society. True peace is an element of justice in the simplest terms. Peace and justice go hand in hand, they are like identical twins. Where there is justice we will have peace in all its dimensions and vice versa. When the rights of individuals are respected, where injustice in all its forms is not the order of the day, then without doubt there will be peace. **By Marcellus Okoth**

Kenya at a glance



The politics of Kenya has been given a new face by the ICC ruling which confirmed the charges against four suspects of the post-election violence. Out of these four, two are key and regular political figures in the country. The question that is left lingering on the faces of Kenyans is what

next as the general election is due? For a country of her own sovereignty, Kenya has suffered a lot in the last years and still not sure of the aftermath of the upcoming general election. From the post-election violence, the ICC case, the fight against Al-Shabaab, the push and pull in the coalition government, to mention but a few, Kenyans are not sure on who can bring a lasting peace and good governance that will see them live as brothers and sisters of one family.

Many Kenyans who never embraced the KANU rule are now stranded on what is next following the fact that the key presidential candidates and the confirmed suspects of post-election violence perpetrators are members of KANU or one time key participants in the former ruling party. Mr. Uhuru is the sitting KANU chairman while Ruto advocated for the 'youth for KANU' in 1992 multiparty elections. Raila merged his NDP with KANU only to walk out in 2002 with a good number of KANU men. Mudavadi became the Vice president in Kenya when he stuck with Moi as other members walked away when Moi endorsed Uhuru as his preferred successor. Other members who are associated with these prominent men like Saitoti, Kalonzo, and Jirongo among others were members of KANU and/or are associated with it currently. It is a fact beyond doubt that during KANU reign, political assassinations took place in large numbers and the government was involved either directly or indirectly. Should Kenyans not fear or doubt that these KANU men really will not bring back the unsympathetic type of governance in which they ruled people while serving KANU and pleasing the then King who implored to be called *mtukufurais*? How sure are Kenyans that these former KANU men really will not carry any trait of KANU rule into their government incase they form one?

These former KANU bigwigs are now divided with one group comprising of the suspects of the ICC while another camp comprises of Raila and his comrades. The unity and strength enjoyed by Uhuru and Ruto who have been political antagonists is due to the fact that they have a common enemy, Mr. Odinga, whom they have declared war against and whom they want to block from State house. Since Ruto fell out with Raila, he enjoys close friendship with Uhuru who has been in political turmoil with Raila. Kenyans are now wondering whether Raila who has been influential in his political career will make it this time round since the number joining him are less compared to the number joining his camp.

The late KijanaWamalwa once said that the great quandary of Kenyan political quagmire is Raila mania and Raila phobia. But will manialism and phobianism that has been attributed to Raila work this time round? Yes, he has the chance. Kenyans should not base their well-founded thought in the cheap propaganda echoed by some chief Kenyan propagandists that when this person leaves this camp, so and so has failed. The influential character of Raila is chief and political and I believe that is one of his political tactics of fishing a large number of people from their corners hence having his net full. What Kenyans has to know is that Ruto and Uhuru are out to block Raila from State house; otherwise they are up to no developmental agenda.

Majority of Kenyans are wise people who should not find it difficult to understand politics, their intelligence is great. Up to now they do not look at how somebody is gussied for a political rally. The gumption that Raila has in politics clearly proves that he is a political guru. Kenyans should not listen to the cheap propagandists so that they are not easily gullible. The incongruity of the political career of some individuals should not confuse Kenyans now that they are drawing close to the ballot. By Simeon Ngicho Cp.

Legacy- secret behind existence.-

Life in a profound scope underlying a dual dimension of both its potentiality and actualities. These two dimensions directly impact on the end purpose of most acts, and in fact existence. Various communities in various parts of the globe, at least have something (A tale in this case) either legendary or real events or occurrences from which everybody can borrow a leaf to emulate in his life time. In linguistic works, we remember great men like Wole Soyinka, Chinua Achebe, George Orwell, Ngugi wa Thiong'o and Kithaka wa Mberia. The characters in these literature pieces have a common legacy that portrays part of the central themes; the societal organization of both animals and man (from the former to the latter respectively). In both aspects there is a perfect organization. What about Shakespeare's work? Quite praiseworthy, educative,articulative and entertaining. Political icons in our society and outside this small village are remembered for their downfall or successes. Nyerere, Kenyatta, Nkrumah were real leaders who stood tall

in fighting for the independence of their nations and they actually attained it. Other than this they are remembered for setting a legacy in terms of a unique mode of living; socialism, Harambeism and consciencism respectively. President Barack Obama stands as a point of reference as far as setting the precedent that even an African can also be a president in the Whiteman's land.

With the above in focus, let us now introspect other areas of nature. Let's have a look at the birds. Alas! So beautiful. Each bird of the air has a unique sound, mode of flight, colour and physiological make up. Some are friendly while others are hostile. Their mode of searching for food is quite different and, in fact, even what each species eats also varies. This is the uniqueness I am surprised about. Not forgetting to mention, some birds are found along the tropics while others inhabit glacial regions. But all in all, their uniqueness forms the foundation of birds' legacy in such a way that their possible extinction raises a great alarm and a point of concern for ecological activists.

Plants and animals too are not left behind. As noted by Aristotle, the aim of every living creature is to leave behind an offspring. Plants play a vital role in ensuring that the environment looks beautiful with sweet fragrance. The presence of plants directly influences the lives of other living creatures that use oxygen for their existence. Plants are incapable of reading journals or philosophizing in this matter yet their existence is a pillar towards the existence of what we term as environment. Depletion of the forests and other ecological niches have directly affected the existence of other living organism. I know until now you may ask yourself "what about the side effects?" don't they live well in accordance with the favorable conditions present and yield a hundred fold and their presence at any rate is beneficial either directly or indirectly somewhere? In the affirmative, haven't they left a mark that they have to be remembered for a lesson worth learning and measures to be taken by the future generation? This is the legacy of any plant. Yet even at this point we recognize that plants respond positively to their duty that is 'pollination in order to give rise to the younger generation.' I consider the mode of pollination quite perfect because it reads "the exact time when the conditions are favorable" Man has a profound influence on his existence. Each day we strive to reach the perfection but yet we are still doomed to fail. This remains a great concern in the minds of many. The moment in human life we fail to persevere and strive for excellence, things happen haphazardly, indeed, nature takes its course. We are born to be winners in whichever field one ventures into. There is only one tip that we sometimes forget: "plan with determination" Every day we wake up with a feeling of excitement, a feeling which we may not be able to explain but which is as if to say "this is the great time, this is the day that wonderful things are going to happen" as J.Maurus puts it, our existence really needs to be a legacy. We need to transcend beyond my *is* to my *achievement is*. It is worth living an examined life as Socrates taught, rather than living an uncontended life as utilitarians in the words of Nietzsche. The moment we become self-aware and strategize our plans in life diligently with strength of will, then we start having an optimistic view of life other than mere life lived by other living things. Indeed, our pessimistic view of life arises from lack of inner peace which is the power point that propels us forward.

The wars we hear of or experience are the outcome of the inner struggle that is within the self. It's an opportunity that we need to rise once again, take that armour of struggle and affirm that life is a real struggle. But otherwise, can we get bread without labor? Let not the lower *things* disorganize us. As animals 'become what they eat' man too becomes 'what he wants to be'. The sky is the limit. Laureate Nobel prize winner the late Wangari Maathai visioned that even if one is not recognized for doing great work for other fellows, then trees will sway their twigs in joy and praise whenever one (seedling) of them is planted to strengthen their bonds in the ecosystem, and man will appreciate the work of that tree or entire forest; a source of cool breezes and rain. Let us embrace that and get moving. **BY DANIEL OTIENO.**

Jokes.

Tom was curious to have prior learning at home before he reached the age of going to school.

Often he heard his father say "I was always the top while in primary and even secondary school"

His mother too often says "I was the best girl and the top in school"

Tom then said “if both of you were topping, then I should top further than you two. Therefore I don’t want your support but I will do it myself.

When he was admitted in first class, the first day they were to answer 4 questions. These were the responses:

1. What is a salary _ “what mum and dad always fight for every evening”
2. Church_ “a place where the old go to close their eyes and the young eye their clothes”
3. Seashore_ the sea seen from the shore or the shore seen from the sea.
4. Love_ the last word in a telegram or sms.

Then the teacher told him “because you have a big head I think you can become a good head boy”

By Daniel Otieno

LIFE IS PHILOSOPHY

Life is philosophy itself. Philosophy is life itself. We think because we are human beings. We are living, breathing, and thinking creatures. We are capable of deciding what we want or what we don’t want. We are able to learn things and able to formulate ideas and opinions because of the knowledge we are encountering every day. These are the experiences that make us alive whether they’re happy, sad, frustrating or any emotions that may be able to come out. Experience is defined as a concept comprising of knowledge or skill in or observation of something or some event gained through involvement in or exposure to that thing or event. Some people think philosophy is a waste of time but then this will help find ourselves and find out who we really are. It will give us the pleasure and gratification to our senses, not just physically but also mentally and emotionally.

According to John Locke, knowledge is recorded once we are able to experience. These experiences are recorded permanently in our minds which go through our senses. Unconsciously we are already creating philosophy just by asking what did I do this day or did I do something right this day or children asking why the sky is blue and just by questioning it’s already philosophy. We are not aware that we discover philosophy in our everyday life. We are able to know the errors and contradictions because we think of concepts, it would not be vague. It would be clear and understandable. We think because we are able to simplify and explain things how we want.

These experiences would be able to create philosophy. It would create decision making and thinking. For instance we have our science subject when we were young. We always have our lab experiments to prove or to disprove something or if we are inside the mall and we see something that we like and that’s where our dilemma starts coming in. According to Kierkegaard, it is important to have our own individual choices. We do have our freedom of speech, freedom of choice, freedom to vote and others as long as it is ours. He also said that it is important for people to have a meaningful existence. We, the individuals are the only ones who can decide and choose what is good or bad for our lives because we have our own free will and independence. For sure life is philosophy. MOSS MARTINC,SSP.

LISTENING AND BEING OPEN TO YOURSELF

BE ABSORBED

Empathy is defined by *Encyclopedia Britannica* (1999 Edition) as the ability to imagine oneself in another’s place and understand the other’s feelings, desires, ideas and actions. And to listen is to hear with thoughtful attention. This pays attention and shares in that one’s thought and feelings. It requires being absorbed in what you are hearing, not allowing your mind to marvel. Even thinking of how you will reply detracts from listening. Discipline yourself to stay focused on what the other person is saying. Always look directly to the

eyes of the other person speaking. If your eyes wander, you will appear uninterested. Observe his gestures and body language. Is he smiling or frowning? Do his eyes reflect humor, sadness, or apprehension? Is what he leaves unsaid significant? Do not worry of your reply; it will come as a by-product of your focused listening.

While listening, you will likely nod your head and use expressions of affirmation, such as “I see” and “I understand.” This shows that you are following. However, do not think that you are listening when really not. In fact continuous nodding of the head can betray impatience. It’s as if you are saying, “Hurry up”. Get on with it. Finish. Always just make your listening genuine and your responses will reflect your sincerity. Good questions also show that you are absorbed and following. They show that you are interested. Ask for clarification of points that are unsaid and clear. Ask questions that invite the other person to elaborate and express himself further. Do not worry that you may interrupt occasionally, but do not overdo it. Getting things clear is part of listening process. If interrupting is not over done, the other person will appreciate your desire to comprehend fully all that he is saying.

SHOW UNDERSTANDING

This can be the hardest part; even if you truly feel for the person talking to you. When someone distressed comes to you, do you jump in with optimistic suggestions and solutions? Do you quickly point out the situation is not so bad when compared with the suffering of someone else? This might seem helpful, but it can have a negative impact. There are a number of reasons which can be inclined to stop listening and start solving.

- You might think that your enthusiastic suggestions are just what are needed to lift the sufferer’s spirits.
- You feel it’s your duty to “fix” whatever is ‘wrong’ and if you do not, you are not being helpful or are not doing your job”.

An early barrage of solutions, however, usually sends out discouraging messages, such as, “I perceive your problem to be much simpler than you claim it is.” Or “I am more interested in my own reputation as a problem-solver than in your well-being.” Comparing a sufferer’s problem with those of others usually communicates. You should be ashamed of yourself for feeling troubled when other people are suffering more than you. If you unwittingly send out such discouraging messages, your friend will feel that you did not really hear him or her that he/she is not getting through. He may even conclude that you are superior to him. Next time he will turn to others for help. Philosopher Henry David Thoreau put it, “It takes two to tell the truth: One to say it and the other to hear it.”

Empathetic listening does not require that you agree with the person confiding in you. You may believe that the person is unjustified in exclaiming, “I hate my job.” But if you react with disapproval or denial, he will conclude that you do not understand him. To the person who hates a job, you might say. It must be stressful. Then ask for clarifying details. Thus, you are not necessarily agreeing that he should hate his job but simply acknowledging that this is how he presently feels. You thereby give him the satisfaction of having been heard, of having fully communicated his feelings. Often sharing the problem may lessen it. Similarly, the person who says, “My wife is having a checkup today,” could mean; “I’m worried.” It means that you listened to the meaning behind his words which is more comforting than if you ignored his meaning, denied it, or tried to adjust him by telling him that he should not worry.

GOOD LISTENERS TALK TOOL.

The art of conversation speaks of those who listen but speak very little, “Thinking that it gives them an air of dignified reserve” This compels the other person to bear the entire burden of conversation, which is rude. On the other hand, it is also rude, and wearying, if the person you are listening to continues to talk nonstop without allowing you to express yourself. Consequently, **while you need to be a good listener, you may also want to let the other person know that you have something helpful to say.** What might you say? Having respectfully listened to your friend’s expressions should you now advice? If you have a solution to

your friend's problem, by all means share it with him. Your words will carry some weight, since you invested time listening first. If you do have necessary credentials to give your friend the kind of direction or help that he needs. Try to put him in touch with someone who is in position to give him help.

Adapted from Edgar Batte, *TheDaily Monitor News Magazine*. January 3, 2009.

By Isaac Edyelu CSSp.

“Nku din’amba na eghere mba nni.”

Above is an Ibo saying which means: the type of firewood in a given area should suit to cook the type of food in that area. One may wonder why I chose to use this as my opening remarks. I am writing this article with a lot of acrimony against all Africans especially against African leaders. It is saddening that we have been infected with the disease of advanced dependency syndrome. Africa, no doubt, played a gigantic role in making Europe what it is today. Our men fought in their wars, they carried our minerals to their native land, and they carried our ladies and gentlemen to work for them as slaves. It is pathetic that we still sleep on their laps.

We have accepted to be baby seated by them and we still accept whatever they impose on us. We have minerals that can sustain our economies yet we depend on Europe for financing our budgets. We have the herbs that our people always used to cure themselves but we still need to import drugs from Europe. Most of the drugs that we are importing from Europe and China are made out of *Aloe Vera* plant. This plant is very common in our gardens. We have the ability to formulate laws that can govern our own land but we run to accept and import laws, conditions and ultimatums from Europe. These dependencies are the monsters that suffocate our economic, social and political development.

African leaders rush to scrounge laws from Europe and America and even go to the extent of signing cut throat treaties which they don't realize will sabotage their systems in future. For instance, Some African leaders rushed to sign treaties binding them to the famous Rome statutes that resulted in the formation of the famous International Criminals Court at The Hague. It was ridiculous and absurd when a country like Kenya found itself on the receiving end of the impacts of the formation of this court, when six reputable members of the government were indicted by this court. The government found itself in an awkward state of affairs and started lobbying other African leaders to withdraw their allegiance to this court but Uh! It was already too late and as the Swahili proverb goes *maji uliyoyavulia nguo huna budi kuyaoga* – literally translated-the water for which you removed your clothes, you have no otherwise than to bathe in it. That when you have committed yourself into something, you have no other choice than to go ahead and accomplish it.

But who is to blame? We fail to enact laws and form courts that deal with our own issues but we run to acquaint ourselves with foreign laws. I believe that we are capable of forming judicial systems, and because they will be run by our own people, they can best handle our problems. When this debate was so heated in Kenyan August house, as to whether the post-election violence master minds should be tried on the Kenyan soil or at The Hague, some members raised concerns that the judicial system in Kenya was not trustworthy. It never took long before the very people started lamenting when the ICC took up the case. But it was too late. It was like water that has been spilt which cannot be drawn again. Countries like America impose these rules on the people of Africa yet they dare not take part in them. As a matter of fact, USA is not a member of the Rome statute accord. Does it mean that there are no crimes against humanity in such states? Furthermore, it is unfortunate that African Union heads of states while debating on which universal language to use, their priorities are; English, Portuguese, Arabic or French. Do not Africans have language? When did European Union ever meet and used any African language for their discussions? So, are they the ‘supermans’?

This is only one paradigm. How many times have we rendered our own personnel ineffectual and hired foreign personnel? How many times do we lay off our own architectures and hire Chinese architects in construction of roads, bridges and houses? How often do we run from our hospitals and rush to hospitals in

India and China? How often do parents and other people rush students to foreign universities and leave our own universities here? As if that is not enough, we scramble for second hand clothes coming from Europe and Dubai yet we leave the first hand clothes made by our own industries. Our local musicians never cease to copy western styles of music. By this and many others, can we say that the type of firewood found in our area satisfies to cook the type of food in the same area? It appears to me that the old man in Loliondo, though there is no proof that he healed anybody, only wanted to challenge the whole world that we should seek solutions to our problems from our own indigenous natural resources. Though we have no proof of any medical solution he brought but at least due to that reality, Loliondo has become eminent and infrastructure has been improved there.

Why can't we develop our own institutions to reach that standard that they can handle our problems adequately just as those in Europe are satisfying the needs there? Why can't we train our doctors, nurses and perk up our amenities to be able to handle the kind of sicknesses heartwarming us? The clothes that the people in Europe are using are fit for the weather of their place but we simply jumble for them without knowing why they use them. Our ladies feel so comfortable walking half naked simply because they have seen white ladies do so because of the weather problems. Our clothes are fit for the type of weather in Africa. Our bliss is simply to copy. What a shame? In case there is a predicament in a country, we pay no heed to nationals in that particular country. What we rush for is to seek peripheral mediators. When we do this, can we claim that we are sovereign? What we need to know is that sovereignty is like virginity: once lost, it can never be restored. I believe we can come up with what is our own, that which will also attract other people from outside our continent instead of replicating what is foreign. This only makes us be number twos in those things we replicate. Wake up Africa!

Massawa Charles Valentine—Holy Ghost Fathers.

Let Us Not Lose Hope; Life Is a Long Thread Which Is cut short by Death;



We live in the world full of uncertainties generated by social, political and economic crises. Every time we wake up, from the door step they accompany us on all our daily activities. To some extent we may question where God is in our situations. But really, does He leave us even a single moment? Everyone in his age can claim he has experienced a lot if not seen much. But are our desires quenched that we do not need anything more? I guess that we are richly blessed in desiring, if not everything, those things which we will make a success from, more so in fields in which we are exposed to.

We are always determined to blow out and win back any much that can serve to draw the common good for all. Bearing in mind that we are called to different missions but serving one kingdom, what we ought to desire, above all, is the gift of the Holy Spirit who blows wherever he wills. We better allow him to blow us into doing his will not forgetting that we are human, called from the human family to serve the kingdom of God. We are called from different cultures, backgrounds, brought up differently and have our different attitudes which call for our cooperation with the grace of God so as to bring them to fruition. But then do these differences reduce us to nothing or make us less human? I guess not. So how should we deal with them? Is it not all about acknowledging them and living them positively so as to transform us for the best of God's service? We are created with all these inconsistencies. In another way they are Gods instances of working with us, if and only if, we allow him to operate and we cooperate with his ever transforming

grace. God in his part is perfect and consistent and he wills that we be his instruments of service. Therefore, we are called to reconstruct our inconsistencies to rhyme with his perfect being.

The life we live is full of troubles and stresses and I know you are a witness to this. At times our self-esteem goes drastically down where we find ourselves confused as well. Other times good things come our way and we have reasons for smiling. Bad news as well makes us cry, but in all this, in my opinion, we should analyze everything as it comes our way and see that there is always something good in every scene we come across in life. It is good to search for a meaning in every circumstance of our life. Life brings to us the unexpected, thus branding us misfits. This is motivated by our fondness of our misdeeds in which we take pleasure. The sad thing in life is not to meet these unexpected events but failure to know how to resolve the conflict. When one door is closed we should not lose hope for another door is being opened on the other side. However, human beings concentrate mostly on the closed one. But the Bible clearly emboldens us that we should regard it all as joy when we encounter trials of various kinds, realizing that the testing of our faith produces perseverance. Blessed is the man who survives temptation!

Being human as we are, we all should harness the power of human nature in order to flush our weaknesses and uncover the important things in life; to be flexible and creative in what we do or are involved in; to have a wide perspective in viewing things in order to become prime players in shaping our lives. Knowing the complexities we are facing will give us the strength to act and withstand any backward blows. We will never get to the higher heights without frustrations and aggravations. This prior knowledge, conscious of our experiences, helps us to cultivate patience, passion and the ability to know how to bring all these difficult issues together and weave a strong fabric of confidence in life, inspired by our daily experience.

Every day that we are given is a precious gift from Almighty God. We should wake up every morning with grateful attitudes, full of faith and expectancy for that which the Lord has in store for us. Surely we may be facing some challenges in our everyday life or when things do not go the way we plan. Then we should remember that, each day is a new chance to stand strong amidst of adversity and see the faithfulness of God. Every day is a day to thank God and glorify him rather than magnifying our problems. Let's be happy that the Lord has given us healthy and sound minds; he makes a way where there seems to be no way. Though we may feel deep in a hole and covered with clouds of darkness and confusion, it is not a direct certificate guaranteeing our way to total destruction. We should *not lose hope in life*; it has a lot to offer us. Determination will help us conquer all barriers since itself knows no barrier.

I know it may sound funny but just try to see whether it's possible in your side of life because at least everyone is and remains so unique. Christ is the source of our livelihood. As we treasure our earthly things it is far better to treasure our love for him who loved us first, through him becoming like us through a human being and by assuming our human nature he lived a fully human life without a spot of sin. "In God is our trust." By *Muema Patrick (Patti)*.

Painful Tears

One night when I lay asleep, I had this dream through a voice I could not describe. "Hello, sorry to bother you but it is very urgent. I have a friend who came from far away and needs a place to stay. As such, I suggested your place. I ask you to receive and have him. His name is Jesus Christ. Now say quietly: you kindly enter, Lord, I need you, cleanse my heart with your blood and bless my family." Unfortunately, the door of my heart, for security purposes, was tightly locked and I could not easily find the key. When I woke up, I felt low and unwell.

I went to the Lord's clinic to have my routine checkup and it was confirmed I was actually ill. When Jesus took my blood pressure, he saw I was low in tenderness. When he read my temperature, the thermometer registered 47 degrees of anxiety. He ran an electrocardiogram and found that I needed several 'love bypass' since my arteries were blocked with loneliness and could not provide for an empty heart. 93% I was exhausted. I went to an orthopedic doctor, because I could not walk by my brother's side and I could not hug my friends since I had fractured myself when tripping with envy. He also found I was short sighted, since I could not see beyond the shortcomings of my brothers and sisters. When I complained about deafness, the diagnosis was that I could not respond to the cry of the needy orphans since I had stopped listening to Jesus'

voice talking to me on a daily basis. My heart was in a critically pathetic condition as it was full of nepotism, discrimination and injustice; furthermore, the cells had run out of empathy. For all that, Jesus gave me a free consultation thanks to his mercifulness, so my pledge is, to, once I leave this clinic, only take the natural remedies he prescribed through his words of truth. My memory was sending me to the I.C.U. as it operated awkwardly; it only remembered those events which made me sad but forgot all those which made me glad.

Every morning, take a full glass of gratitude. When getting to work, take one spoon of peace. Every hour, take one pill of patience, one cup of brotherhood and a glass of humility. When getting home, take one dose of love. When getting to bed, take two caplets of clear conscience. Do not give in to sadness or desperation for what you are going through today. God knows how you feel ...He knows exactly and with perfection what is being allowed to happen to you in your life at the precise moment. God's purpose for you is simply perfect. He wants to show you things that only you can understand by living what you are living, and by being in the place you are now. May God give you: For every storm, a rainbow, for every tear, a smile, for every care, a promise, and a blessing in each trial. For every problem life sends, a faithful friend to share, for every sigh, a sweet song, and an answer for each prayer.

Two days later, I was walking around in a Big Bazaar store doing expensive shopping, when I saw a Cashier talking to a boy who couldn't have been more than 5 or 6 years old. The Cashier said, 'I'm sorry, but you don't have enough money to buy this doll.'" Then the little boy turned to me and asked: "Uncle, are you sure I don't have enough money?" I counted his cash and replied: "You know that you don't have enough money to buy the doll, my dear." The little boy was still holding the doll in his hand. Finally, I walked toward him and I asked him who he wished to give the doll to. 'It's the doll that my sister loved most and wanted so much. I wanted to give her for her BIRTHDAY. I want to give the doll to my mommy so that she can give it to my sister when she goes *there*.' His eyes were so sad while saying this. 'My Sister has gone to be with God. Daddy says that Mommy is going to see God very soon too, so I thought that she could take the doll with her to give it to my sister...'" My heart nearly stopped. The little boy tearfully looked up at me and said: 'I told daddy to tell mommy not to go yet. I need her to wait until I come back from the mall.' Then he showed me a very nice photo of himself where he was laughing. He then told me 'I want mommy to take my picture with her so my sister won't forget me.' 'I love my mommy and I wish she doesn't have to leave me, but daddy says that she has to go to be with my little sister.' Then he looked again at the doll with sad eyes, very quietly. I quickly reached for my wallet and said to the boy. 'Suppose we check again, just in case you do have enough money for the doll?'"OK' he said, 'I hope I do have enough.' I added some of my money to his without him seeing and we started to count it. There was enough for the doll and even some spare money. The little boy said: 'Thank you God for giving me enough money!' Then he looked at me and added, 'I asked last night before I went to sleep for God to make sure I had enough money to buy this doll, so that mommy could give it to my sister. He heard me! I also wanted to have enough money to buy a white rose for my mommy, but I didn't dare to ask God for too much. But He gave me enough to buy the doll and a white rose. My mommy loves white roses.' I finished my shopping in a totally different state from when I started. I couldn't get the little boy out of my mind. Then I remembered a local newspaper article two days ago, which mentioned a drunk man in a truck, who hit a car occupied by a young woman and a little girl. The little girl died right away, and the mother was left in a critical state. The family had to decide whether to pull the plug on the life-sustaining machine, because the young woman would not be able to recover from the coma. Was this the family of the little boy? Two days after this encounter with the little boy, I read in the newspaper that the young woman had passed away. I couldn't stop myself as I bought a bunch of white roses and went to the funeral home where the body of the young woman was displayed in repose for people to see and make last wishes before her burial. She was there, in her coffin, holding a beautiful white rose in her hand with the photo of the little boy and the doll placed over her chest. I left the place, teary-eyed, feeling that my life had been changed forever... The love that the little boy had for his mother and his sister is still, to this day, hard to imagine. And in a fraction of a second, a drunk driver had taken all this away from him. Be inspired and share this message. To me, it really triggers very painful tears. By **Sylvester Mark Awuor**.

IN PLAGIARISM GERATION

In the realm of education, especially in the higher institutions, the fight against intellectual dishonesty is one of the daily battles that teachers and students are struggling with. Today, the reality is that the fruit of intellectual endeavor is of course greater in quantity since it holds of so many centuries, if not millennia. Present day students and lecturers find themselves following many scholars who worked on topics in various fields. The problem however is whether one can be original while talking about these same topics and if not whether one is capable of knowing each and every point already stated on the matter in order to be able to acknowledge it, once it has been borrowed, so as to avoid the “intellectual sin”. My endeavor is to show how this is a paradoxical question to which the solution is to ban research papers in the middle of the course.

In fact, looking at the production of different scholars from the written traditions of different countries, it is obvious that no individual mind can be able to cover such a huge treasure. The few that are being covered still cannot be mastered, that is, one cannot have an exact knowledge about everything presented to him or her. At the same time, what teachers are doing is to raise their students to a point that they can develop their own ideas, at least in Philosophy. However, here the question comes: is it really possible to be original when one is living after thousands of thinkers dealt with the same problems? I might have missed the right way of putting the question but the issue is; to be original and to avoid intellectual dishonesty is a complicated harmonization. The high probability is that what one is going to come up with as a personal reflection, was also stated by another author. On the other hand, students can hide themselves behind this abundant production and develop such a bad behavior such as appropriating others’ ideas without acknowledging them. The availability of abundant works about a given topic can provoke lazy students to commit the sin. The load of academic work, especially during the semester can also be another impetus for developing such dishonesty. Laziness to read, especially on student’s side, which of course is a bad sign of someone who is expected to perform well academically, is one of the causes. Lecturers are not spared from this paradox. A student can come up with an idea which might resemble something that he or she had read, even though it is the fruit of personal thinking, therefore putting the student in a position of being accused of plagiarism. Having read from many authors, one can easily restate a point thinking it is his yet it is just reminiscence. This is to really acknowledge that this is an academic problem whose cause in my view is due to various reasons; not all of them are bad intentioned.

Although there is a good intention of encouraging students to intellectual honesty, there is still a temptation to fall into this sin. The amount of available works by different scholars, the impossibility of covering all of them makes it impossible to know what is said here and there hence the justifiable innocence of one being mistaken to be a sinner while yet original in his/ her thinking. So, my view would be that students should not be given papers to write during the course. If it is to be given, it will be better at the end of the course. To initiate them to reading, assigned texts should be presented in the class and this would be far better to help them. This will cultivate the honest people in our institutions, countries and throughout the world.

By Mpawenayo Donatien, 3rd yr. (donampawe@gmail.com)

Prophetic Signs that we are in the End Times

The Bible gives many examples of signs that should warn us of the coming end of the age. Six such signs are given by Jesus, two characteristics are given by Paul, and eleven other occurrences are given by the prophets to occur prior to or soon after the end of the age. While we are also told we will not know the time of the End, God obviously wanted us to know when that time was getting closer. As the Christian church is increasingly drawn into the interfaith movement, and as more and more churches go into isolation, preparing to slip through the growing attacks on their faith, perhaps God knew it would take a few signs to wake us up and remind us that we have work to do.

Unfortunately, many Christians take the verses that tell us we won't know the time of His coming to mean they should ignore any and all scripture that might warn us of this time of tribulation. Others have fallen

into the trap of fearing being labeled a "conspiracy theorist" should they display an interest in the Biblical prophecies about our future on Earth. My philosophy is simple. God included it in the Bible and, since God is all knowing, we should trust that it is something we should know and study along with the rest of His Word.

It is increasingly obvious that the time of our Lord's coming is drawing near. Prophecy is being fulfilled daily, and at a faster pace than ever before. Whether you believe in a pre-tribulation rapture, or believe Christians will be witness to the full tribulation, wrath, and final judgments, matters not. The beginning of birth pains and the signs of the times should have the same effect on all of us. It should motivate us to save as many souls as we can in the time that we have left. The Great Commission tells us to be disciples to all nations, bringing the message of salvation through Christ to all people. If the Church is raptured before the tribulation, it is important that we leave behind an explanation for the trials and judgments those left behind will face. How else will they recognize the deception of the anti-Christ and seek instead the truth of the Bible? If we are to endure the tribulation alongside them, we will need to be prepared to not only share the message of salvation, but share with them the reasons for God's judgment and hold it up as further proof of their need to be saved.

Below is a study of the prophetic signs God gave us as a warning of the approaching end of the age. Many of them are being fulfilled now and many will be fulfilled in the near future. I would encourage you to study prophecy, know what is coming and be prepared to share it with others.

In Matthew 24:3 Jesus was asked, "Tell us, when will these things be, and what will be the sign of your coming, and of the end of the age?" Jesus told his apostles to look for the following signs prior to his second coming and the end of the age.

Matthew 24:5 *"For many will come in my name, saying, I am Christ, and will mislead many."*

In the last several years many have claimed to be the Messiah. Jim Jones and David Koresh are examples of these false Christs as well as countless others who are not as newsworthy. These false prophets are a prelude to the ultimate false Christ, the Antichrist. Many New Age groups, some even NGO's working for the United Nations, are anxiously awaiting the antichrist, preparing the way for his acceptance as the head of the hierarchy of gods and the one who will usher in world peace.

Matthew 24:7 *"For nation will rise against nation and kingdom against kingdom, and in various places there will be famines and earthquakes."*

More people have been killed in warfare in this century than at any other time in history. As the death toll rises in the Middle East, more and more countries work feverishly to develop devastating weapons of mass destruction. Add to that the expanding threat of terrorism and unpredictable dictators such as Saddam Hussein, and the potential for the outbreak of war exists in nations, kingdoms and places across the globe.

Matthew 24:7 *"For nation will rise against nation and kingdom against kingdom, and in various places there will be famines and earthquakes."*

As white, Christian farmers are driven out of Zimbabwe in increasing numbers, and foreigners move in to replace life-sustaining crops with poppies that now supply 25% of the world's drugs, famine spreads across the African continent. The undernourished are not limited to Africa, however. A large portion of the world's 5 billion people suffers from a shortage of food.

Matthew 24:7 *"For nation will rise against nation and kingdom against kingdom, and in various places there will be famines and earthquakes."*

The number and intensity of earthquakes this century is at a level higher than any other time in history. A staggering number of seismic events occur around the world daily. The earthquake seismic monitor IRIS shows all major earthquakes for the last year. Indicated by yellow and red circles, the seismic events of the last 15 days provide strong evidence of the fulfillment of Matthew 24:7 in our day. By contrast, in the years from 1890 to 1900 there was only one major earthquake in the world.

Matthew 24:8-9 *"But all these things are merely the beginning of birth pangs. Then they will deliver you to tribulation, and will kill you, and you will be hated by all nations on account of my name."*

Christians are under attack throughout the world today. In the United States Christians still enjoy freedom to worship God without suffering much more than ridicule, hatred, or discrimination at work and school. However in many other countries such as China, South Africa, Saudi Arabia, North Korea, Russia, and many Muslim nations, Christians suffer much greater persecution and often at times death for the sake of their faith. During the tribulation this suffering will be worldwide and will continue even to the point of martyrdom. These first 5 signs will increase in intensity and severity as the tribulation approaches, much like the birth pangs or contractions of a pregnant woman worsen as the delivery time approaches.

Matthew 24:14 *"And this gospel of the kingdom shall be preached in the whole world for a witness to all the nations, and then the end shall come."*

This prophecy has already been fulfilled through television, radio, missionaries, the translation of the Bible into many languages, and the internet. People all over the world now hear the message of Christ from missionaries who have the means to travel the globe, and via technology that allows us to communicate with people on the other side of the world right from our own homes, churches and offices.

For anyone who has watched television, read a newspaper, lost a retirement to corporate greed and corruption, or just walked outside their front door; it is obvious this prophecy has been fulfilled by our generation. Our leaders are often corrupt; our cities are filled with crime, brutality, and neon signs proclaiming our sinful, godless nature. The New Age Movement brings in increasing numbers of mystics who claim to be the enlightened ones. They are some of the most educated and influential people in our societies, and yet the most lacking in real truth.

Churches today are becoming more and more ecumenical, embracing the New Age interfaith agenda, and denying Christ as the only way to salvation. Giving in to the politically correct media and a corrupt society, they have embrace homosexuality as an acceptable alternate lifestyle and preach tolerance and compromise in place of God's truth for the salvation of the world. The environmentalist movement within the New Age movement lures them into a worship of mother earth, belief in past lives, reincarnation, and Karma while demonizing all those who would eat the meat God gave us as nourishment for our bodies.

Some archeologists believe that the temple mount is actually 340 feet south of the Dome of the Rock site, putting the Dome of the Rock within the Court of the Gentiles. This may be the court outside the temple that is left out.

A group in Israel called the temple mount of faithful has obtained most of the clothing, instruments and other equipment required for temple worship and are actively preparing for the laying of the third temple's cornerstone.

A red heifer will be required to be used in the process of purification described in the book of Numbers. In May 1997 the first Red Heifer was born in 2000 years. Another red Heifer was born in Israel in March of 2002.

Daniel 12:4 *"But as for you, Daniel, conceal these words and seal up the book until the end of time; many will go back and forth, and knowledge will increase."*

Billy Graham was quoted as saying, "ninety percent of all the engineers and scientists who have ever lived are alive today." Air travel, space travel, DNA research and human cloning are all examples of the rapid increase in knowledge in our generation.

Zephaniah 3:10-11 *"From beyond the rivers of Ethiopia My worshipers, My dispersed ones, will bring My offerings. In that day you will feel no shame because of all your deeds by which you have rebelled against Me; For then I will remove from your midst your proud, exulting ones, and you will never again be haughty on My holy mountain."*

In 1984, Operation Moses saw the airlift of 15,000 Jews who had already fled to refugee camps in Sudan to escape starvation. In 1991, Operation Solomon flew 20,000 Jews to Israel from Ethiopia itself. A further airlift began in June of 1999, aimed at transporting the last 3,000 members of the Quara Jewish community from northeastern Ethiopia to Israel.

Ezekiel 38:2,4,8 "Son of man, set your face toward Gog of the land of Magog, the prince of Rosh, Meshech and Tubal, and prophesy against him. I will turn you about and put hooks into your jaws, and I will bring you out, and all your army, horses and horsemen, all of them splendidly attired, a great company with buckler and shield, all of them wielding swords. After many days you will be summoned; in the latter years you will come into the land that is restored from the sword, whose inhabitants have been gathered from many nations to the mountains of Israel which had been a continual waste; but its people were brought out from the nations, and they are living securely, all of them."

In order for some end time events to occur Russia will have to be a strong nation with a strong military. s

In the 1970's and 1980's there was a mass exodus of Russian Jews out of Communist Russia. In 1999 the Associated Press reported a dramatic increase in the number of Jewish immigrants from Russia, bringing the largest number of Russian Jews to Israel since the early 1990's.

On May 10, three members of a family in Florida became the first people to receive the biochip implant. Each device made of silicon and called a VeriChip, is a small radio transmitter about the size of a piece of rice that is injected under a person's skin. It transmits a unique personal ID number whenever it is within a few feet of a special receiver unit. VeriChip's maker describes it as "a miniaturized, implantable, radio frequency identification device (RFID) that can be used in a variety of security, emergency and healthcare applications."

Is the biochip the mark of the beast to be used by the antichrist? We can't really know. What is significant is that people are being softened to the idea of a mark or an implant as a means of maintaining security, providing medical information, and regulating a more interdependent world. As attitudes change, fears subside, and people are convinced of the need for such a mark, the true mark of the beast will be easily introduced to the world by the antichrist.

The United Nations, World Trade Organization, International Criminal Court, UN peacekeeping/police force, numerous UN NGO's, and other agencies are preliminary steps to the formation of a one world government. We now have the communications technology, transportation, and the pro-globalization media necessary to usher in the one world government headed by the antichrist. The increasing terrorist threat and the Middle East conflict will only speed up the formation of this governing body as fear and promises of better security make more people willing to give up their national sovereignty for global governance.

Television and the 24-hour news networks make it possible for people around the world to see the dead prophets and rejoice at their deaths.

Luke 21:28 *"But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near."* By Brytie Vincent Bwire

PURIFICATION OF OUR INTENTIONS



“Obi is a boy; Obi is a boy, now Obi has become a Man.” This is the best proverb for me when I am reflecting upon the priesthood journey as many of us termed it as a difficult and tedious one. The above proverb reminds me of my beloved reverend Fr. Jude IfezimeCssp, who was my postulancy director. He used to tell us this proverb each and every day in the postulancy with an aim of keeping us abreast with the priesthood life. Counting the days, weeks, months, semesters and years in the seminary is losing focus on what we want to achieve. Many priests will tell you in their seminary life experience that the life becomes very easy when you live as if tomorrow is your ordination day.

Collegiality in the seminary life makes life not only enjoyable but also accountable. This will be achieved if every seminarian takes it as a part of his essence and existence in the seminary. What kills collegiality in the seminary is mediocrity. Many of us think that if you do your best in studies, manual work and prayer life, it is the direct ticket to priesthood without knowing that collegiality is part and parcel of the priesthood formation especially the religious life. As a result, this win-lose mentality will formulate psychological mentalities of submission and exhibitionism to the formators in order to win their approvals in their evaluations and canonical encounters

We need to purify our intentions and live our real life not pretending to the formators to earn the good reputation from them. It is the matter of self-discipline and self-denial if we really want to follow Jesus THE MAN FOR OTHERS.” We should avoid giving our formators what the white people call Greek Gifts and Fat Envelope to win their favor. **BR. NOEL J SALEKWA: 1st year, Spiritan Philosopher**

. Reflections for Lent.

God Our Father

There is a story about a small boy who had the habit of coming home late from school. One day his parents warned him to be home on time, but he still came back late as usual. So they decided to teach him a lesson. At dinner that night, the boy was served only a slice of bread and a glass of water while his father had a full plate of food before him. The poor boy looked with hungry eyes at his father’s full plate and with pleading eyes at his father. The father waited for the full impact to sink in, then quietly took the boy’s plate and placed it in front of himself. He took his own plate of meat and potatoes, put it in front of the boy, and smiled at his son. When that boy grew to be a man, he said, “All my life I’ve known what God is like by what my father did that night.” What his father did was to take on himself the punishment and suffering that rightly belonged to his son. This is called atonement or substitutive suffering. That is what Christ did for us. And that is what the Church invites us all to do in the period of Lent.

The University where God teaches his people; Desert experience.

A mother camel and her baby are talking one day and the baby camel asks, “Mom why have we got these huge three-toed feet?” The mother replies, “To enable us trek across the soft sand of the desert without sinking.” “And why have we got these long, heavy eyelashes?” “To keep the sand out of our eyes on the trips through the desert”, replies the mother camel. “And Mom, why have we got these big humps on our backs?” The mother, now a little impatient with the boy replies, “They are there to help us store fat for our long treks across the desert, so we can go without water for long periods.” “OK, I get it!” says the baby camel, “We have huge feet to stop us sinking, long eyelashes to keep the sand from our eyes and humps to store water. “Then, Mom, why the heck are we here in the Toronto zoo?” Modern life sometimes makes one

feel like a camel in a zoo. And like camels in a zoo we need sometimes to go into the desert in order to discover who we truly are. Lent invites us to enter into this kind of desert experience.

The desert was the birthplace of the people of God of the first covenant. The Hebrew people who escaped from Egypt as scattered tribes arrived the Promised Land as one nation under God. It was in the desert that they become a people of God by covenant. In the course of their history when their love and faithfulness to God grew cold, the prophets would suggest their return to the desert to rediscover their identity, their vocation and their mission as a way of reawakening their faith and strengthening their covenant relationship with God. The great prophets Elijah and John the Baptist were people of the desert: they lived in the desert, ate desert food and adopted a simple desert lifestyle. **The desert is the university where God teaches His people.**

In the desert we come to know ourselves, our strengths and weaknesses, and our divine calling. In the desert Jesus encountered beasts and angels. There are wild beasts and angels in every one of us. Sometimes, owing to our superficial self-knowledge, we fail to recognize the wild beasts in us and give in to vainglory, or we fail to recognize the angel in us and give in to self-hatred. But in the silence and recollection of the desert we come to terms with ourselves as we really are, we are reconciled with the beasts and the angels in our lives and then we begin to experience peace again for the first time. Lent is the time for the desert experience. We cannot all afford to buy a camel and head off for the desert. But we can all create a desert space in our overcrowded lives. We can set aside a place and time to be alone daily with God, a time to distance ourselves from the many noises and voices that bombard our lives every day, a time to hear God's word, a time to rediscover who we are before God, a time to say yes to God and no to Satan as Jesus did. Welcome to Lent! Welcome to the desert! **Mr. Daniel Akello.**

MY EXPERIENCE AT SPIRITAN MISSIONARY SEMINARY

Monday, 15th of August 2011, marked my genesis as a philosophy student at Spiritan Missionary Seminary (SMS), a humble institute of academic excellence. Before then, I used to wonder what philosophy was all about. As a result of my wonder, I came across several conceptions about philosophy, particularly, 'a hard nut to crack' because it embraces the totality of reality and employs as its tool the natural light of reason. I was excited about it. And now that I was there, I wondered how I could cope with that somewhat disturbing or rather challenging course. I looked forward therefore to knowing what it really is and its *raison d'être*.

My beginning was not without challenges. As a new student, I had to familiarize myself with the philosophical vocabularies and the SMS milieu; lecture halls, library, important offices, lecturers just to mention but a few. As weeks unfolded however, I managed to gradually grasp and engage with philosophical vocabularies, through class attendance and active participation in it, group discussions and proper use of the library- the institute's symbol of learning and progress. It did not take me long to discover that whatever your level of academic knowledge may be, classes at this place require more study time than those in high school downwards. But all in all, hard work and determination are paramount; in fact, the only tool required for one to excel.

What is the social atmosphere like at this place? I have experienced and met many wonderful seminarians from so many diverse backgrounds. With this aspect in SMS, I need not to tell you that students have been enabled to develop values like openness to different cultures, the future and to new ideas. This must be apparent to all intelligent people. Such kind of cohesiveness is also enhanced by frequent sporting activity taking place in the institute of which I find very important to keep me fit and to relax.

As I wind up the second semester, I find this introductory period (from the beginning to date) infested with many lectures, initiation to third level education methods, improving written and oral skills in English, which I find to be relatively easy subjects. Exposed to a broad introduction to philosophy I am beginning to appreciate the importance of philosophy. This is integrated with theological subjects such as Christian doctrine, in the first semester, and Introduction to Old Testament which have boosted my doctrinal formation.

In conclusion, I am having great life at SMS. This great life is a challenge too. It is constantly stressful for me particularly with the studies. However it is a challenge that I am more than willing to accept.

This is due to my unwearied desire to become an independent thinking life long learner able to grow, adopt and deal with life and its modern technological ramifications. **By Wanyonyi Mukolwe Alfred a.a.**

Solidarity for Prosperityⁱ

Once upon a time, before the world took its present shape, men used to go raiding for cattle. Whenever the elders gathered in order to discuss these raids, there was one wealthy man who always absented himself. He would always ask: “what am I going to do at the meeting? For what reason should I be bothered? Are these meetings really of any help to me?” The man wanted to associate only with people of his class who unfortunately for him were very rare. He really did not trust anybody. Even if you only wanted to greet him, he only thought you either wanted to beg or rob him.

As usual, one day the men met to discuss, this time round, a very serious and dangerous raid. Due to the many cases of giants, ogres and monsters who persistently became a menace to them, and ever remained a hindrance to the success of their missions, a wise idea suddenly struck them one day. They decided to use a certain pass-word on this particular raid. They said; “If we come across a monster, or any beast of such a kind, each person should tell it; “wait for the person behind to sort you out. We have agreed with him.” If someone is stronger than you are, try to be wiser in order to counter the possible outcome.

For sure, every proverb existing under the sun shall never ever miss an application or rather a place to lean on. On the appointed day, the warriors did as they had previously resolved. So, this our good man, or an island as I may metaphorically refer to him, who never saw any reason for attending public gatherings, finally brought up the rear. The monster approached him, demanding to be carried across. So just to ask, who on earth, would really carry a monster? The man who never attended public meetings asked the monster; “there were all those men who passed through this road. Why did you not ask them to carry you across?” The monster replied; “They told me: *wait for the person behind to sort you out, we’ve agreed with him. So can you fulfill your promise now, carry me, and please make it fast for I have been waiting for so long in prayer. My prayer is at long last answered in my favour.*” Some situations could sometimes be very painful but can still be laughed at. This man planted the seed of his own destruction.

When you have no survival means for your own self-defense, you have to think deep and look very wide. It seems the man who never attended the public gatherings was either too slow to think, was just tired or even afraid of thinking. He could not fight like a man. They argued until they took the matter to ‘court’ but, the judge was another monster! So our man lost. Truly speaking, no rat shall ever win a case against a cat if the judge is another cat! So as a rat, I shall always have to apologize even when it’s the cat offending me, lest I’m devoured. For sure, it is believable to conclude: “he who shall not when he may, when he will, he shall have nay.” The self-sufficient man, full of confidence, but tactless, said: “well, climb on.” It becomes a very funny scene when a gazelle is to carry a lion on its back. In fact this is quite preposterous.

The monster climbed on the man who never attended the public gatherings, crushed him into lumps, ate him up and finished him completely. I wonder what the victim was actually doing during all this hellish process. Maybe he was wishing he knew but it was too late to bring the situation under control. From that time, I wonder if even Thomas could doubt this event. It became a lesson to all the remaining elders and the young alike. Every man saw the reason, the benefit, and so, made a point of attending all the public gatherings from that point onwards. A lesson well learnt can never evaporate easily. So even you, if you share the same characteristics, be informed that misfortune is never predictable and it comes in different costumes. No man can be an island. **By Sylvester Awuor**

Sports and Games,



"Nothing is to be done out of jealousy or vanity; instead out of humility of mind, everyone should give preference to others"(Philip 2.3-4)

Games/sports are necessary not only for good health but also for the formation of our character. The games' field, among other things, is a suitable place to drive selfishness out of oneself and to learn to keep one's temper under control.

There, one cares more for one's side or party than for oneself. One plays for the sake of the "games" and not, primarily, for victory. Also, in the sports ground one learns to face victory as well as defeat like a gentleman. Many other opportunities and occasions are available there for building up a mature personality. Some guidelines are: Be punctual in the field. Don't make others wait for you. When you feel like shouting at others restrain yourself, submit to the referee at once.

If he is wrong, later on you can launch a complaint. Don't argue with him on the spot. Learn to lose a game gracefully and congratulate the winner sportingly. When you win, there is a danger of boasting about yourself and your team and of belittling the losing side. Remember the following while playing:

-You are not alone, so be sensitive to the feelings of your teammates.

-Play it cool and relaxed. Avoid roughness. Be a gentleman everywhere and remember "we are Christians, Seminarians and Catholics".

-A word of encouragement to the team is a very effective way to ease tension or discouragement.

-Follow the rules and regulations set for the game.

-Remember that the referee's decision is always final. Do not argue or anticipate his calls.

-Sports is a discipline, though it is a challenge, but as a Greek proverb reads "When a dog has not yet had its tail burnt, it will never leave the fire place, one who suffers much knows much".

" all work and no play makes Jack a dull boy". **By Joseph Anania Kalua (philosophy one. Spiritans)**

St Paul An Expert Manager

It is asserted that the principles of management are the same whether one manages a farm or a firm, an institution such as a school, a parish, a country or one's own life. At a time when a management was an unknown term, St Paul was already a practicing expert of the art of Management.

COMPROMISE

St Paul starts with planning and organizing his missionary journeys. His first one with Barnabas and John Mark took him to Cyprus, Pisidia Pamphylia and Lycaonia. This journey led to the debate over the condition for admittance of non-Jews into the Christian fold. This led to the Apostolic Council in Jerusalem (49-50AD). At this council Paul won a compromise for the non-Jews converts to Christianity. In that way Paul exhibited his ability to manage conflicts and confrontations. His second journey was to Asia Minor Macedonia and Achaia including its capital city Corinth. His third journey was a repeat of his previous visit to Galatia and Phrygia. When he was driven out of Ephesus, he visited Macedonia and Achaia again and then he returned to Jerusalem by sea via Miletus.

DELEGATION

Paul knew that single-handed he would not be able to spread and deepen Jesus' message to the then Gentile world. He delegated some tasks to his assistants such as Timothy, Onesimus, Tychicus, Aquila Priscilla and several others, whom he drafted into services and trained them. He even developed succession plans for

various young churches he founded in order to ensure that his work which he considered Christ's work would go on either in his absence or when he would die.

MOTIVATION

St. Paul was able to motivate people by his strong personality. He encouraged them to give of their potential and best. He communicated with the various churches through letters in which he inspired, cajoled, persuaded and even scolded them. He always recognized the good work of others and gave people their due praise.

HE PRIORITIZED

Much of Paul's work was achieved because of this ability. His time management enabled him to achieve several things. Together with delegation and motivation, he was able to mould his followers and fill them with the same zeal which he himself possessed.

ENCOUNTER WITH OPPOSITION

Paul's plans were driven by a desire to reach out to as many people as possible in order to tell them about Jesus and bring them to the knowledge of the truth. His vision was so forceful that he was able to withstand opposition, ridicule and physical and verbal abuse. He was opposed even by several of the early Christians and it took some strong convincing by Barnabas to neutralize the suspicion of the apostles, including Peter's about him.

APPLICATION OF FAITH IN JESUS TO LIFE SITUATIONS

He made connection between faith in Jesus and daily life situations. He was able to show his faith in the risen Christ was justified and that the church was not just like, but the real body of Christ. His zeal and unswerving faith are qualities for any manager to emulate. **BY JOHN FREDRICK DUYA CSSP.**

Stampede of hooliganism.

I have mastered the art of being the first
Not in the smoothly running moments
But in the most unbelievable arts of our society
Leave alone penetrating sense crowds and masses
Beating the mad and heavy and common traffic
Waiting for long hours to get first, fast and close access
And the many dubious tricks I have to play
To reach all these but my not own goals

My boss is a lover of everything new
Last week I took him to the new Mercedes showroom
On Saturday to the cinema where new films show
No new modern accessory escapes his curious access
No foreign musician in town misses his audience
No new hotel, pub, casino opens in his absence
And in all, poor me I have to get him there

The other day he was invited to an academic symposium
To discuss development for local societies
He called it a great nonsense and time wasting event
Last December I took him to his home village
We had to cut the holiday short

What was initially a month was now one week and a half
For village life is not meant for him, he says
One day his mother came to visit him
She left the next day, greatly disappointed
For she couldn't even greet her grand children
They speak not her language, only a white man's

In all this, I have earned my boss' trust
For in my desire to earn a living
I have learnt to maneuver through all
As long as I get him what and where he needs and to be
But I asked myself one great question and answered it
What is this kind of life all about?
It's a stampede of hooliganism
And yet it is growing but daily in our land
As for my boss he too has to think
And so his whole family. By Amos Niwahereza

THE HAZARDS OF INFALLIBILITY

It was the birthday of the Parish Priest and the children had come with their birthday greetings and gifts. Father took the gift-wrapped parcel from little Mary and said, "Ah! I see you have brought me a book." (Mary's father ran a bookstore in town)

"Yes, how did you know?"

"Father always knows!"

"And you Tommy, have you brought me a sweater," said Father picking up the parcel Tommy held out to him. (Tommy's father was a dealer in woolen goods.) "That's right. How did you know?" Ah! Father always knows."

And so it went, till Father lifted Bobby's box. The wrapping paper was wet. (Bobby's father sold wines and liquors.) So father said, "I see you have brought me a bottle of scotch and spilled some of it!" "Wrong," said Bobby, "it isn't scotch." Well, a bottle of rum then." "Wrong again." Father's fingers were wet. He put one of them in to his mouth but that gave him no clue. "Is it gin?" "No," said Bobby. "I've brought you a puppy!" Francis Noah Mutungi. (Spiritan)

THE REBELIOUS WHITE ANTS.

Those who have never lived in villages for a long time may not know much about these wonderful creatures, the white ants. They live inside their anthills which are built and guarded by their soldiers called the termites. What I am impressed with, is the way these social creatures are organized. They have got a Queen, workers, and soldiers. The Queen is treasured and obeyed by all who live in the anthill kingdom. She lays eggs which later are hatched into white ants and termites.

The workers or rather the white ants have got the duty of feeding the queen, while the termites which I consider to be the male children of the queen, are concerned with the security of the anthill kingdom. Many people especially among the *Baganda* in Uganda hunt these creatures for quite a number of purposes; cultural, economic and also as food.

One day, the queen found out that many of her children, the white ants when they go out of the anthill, to enjoy life on the surface of the mother earth, they do not come back. Consequently, she called for a general meeting. Having gathered all her citizens, she asked them why many ants were leaving the anthill kingdom. "Many of our fellow citizens are complaining about the life in this kingdom", one of the leaders in the kingdom furiously replied. "Your majesty", he went on, "The boredom, the darkness, and the lack of

freedom of movement in anthill, has led and will continue to lead many white ants including me to leave your kingdom.”

Overwhelmed by anguish, desperation, absurdity, coupled with the infinite love and justice that ever consumed her heart, the Queen was impelled to grant liberty to all members; the white ants to go out of the anthill whenever they wished to do so however, with a caution, “You are going to the world, but when you reach there, always remember this, **YOU ARE IN THE WORLD, BUT YOU ARE NOT OF THE WORLD**”

Following this ‘FREE WILL’ granted by the Queen, almost all members quitted the kingdom to the world. No sooner had these ignorant, foreign creatures reached the world, than severe divisions started striking them. Due to curiosity, the biggest number was lured by the world. Some flew upwards and hence were immediately welcomed by the hungry birds which devoured their flesh. The second group was enticed by the glittering candles of the “white ants catchers”. Running quickly, with much curiosity, they fell into the white ants hunters’ traps and that was the beginning of the end of their existing. They admired the brilliance of their enemies’ candles and forgot the proverb, “Not everything that glitters is Gold”.

The third category of the white ants, although were amidst all sorts of attractions, they remembered the final word of their Queen, “**YOU ARE NOT OF THE WORLD**”. Having reached the earth, they took nothing else except the soil. These children, who heeded their Queen’s command, used this soil to build more anthills in order to expand the reign of their Queen. They frequently visited her majesty to get counsel and thus they always bowed before Her Will. On the other hand, the first and the second group rebelled against the command of their Queen, and consequently lost the gift of life.

Dear friends, I invite you to meditate deeply on the white ants’ story. We too are in the world but, with a mission. The world is now almost filled with sweet temptations which may divert us from our mission; the salvation of souls. Theft, hypocrisy, adultery, hatred, avarice-excessive desire of wealth, fornication, and many unutterable evils threaten our different vocations. May we always pick a leaf out of the example of the obedient white ants; “**WE ARE IN THE WORLD, BUT WE ARE NOT OF THE WORLD**”. We were sent by God to sow in the world the seeds of justice, of purity, and of love. But how can one give out what she or he does not have? **DAVID KAKINDA, SCA.**

The treasure we have always ignored

When I look upon the cross where Christ died I can hear him saying it is all ended. At the time he was dying, at the foot of the cross stood his mother and the beloved apostle. Then he told his mother “woman behold your son” and to the apostles he said “son behold your mother”. By this, Jesus Christ gave us his mother to be ours also. John having been loved so much by Jesus represents the whole human race. One thing that impresses me much is the constant presence of mother Mary near Jesus and especially at the time of his suffering. This approves the saying that a child is always found with his/her mother.

The first miracle Jesus performed at Cana in Galilee (Jn.2:1-) was as a result of the intercession of his mother. Mother Mary is always with us to intercede for us when we run short of grace, and our lives come to a standstill just like at the wedding banquet when they had run out of wine. Whenever we get ourselves in a situation that we cannot solve on our own, mother Mary is always ready to intercede for us. She knows our weaknesses and pleads for us to her son. In our African societies, and generally the human race, we know how much our mothers do to secure our well-being. At times when you make a mistake and dad is mad at you; it becomes very difficult to approach him to ask for pardon. In most cases we ask the mother to apologize on our behalf to dad.

Mary was present all along the way of the cross with Jesus. She was the first one to feel the pinch of Jesus’ sufferings and death. Her heart was pierced when she saw her son die naked on the cross. At the time Jesus was removed from the cross, she was there to receive his body. At this time, none of those many people whom Jesus cured was there to wait on him. The mother stood in that cold shiver of the mountain staring at her son hanging on the cross. We see that we can do many good things to our friends and brothers but when we are in trouble, we rarely find them closer to us. But the mother is always merciful and would not leave her child especially in hard times. This is a mother who is ready to go to any extent for the sake of her children. We need to take advantage of this because we are her children by the fact of Jesus handing us

over to her when he was about to die on the cross. Just as she journeyed with her son along the way of the cross, so will she do with us.

This mother understands our crosses that we have to bear. She knows us very much with our strengths and weaknesses. When we are burdened with trials, toils and disappointments of life, she is always by our side. Mother Mary weeps with us when we weep; she smiles with us when we are happy and is in touch with all our states of life. This is the mother who consoles us in our failures. When we fall, she is quick to encourage us saying “don’t worry my son, I am with you to intercede for you”

The best prayer that mother Mary loves is the rosary. If only we knew how much graces we earn through praying the rosary, we could not take it for granted. It is so unfortunate that we claim that the rosary is too tedious to recite. We find it so easy to spend more than one hour charting on Facebook, gossiping about a certain member of the community, commenting about Arsenal and Manchester football clubs’ matches, talking about our friends, planning for a weekend out, discussing about a certain priest or sister, discussing our academic works, making phone calls and messaging our friends and relatives, watching our favorite television programs, praising ourselves for our successes among other worldly glories but we cannot spend at least thirty minutes to pray the rosary which unites us with our mother. It is unfortunate that even the religious men and women find prayer of the rosary a burden.

Even if what I am saying sounds rubbish to you, I believe somebody somewhere finds it useful. You may have some issue that has given you headache throughout this week and still there is no hope for managing it; just say hail with your problem in mind and you will receive the breakthrough. It may be that almost all people hate you in your community; this mother will keep you company. Just move closer to her. It may be your workmate who is tempting you to go against your marriage vows and you are giving it a thought; tell mother about this problem and she will take it to Jesus. It may be someone trying to encourage you to violate your religious vows; and you find yourself thinking about this person all the time but you want keep your promise to Jesus; just say a decade of the Holy Rosary and this will come to rest for the mother knows the weakness of her children and she knows you are weak. You may have been working out a project but things seem to be falling apart every time: you may be searching for a job and you are required to give a bribe for you to get that job; tell mother about it and ask her to narrate to Jesus your predicaments. I guarantee you will find a solution. Doctors may have tried so much to diagnose a certain sickness that is disturbing you to no avail and now you are considering trying a native doctor, ask mother to intercede for you because she knows about. One of your children may be showing signs of losing direction, joining a bad group, abusing drugs, or generally becoming a headache to you; submit him/ her in the hands of mother Mary. She will nurse them for you. She says always: “**am I not here your mother?**” Whether at work, at school, at home or in the community: make the prayer of the Rosary your musical interlude.

Care must be taken however that the rosary may not be used as charms. Those who are called to the service of the church have the responsibility to sensitize others about this. Carrying the rosary merely is not enough. Some people believe that if they carry the rosary in their pockets or wear them around their necks it will protect them. This is an irrational faith and it is not something far from idolatry. Let us remember what Mary told Guadalupe “**am I not here your mother?**” This should be an encouragement to us and let us turn to her. She accompanies the religious in their chastity and loneliness. By Massawa Charles Valentine.

THE 'UNCOMPASSIONATE' MONK



An old woman in China supported a monk for more than twenty years. She built him a little hut and fed him while he spent all his time in meditation.

At the end of this period she wondered what progress the man had made. She decided to put him to the test by enlisting the help of a girl aflame with desire. "Go into the hut," she told the girl, "and embrace him. Then say, "What shall we do now?"

The girl called on the monk at night to find him at his meditation. Without further ado, she began to caress him and said, "What are we going to do now?" The monk got into a towering rage at this impertinence. He got hold of a broom and drove the girl out of the hut.

When she got back and reported what had happened, the old woman was indignant, "To think that I fed that fellow for twenty years!" She exclaimed. "He showed no understanding of your need, no disposition to guide you in your error. He need not have given into passion, but after all these years in prayer he could at least have developed some compassion." **Alfred Wanyonyi a.a**

THE WAY THINGS ARE SUPPOSED TO BE.

It has been my habit to spend some of my time at SMS for personal studies to get different ideas and analyze them keenly. While working in the library I take very opportunity to read some philosophical books. Though I have read very little about philosophical issues, still I cannot lack something to say. I admire not only the teachings and the life of Socrates, but also the harmony between his teaching and his life. The consistency in his life and his teaching bring true meaning of living rationally.

Things are not the way they should be and I keep on wondering where the problem is and its source. To my mind, the philosophical ideas which people study should be reflected in the daily life of students. But in most cases their way of handling things provokes in me deep doubt. It is unfortunate that some of the students in most colleges, even after their studies, still are unable to express themselves logically. My wish is very simple; to see students who are able to relate and connect what they learn in class with the reality outside the class, by leading a life which reflects who they are, and that in proportion to the education they have acquired. Their way of life should itself spread the Good News they are prepared to minister to. For the connection of what is learned in the classrooms and the reality outside the class to be actualized, students must first spell out clearly their priorities and remain focused on them. Making logical arguments is not enough for this generation; the concrete logical ideas must be accompanied with a concrete life style which reflects the connection between knowledge and the wisdom of a person.

Today a concern is strongly raised about the population growth and its effects on the environment. With the idea that philosophical ideas help to find possible solutions of human life and the environment human beings live in, I think that during the philosophical debate of this semester SMS students could think of possible ways of converting the uninhabitable places of earth to be habitable ones so as to support the rapid population growth. For the fact that population is growing fast is itself a proof that the world is still able to accommodate more people it does now. So I would like to challenge the scholars to take initiatives and be inventive. Instead of thinking of population control they should think of improving the world capacity to sustain more people than it does today. When we talk of food to sustain the world population, do

we ever think of the large tracts of land which have never been put to use? Does it mean that governments cannot invest in large scale farming to sustain their citizens? These are the things we should propose and then put into practice in order to solve the current problem of hunger.

All scholars should know the difference between knowledge and wisdom. Just as we gain our ideas through experience, as Locke says, our wisdom is reflected in the ways we handle things. Applying in an appropriate manner our knowledge in our daily life is what reveals our wisdom. Therefore, loving wisdom implies acting in a manner that supports the rational ideas you hang your life on. I hope that most scholars know that good knowledge always hinders contradicting actions. And if this is the case, then, how comes that those who know what they are supposed to do still do the contrary? It goes without saying that what is expected of you depends on what has been invested in you. Do we meet the realistic expectations from forming a young philosopher? If not, then, what has gone wrong in our philosophical formation?

Criticisms should be done in a way that does not destroy the dignity of the individuals, but help them to correct their mistakes, for people learn from their mistakes. How many times do we pose challenges to our brothers and sisters in a positive way when we see them indulging in bad behavior? Some people with an uninformed conscience will never realize their mistakes until they are corrected. So, it is our duty as students of philosophy to help others to change their way of living by criticizing them just as Socrates did with the Athenians. Whenever we fail to do this positively, we let down the human race.

The sweetness of life lies in its affirmation and acceptance as it is. When the reality concerning life is denied, then life loses its meaning. The most important thing is not to live, but to live a good life, a life based on values and integrity. Again I say that the philosophical concepts learned in the classroom are useless when they remain abstract. But when they are put into practice in an appropriate manner, then, the aim of education will be appreciated in the society.

Lastly, the aim of learning philosophy is to help us strive for truths rather than inventing them. It should help us to clear up our doubts and base our beliefs on sound principles. Let there be a difference between us who studied and those who have never had a chance to study in the way we handle things. Our knowledge should also help us to meet God in our lives. Our way of living should give hope to others rather than disappointing them.

**By Sr. BunguMusiala Marie – Joséphat, ORA.
The SMS Assistant Librarian**

WONDERS WITHIN A WONDER

The world is full of wonders; there is no one who wouldn't like to see something amusing, interesting and that which is gratifying to the eyes and heart. God has created a lot of wonders so that they can sustain the ecosystem in a manner that we as humans and finite beings cannot comprehend. We are only left with our deep desires of investigating and speculating what could be the cause of such a scenario! Aquinas in his proofs of Gods existence scored a hundred percent if this is to fall on the law of nature; that we can know our creator through the perfections endowed to the created or contingent beings. That which nature manifests explicitly has no need of scientific explanations to prove itself. In his creative works, God made animals, plants and lastly he created the caretaker after having made for him conditions necessary for his survival; the animals, birds, world plants, vegetables and many others which man could use to nourish himself. Man never feared the animals and neither did the contrary hold. Actually this is a wonder that has dwindled. Is this kind of coexistence ever to be seen somewhere any time in history? We may all wonder if this marvelous coexistence is possible! And what of the wonder of creation?! Can we imagine people interacting with the dangerous wild animals? People would not dare to do so as well as interacting with the world's big five; elephant, lion, rhinoceros, Leopard, and buffalo. I think this is unthinkable in the minds of the inexperienced and the common man, of simple and unspeculative minds. Nothing is, however, new to those acquainted with what I am saying. And what of animal 'family-like' life and human-like organization? This is a naked truth to the speculative man and who desires to know what goes on beyond the horizon of his nose; what does nature constitute beyond the reality of experience! This is true of Ngorongoro conservation area.

The crater is said to have been formed 1.5 million years ago through a volcanic activity which affected the core of the mountain, believed to have been higher than Mount Kilimanjaro. Due to heat, the magma became molten and subsided, thus leaving an empty space below the surface. Due to the weighty top material, it sunk down forming a bowl-like-structure that was named the crater.

Ngorongoro owes its name to the sounds produced by the Maasai cattle's bells tied on the necks; 'Ngoro...Ngoro...Ngoro...Ngoro', down the crater or caldera. As they looked for their lost cattle, they could hear such sounds and eventually the crater was named after such events. Maasai are the indigenous people in this area of the crater. With their nomadic way of life, they move from one place to another in search for fresh water and pastures for their livestock. Maasai are famed as the people who have strictly maintained their culture such that, a Maasai warrior is determined to die rather than abandon his culture. Ngorongoro being the most amazing crater in the world has its special characteristics which make it so unique from others in the other parts of the world. It is the only dry caldera or crater ever seen. It is also the one which harbors world's aesthetic, and in which people live with wild animal with no harms. It is a new Eden where the sons of Maasai go out in day light to tend their flocks with neither worry nor disguise. Happy are they who can enjoy such a natural and original way of living. This place secures its natural beauty through conserving thousands and thousands of animals of different species.

The crater harbors elephants which have their own unique characteristics. An elephant has a life span of 65-72 years. For every 10-12 years it develops a new pair of teeth. Its teeth wear out due to the kind of food it eats; tree branches and shrubs. This means that it develops six pairs of teeth. As it reaches the above said age, the teeth can no longer develop and it may end up dying of hunger. A black rhino captures the attention of the tourists in this area. Its life span runs up to 50 years. Its pregnancy takes 15 months. This animal is funny in the sense that, after it has given birth it leaves its young one for two or hours without caring for it. The young one has to clean itself of the muci membrane before the mother returns. What if the young one is in danger of the other wild animals? We may question! Rhinoceros is a very rare species and therefore it has to be taken care of. There are game rangers who specifically deal with the protection of these species. How do they know? There are ladders which ensure proper surveillance of the area. Another characteristic is that, when this animal is on heat, if within 24 hours it has not mated, this condition disappears completely for another 4 years. Clearly this shows why the number of the species is minimal compared with other wild animals. Rhino suckles its young one for 6 years if it is a female and 7 years if it is a male offspring. Lions are not a rare species to find here; together with Buffalos, Cheetahs, and Hippopotamuses all of which constitutes a wide variety of the world's beauty.

Amazingly, in the crater you find several other species like antelopes, Wild beasts, Zebras, Warthogs, Hyenas, Wild dogs, Ostriches, Bustard birds, and hundreds of other wildlife species.

Africa, though we are called primitive Negros, lacking much to contribute to the world's eco-balance, we have something to treasure and to be proud of: our wild resources. Despite the criticisms, Africa has the capacity to attract many tourists, a fact that encourages interdependence and a display of the diverse cultural heritages. It does not cost us a single cent to feed them (fauna and flora), water them or treat them, but we earn a lot from this great resource of our beloved Africa.

Nevertheless, we should not forget the divine power displayed by this which is; since "it is good to give thanks to the lord, to sing praise to his name for the wonder of his creation....for he makes us jubilant by his deeds. We ought to shout in joy for the works of his hands." "How great are your works, Lord! How profound your purpose." (*Psalms 92:6*). May God continue blessing Africa and her sons and daughters. *Muema Patrick (Patti)*.

THE PHILOSOPHY OF THE THEM...AND... THE US

Every philosopher has at least something that influences others, or has influenced him. A philosopher builds his philosophy from another philosopher, another person, or from his social milieu. There is, indeed, no philosopher who builds his philosophy from nothing. By *nothing*, I mean, that which is not, assuming that

either a thing is or it is not. The next question that one would like to ask, *ipso facto*, is whether there is a need of adding more philosophies to the already existing ones. Why must philosophers struggle to think of adding more problems to the problems that philosophy, in its strict sense, has brought? By “strict sense” I mean that which deals with thinking, analysis and criticism of that which is and ought to be what it ought to be. The question posed is indeed a lazy question. My understanding of lazy is not in the abusive sense; it simply shows the state in which one wants to remain in the “was”, and in just a step towards “is”- but not in the deep “is” as such. My response to that question is like what I have just said above, “the social milieu.” The milieu of today is different from the milieu of yesterday; hence the philosopher wants to philosophize on what is....that is why philosophy will always remain eternal. It, philosophy, is a past that will never be a past...a present that is subjected to a future, and a future that tells “the what ought to be” to come and be “the what is.” This is what this manuscript wants to see as such. The milieu that I am writing in as of now, is the milieu surrounding the philosophy of the *them* and the *us*.

This philosophy is not a strange thing as such. I am just among those who are holding the parts of this elephant. It is built on top of *what was* and put to be *the what is*. The “what was” of the *them* and the *us* is what makes it different from the what is of the *them* and *us*. The *them* and *us* of the what was had its time probably fifty years ago. It was seriously influenced by the *Wabeberu*. *Beberu*(singular of *Wabeberu*) must have been, if not is, a term that was, if not is, designated to the European colonialists by the Africans. The *Wabeberu* were considered by the Africans of that time as the *them* who were molesting, enslaving, forcing, mal-treating the *us*. This idea ran deep down the Africans at large and many African Existentialists. These, African Existentialists, are those who revolted against the old system, used their own thinking, to fight for freedom, and choice....they influenced many African politicians of the time. Among them include: Chinua Achebe, Wole Soyinka, Kwame Nkrumah, OgingaOdinga, Ngugi Wa Thiong’o...and many more. They most of the time talked about the *I*, but this *I could also have an us*. At the end of the great history, the *us* of the time had to drive away the *them* and remain in *us*. By “drive away,” I mean to remove from and have independence...to remove by indoctrinating the other Africans to move ahead and get what is needed. The African existentialists saw what they had and breathed the first fresh air. They did it as though they had never had it before. Why hadn’t they done it before? What was life before the colonialists? (I have talked about this in detail in my full manuscript text, but due to the space factor, I can’t put the whole of it here.)

A woman political philosopher, Hannah Arendt- note that I used “a woman” and not “a women” which means the unthinking in my *The Philosophy on Women*- agrees with Faulkner that, “the past is never dead, it is not even past.” In other words, she insists that the past pushes man forward while the future pulls him back. Now, coming to my main point, I agree that the past is never dead, but it comes back and continues reaping what is sowed and what it did not sow. The past, the what was, has come back as the what is of now. It has come back with another thinking all together! There are no more *beberus* and this may make one argue that there is no more *them* because the past ate the *them* and left for Africans the *us*. I agree with the fact that the *beberus* were eaten by the past, but the past left the *us* without orienting it. But some argue that the *us* was left with religion and culture...this is propaganda for others. Bronislaw Malinowski would say no! “There are no peoples however primitive without religion and magic.” If this is the case, then the *them* just added something that the *us* already had. The past swallowed the religion, brought these religions and culture (of the *them* and the *us*) together and left the *us* to continue *époché* what is bad and remain with what is good. By *good* I strictly mean what *the us* considers to be a value and virtue accordingly. This value must, whatsoever be of subjective-objectivity; meaning that it is a value for only the *us* in its milieu and can be universalized if necessary. The past then pushes the *us* towards the future and the future pulls it towards itself. Up to this point, the *us* is all alone. It is just like a block. Man by nature lives well where there is rubbing of shoulders. The *us* wanted this but there was no more the *them*; they had to find another *them* to keep them in their nature that they can transcend. This *them* that were to be found was there even before the former *them*. What the *us* did was only to divide itself, realize that the *them* (*current...and allow me to use it to signify this from now*) is in it, and is to be thrown far and be considered by the *us* as an enemy.

What does the *us* do to make sure that the *them* goes far away from it? There are so many things and fields that the *us* enters into to fight the *them*, and the *them* also enter to fight the *us*. Politics and politicians, music and musicians, press and journalists, lobby, marriage, religion, economy, education, and food. The *us*

uses different specialties to make sure that these views remain in the light, and that the *us* and the *them*, of this time, is not eaten by the past. Let the work of the past be to push and the work of the future to be to pull. The man of today fears going to the past which, according to him, was a total mess, brutality. He will consider it a behavior like that of a dog who eats its vomit.

Politics is one of the greatest things that man values most. The political man has learnt the tactics of remaining in power. He, of course, learnt them long ago, but, to use good terminology, has advanced on how to remain in power. The fact still remains, to remain in power, man must use the brutality as a virtue, morality as evil, immorality as a good means, and women as vices in the body of politics. Man has learnt that women are used by their (man's) opponents to promote the Machiavellian politics of love "propaganda". He thus ought to throw it (women-consider my use of "it") away. Man has also learnt the use of "us" and the "them" in politics. The "them" are threatening to take up power; the "us" sees it as indication of suffering; there will be no jobs for the *us*, no security, no food- in other words, happiness, a virtue, will remain with the *them*. This is why the *us* must employ brutality to eliminate the *them*. This is how this great division makes the other *us* and *them* suffer.

What criteria are used in the politics of the philosophy of the *them* and the *u*? Well, Politicians are very big and most important people in a state. They know how to spread any form of cancer...that's why I say they are good...a good person who spreads a cancer. Any cancer that they spread eats the society up so much so that a society risks extinction. In the *them* and the *us*, all the politician needs to do, is to tell his fellow *us*, that those there are *them* and they are out to kill, rape, ruin, destroy, molest *us*. If a politician talks, even the most educated and wise philosopher will be influenced. The difference is how deep the knife of the politician or his cancer will go to different individuals. The words of the politicians influence and decide on who is to belong to the *us* and who are to be in the *them*. The politician wants the power that the *them* are threatening to take; the politician is an *I* in the *us*, all he needs is to remind the *us* that he is part of the *us* and the *us* are "becoming extinct" unless action is taken. The *us* will then make sure, being brutal, that the *them* don't go anywhere; they will have to be eliminated as far as practically possible. This elimination will continue as far as the *I* in the *us* continues to speak up. When he gets into power, it brings problems to the *them*. Que faire? The *them* also will have to develop other methods, but brutality must be a front runner, to eliminate the *us*, who are in power. At this moment, the *them* will get an *I* in the *them*. The *I* in the *them* will say they are *us*, and those *us* are *them*. He will unite his *them*-whom he considers *us*, and promote the killing of the former *us*. This is how politics divides the society -which used to be a whole *us*, - into the *them* and the *us*.

There are more areas that bring this cancer of *them* and *us*: music and musicians, press and journalist, lobbies, marriage, religion, economics, food, education. (Allow me not to talk about them here due to space....they are already stated elsewhere).

En résumé, Man by nature has allowed himself to be divided into many categories. As an African, in my time, man has divided himself along the lines of tribalism. This is a throat cancer; it eats the African man seriously. He is not aware of it...until his extinction, man will continue swimming in this philosophy. Unless he removes the politicians who are promoting this, unless he removes the religious, the musicians, the lobby-men, the family, the businessmen, the educationists who are spreading this cancer, man will continue to be more than brutes. There is indeed a need of cleaning up the entire society by cutting off the bad leaves and remaining with the good ones. In my conviction, there should never be the *them* and the *us*. There is no, 'them from that country, and *us* from this country,' there is no *them* from that tribe and *us* from this tribe...What is there is just *us*. By Omondi McMnyore

TRIBAL CRIME



As we all know, we live in a peculiar continent. A very peculiar continent indeed characterized by various remarkable countries. There are so many confusing states of atmosphere that bedevils us everyday in response to harmonious existence among us. One may be forced to pose this question; can we understand each other as Africans and always love and assist one another as one blood without labeling ourselves as belonging to a certain tribe? This may sound a nuisance to many Africa countries like Rwanda during the genocide or to Kenya during the election violence to mention but a few. Some realities are inescapable unless we talk about them. I know some people will yell that I have thrown other contenders under the bus. Nonetheless, I have no such power. But facts are stubborn things when told. As I see it in the field, it is the vital force that drives majority; the spirit of tribalism. Placid Temples may have opted to plagiarize this vital force as a cordial value which is a life force that explains Africans' ontology. This might look innocent to many Africans with its substitute meaning as a possession of a strong ethnic identity that separates one member of a group from the members of another group.

Human beings are social animals as confirmed by Plato. On the contrary, tribalism promotes a boundary with ill motive to live on one's own circle of ethnic identity. Social life is a means to attain perfection; however, it is not an end in itself. These varieties of tribes should be a sort of glory and blessing to Africans, since it provides a wider ground to appreciate the vast values that are enrichment in themselves. Good things definitely come from cross cultural experience. Language, music and different ways of dealing with similar problems that arise within these different cultures that help to make life better. However, this may have its fruit when each individual subordinate his target to the public welfare. History should be a point of reference to unfold to us the consequence of the past happening to the present which boil to the future and whose goal is freedom. But can we ever learn from these experiences that yields history to us? Rwanda genocide seems to be unlearned lesson to many Africans as the same case still repeats itself to the likes of Kenyans just as an example. This would make Hegel to confirm his hypothesis of negating history to sub-Saharan Africa, in that, history should be a process of change through the intervention of reason in the world putting it in effectiveness.

Rarely does history play a role in most of Africans to know and transform the reality in a continuous and dialectical manner. Why must one kill the other with the view that we do not share the same tribal household in the quest for power? Our elders say "when a cow is chewing the cud its calves watch". What future generation are we nurturing with this deep rooted spirit of tribalism that has infected many African Countries? There are many people getting jobs based not on their qualification or competence but on tribal belonging. This view is well projected in our leadership in which an individual secures a top seat on tribal grounds, ignoring the competence of an individual by the majority tribe with the view of our person. When will we wake up against this disease that is nailing our economic development into its knees?

The tendency of members to unite against an outside tribe and the ability to act violently and prejudicially against that outside tribe, likely boosted the chances of survival of a genocidal conflict. It is an obstacle to development because people waste time, money and their energies on things that do not matter at all. As a result people are not united against a system that is responsible to their miserable lives but creating more. Can we have our own identity, free paradise of tribalism? We must help ourselves escape from this tribal manacle, we must stand up to root out this disease, we must turn our hearts and mind to create a nation, only then, will tribalism disappear in its strict sense. Therefore, let us stand to embrace anti-tribal metaneoia; making Africa free of tribal crime. BY, FELIX ONYANGO.

WHAT IS THE IMPORTANCE OF LANGUAGE?



Language is a very complicated instrument of communication. It is the principle tool for human communication. A language is made up of units interrelated in a systematic way. On a common sense analysis, the units are such things as words and syllables; on the more sophisticated analysis of contemporary structural linguistics. All spoken languages are based upon a limited number of different sounds such as morphemes and phonemes. A morpheme is the smallest meaningful unit in a language, which is usually composed of two or more phonemes but not always the same. Units at the word level have meaning by convention.

Language is made up of symbols. Language is sometimes characterized as a system of 'symbols', where a symbol is something which has meaning by convention. Where symbols are organized into a system of considerable extent, we have a language. The branch of philosophy known as epistemology or theory of knowledge becomes concerned with language at a number of points, the most prominent of which is the problem of a priori knowledge.

According to Paul Edwards, language is the chief tool for the philosopher. Philosophy is a much more purely verbal activity than of the sciences; a verbal discussion is the laboratory in which a philosopher puts his ideas to the test. In this case, language is an inquiry which is based on reason. Therefore, language is used for communication. The job of getting clear about the nature of language is largely the job of getting clear as to the nature of units, the respects in which they form a system, the nature of communication, and what is involved in the system being used for communication.

Language is a system of abstract elements. It is of importance to distinguish between speech, the totality of verbal activity in a community, and language, the abstract system of sound types and the rules of their combination, which is exemplified in verbal activity and which is discoverable through analysis of this activity. Every time I speak I add to the sum total of verbal behavior.

One of the importances of language is to relate spoken sound to meaning. The speaker converts a meaning into series of vocalizations, and the listener in turn converts these vocalizations back to meaning. It should be clear that the same meaning can be expressed by a different sound pattern. Most of the words in human language have meanings that refer to some object, event, or idea. So, the words we use, and the facts that they express, have meanings that are already given to us by the society that shares language. This idea was expressed by Moi Thompson in the philosophy of science.

Language as a tool for problem solving: Language is a tool for thinking and for problem solving. A person's verbalization of a problem provides a set of rules which he/she may choose to follow in his overt performance. Thinking of a problem in verbal terms provides a representation of both the problem and possible solutions. Having verbalized a possible solution, the person often can see without acting on it whether or not it will work. In this sense, then, the language especially implicit language is a tool for solving problems.

Language may be used to convey information. All language has an attitudinal element, that which is related to the intentions of the speaker, by which he conveys something of his state of mind, his activity and why he is speaking at all. Ordinarily, this is accomplished by formulating and affirming propositions. Language is used to affirm or deny propositions, or to present arguments. It is characteristic of these and all similar statements that they can be spoken of as either true or false. They declare something to be or not be

the case. Thus the criteria of truth and falsity are relevant to every statement that purports to convey information and that exemplifies the cognitive or informative function of language. Statements of information can also be assessed as significant or insignificant and as useful or not useful. Language may be used informatively, then to describe, argue, and explain. Language is concerned primarily with the argumentative use of language.

According to S. Pit Corder, expressive language is used to express feelings or attitudes. Important point here is that expressions such as these give no information about the person, object, situation, or condition referred to, but they do indicate the emotions, feelings, and attitudes of the speaker; they reveal how the speaker feels about something. The over estimation of the importance of language as a vehicle for the expression of thoughts comes from the fact that those historically most interested in the language were philosophers and logicians, preoccupied with the prepositional aspect of language, with its truth value. These expressive phrases are often evaluative, that is, they reveal a positive or negative judgement on the part of the speaker.

Another interesting and important mixed use of language has often been called ceremonial. In this category are included many different kinds of phrases, ranging from trivial words of greetings to the portentous language of state documents and the verbal rituals performed. For instance ceremonial greetings at social gathering express and evoke good will and sociability. Common speech serves as a peculiar potent symbol of the social solidarity of those who speak the language. In short, language retention helps to maintain feelings of cultural kinship in the society.

Language is man's greatest accomplishment while languages differ from culture to culture, in every culture the language that is spoken provides members with an agreed upon way to code and identify the objects, processes, events and states of affairs that make up their circumstances.

In conclusion, therefore, we use human language to communicate information from one person to another and to influence one's actions in our daily life. It shapes thoughts and emotions, determining one's perception of reality, in which language as the light of the mind. By Peter Musinguzi

WHERE IS OUR PHILOSOPHY AFRICANS?

From its definition, we understand Philosophy as the love of wisdom; whereas love here means to have an affection towards something or concept. Where affection is involved there is dedication or submission to the object of affection. One cannot love that which appears pejorative without a show of defeatism. Success depends on confidence, passion, patience, vision and ability to amicably resolve all the conflicts barring the achievement of such entrepreneurial venture. We need to delve into our own beings in order to know how and where whatever is achieved from our passions and desires in the activities we are involved, should contribute to our intellectual development.

We wonder what the real origin of philosophy is. How does the reality look like? And how do we come to ascertain that we know that which is the reality? The reverse is also true. In order to be rich with the wholesome elements of African philosophy and civilization, we need to move beyond trepidations of thinking and engage our minds with active participation in search for the 'giant' we call reality. Why should we sit and wait for others to chew the food and we do the simple task of swallowing? Our minds should be deliberative; to direct our experiences into questions; what is this or that and why this and not that! We do not question how did such a thing come about and what catalyzed its coming into being and what are its conditions for existence.

We say that philosophy is not dogmatic but reflective; it is a science of reflection. As Africans we face many challenges ranging from politics and economy, to the society as a whole. The so called economic marshals did not get rich overnight. Their way to success was not so smooth and without aggravations and discouragements. Motivated by clear reflection in their future, this gave them the impetus to work towards the achievement of their desires; putting their wills' power to task. Anything good is worth every single struggle. Reflecting on all situations of our African hood, we should be much far ahead with our own independent ideologies which are not influenced by the western. The summary of our reflections should help us build our autonomy which will stimulate our states' development. Those who are not with us are not for us. The Africans in Diaspora will contribute little or no catalytic approach to any move towards achieving our set goals of autonomy.

Aristotle had his doctrine of man know thy self. For instance let's put this in our African context. How far have we gone in search for our own identity as Africans? And if at all we have had the slightest grip of our

being, how do we work towards preserving that which we have discovered; our true being as Africans? Few Africans have had access to philosophy, men in particular. However small the number is, the possessors of this natural asset have not been fully provoked enough to prepare other Africans to engage in such an endeavor. And if they are provoked enough to hand it down to the generations, the majority have had a negative notion on the subject of philosophy. With this negative reaction towards that which must be mostly loveable, how shall we see ourselves clearly in the mirror of the world? Our failure to acknowledge our failure of knowing ourselves and after this acknowledgement, the will to redeem ourselves, is making us look down on the Westerners saying that they have dominated us with their philosophies. We think that Westerners are superior enough due to their dominance. This fame has grown due to taking their delicate opportunity and putting it into good and reflective use. Time is a commodity once gone it cannot be recovered. We spend much of our time eyeing the westerners to think and innovate and invent for us to copy. They cannot earn our lives whatsoever. Nevertheless, what efforts are we putting to create our African awareness, a man who has become the victim of his situation? We should flush out all our weaknesses and uncover our philosophy and put it into practical use. If we can understand the complexity of being an African then this should be the force behind our positive acting towards restructuring Africa. Even so we should not fear necessary confrontations and challenges but search a meaning from them; to become prime players in the field of restructuring our history.

Those of us who have been lucky enough to learn philosophy, in one way or the other, the philosophy has not been liberative, rather the philosophers have become slaves of their past in present. Our collective perception of reality has not been enlightened by philosophy. The philosophers, however not recognized, are living a confined or enclosed life such that the door to their inner world is ever closed such that the philosophy learnt is not put into practice. If by bad luck it manages to cross the bounds of our selfish world of thought, it is not for the good but the opposite.

Philosophy is a nursery school of knowledge for all other classes of knowledge. It should be well grounded not only for the clerical men and women but also for the general populace. Philosophy is genderless, and so is reason. Everybody needs wisdom. Being the mother of all disciplines that touches all life's realities, it helps us detach ourselves from things of this material world; to transcend our empiricism. Philosophy itself as a collective science of wisdom unlocks our potentialities and becomes the tool of our own transformation. However this transformation does not come overnight on a golden plate with a silver spoon, it needs a sacrifice of our intellects, wills and time. Philosophy warns us against any impending catastrophes, by making us avoid logical mistakes we may make. By clearing such glaring doubts, we are at a position to create good conditions for human survival. Therefore, I think that while this wholesome discipline is limited to specific individuals, we should awaken the consciousness of our fellows so that each may critically examine the situation facing us as Africans and know how to address the invigorating issues for the betterment of our tomorrow's Africa. Africans, although with diversity of interests, let us arise! We are moving out of Babylon. Let us awake from this deep slumber to put our philosophies into use, to challenge the world; to hold up our hands together and shake the world and the philosopher-shakers of the world. Let us sow philosophical inquisition of African identity and be ready to reap philosophical victory from African minds. Let the famed philosophers' great wall tremble and fall down in rumbles. The glow of our victory will cause our then African minds sing a triumphant unison. Then, Africans shall be dominant and resourceful to once great philosophers. **Muema Patrick, (Patti).**

Who is your friend?

When misfortunes happen and sometimes they do happen, that is when a true friend comes to take care of you.

When the future looks grim and you are sad and blue, then comes a knock on the door and sunshine comes through.

People do care; though many times do not show it, it is only through times like these that they let you know it.

What is important is not being of high caste or high rank but being human, brotherly, kind and caring.

Logic and cold reason are poor weapons to fight fear and mistrust. Only faith and generosity can overcome them.

Those who care for each other come forward to help comfort, encourage, support, stimulate, prompt, cheer and pray for each other. Have you experienced these people?

The caring person wants to match himself to the friends' style, tone of voice, pace and mood in order to be with them in a sensible expressional way.

Who is your friend...Have you experienced dryness in friendship, Read from the incidence of Jesus, Mary, and Job...They will tell you who your true friend is. **By Joseph Ananias Kalua –Philosophy I –(Spiritian).**

FAITH AND REASON

According to Kierkegaard, “reason cannot hear, relate, or have any communication with God”. Let us try to divulge into this great topic of *Philosophy of religion*.

The silence of God belongs to the realm of reason while the communication of God belongs to faith. There is no communication between faith and reason hence there is need of a leap of faith. Without a leap of faith you remain with reason – there is no communication between you and God – this is where atheists are. Faith is irrational. Faith has an irrational logic. To hear God, one has to make a leap of faith otherwise one will remain in silence.

The God of philosophers is the transcendent God while the immanent God is the father of Jesus Christ, who can be reached through worship, prayer and rituals. The Philosophers' God is far removed from man; there is no worship because a concept can't be worshipped – there is silence.

According to the fathers of the church, faith is certain while reason is uncertain. Faith uses naked truth from dogmas while philosophy/reason has different views without reaching a compromise. For the Fathers, reason is important to help us in our faith (reason is the handmaid of faith) faith has a priority. You reason according to the faith you have or the lack of faith. Reason is tainted by one's beliefs. Everybody is bias; how we interpret things depend on who we are.

Reason gives possibilities which may be or may not be certain. How do we come to believe what we believe, and how do we change our belief? – This is a mystery.

According to St Thomas Aquinas on his question of whether God's existence is self-evident, he makes a distinction between Preamble of faith, article of faith and first principles (articles of reason). Articles of faith cannot be demonstrated, for example, The Trinity is not demonstrable but is reasonable. The preamble of faith includes anything that can be reached by reason and can be affirmed by faith. The preamble of faith is in between faith and reason, e.g. ' the existence of God, it is not faith but can be proved through reason and revelation. The existence of God can be demonstrated through reason, and as such, Aquinas holds that those who don't believe in God are unreasonable. The existence of God is a preamble of faith.

(ST 1 Q2), Is the existence of God self-evident?

Yes, God is self-evident;

- i) things are self-evident through the natural knowledge implanted in us,
- ii) Things are known when their names are mentioned. Names include what they represent – analytical names,
- iii) Whoever denies the existence of truth asserts that the non-existence of truth is truth, but the non-existence of truth is a lie. Such a statement would result into a contradiction.

When we say God exists, it is self-evident in itself and not for us, and according to Aquinas; we can't say God's existence and essence are the same until it is revealed to us. God's existence is the conclusion of our reason. Our mind alone can't tell us the nature of God, so we need revelation. What is important is faith. Reason is at the service of faith.

Personal reflection: the problem with Aquinas' stand is that he claims that those who deny God's existence are unreasonable while in reality such people are also reasonable. Aquinas is biased because in his first point he already knows there is God and he reasons from his belief. we need to go through a reasonable process to prove God's existence since his existence is not self-evident for us but is evident in itself, so to deny God's existence is self contradictory since his existence and essence is the same. By Mr. Akello Daniel

A WORD FROM THE CHAIRMAN STUDENTS' COUNCIL



On this particular juncture, I wish to pay special tribute to the entire students' body for participating actively in the various activities we undertook and are undertaking this year. Special thanks as well for giving us an impetus to establish a new Students' Council. As we promised during the inauguration day: we continue to promote collaboration, harmony, social and intellectual development in this our Institute. Let us therefore, always recall our goal here, that is, self-knowledge of the absolute. Thus we join hands and concern ourselves to set forth the means to assigned ends. To achieve an end, there is always the question of the means. Thereby, as we hold a good end, we must choose means adequate to its achievement. Hence, success means the achievement of a given purpose, whatever it may be. Employing Kant's hypothetical imperative: "You must do so-and-so if you wish to achieve such-and-such an end." We thrive on to build virtue. And to do so doesn't depend on the intended result of action, but only on the principle of which it is itself a result. Subsequently, let us act so as to treat every man as an end in himself: Implying that all of us-we should count equally in determining actions by which many are affected. And this, I think would become our basis for democracy.

Besides, we are grateful for the support our administration is giving us together with the Rectors of our different Communities. Mindful of the sacrifices borne by the former Students' Council, we give them credit for the job well done. More so, our journey has been marked by some activities for instance; Christmas mass and party, Cultural day, the Silver Jubilee, the sports out and the Symposium. These events gave us an opportunity to realize the union that exists in us. Especially the cultural day was indeed paramount. Given that culture is a whole people's way of life that shapes one's being, thinking and doing, it is non-exclusive in the sense that some of its components are mutually exclusive and some are embedded in others.

However, challenges are inevitable. Today I say some of the challenges we face are real. They are serious and many. We are given chance to do such and such thing and its termination is as well implicit. We lost some of our comrades in the course of the year, yet we continue to hope because we have chosen hope over fear, unity of purpose over conflict and discord. Let us then always strive to support one another as far as our capacities can allow. Our challenges may be new, but let us remember these timeless words: hope and virtue. With Hope and Virtue, let us brave once more the *icy currents, and endure what storms may come*. Let us not lose heart and despair, rather fix our eyes on the horizon and God's grace will be enough for us on the way.

Finally, as we look forward to embrace the Great Cause of Man and God in our Institute, I thank the entire administration chaired by the Rector Fr. Justi Tarimo, and the Rectors of our different formation houses for the continued support they are giving to our Council. Thanks too to my fellow students for every sort of effort you have made so far. May we be blest abundantly in all our endeavors. CayusMaticha A.A.

POETRY

DEMIURGE

*They say that reality exists only in the spirit,
That corporal existence is a kind of death,
That pure being is bodiless,
That the idea of the form precedes the form substantial.*

*But what bosh it is!
As if any mind could have imagined a lobster,
Dozing the under-deeps, then reaching out a savage and iron claw!*

*Even the mind of God can only imagine,
Those things that have become themselves;
Bodies and presences, here and now, creatures with a foothold in creation,
Even if it is only a lobster on tip-toe*

*Religion knows better than Philosophy,
Religion knows that Jesus never was Jesus,
Till he was born from a womb, and ate soup and bread,
And grew up, and became, in the wonder of creation, Jesus,
With a body and what needs and a lovely spirit.*

(Adopted From Matchapoemscayus2012series)

SAYINGS OF THE WISE

TAKE TIME.

Take time to work, it is the price of success

Take time to think, it is the source of ideas

Take time to pray, it is the greatest power on earth.

Take time to love, it is the privilege of God.

Take time to read, it is the fountain of wisdom.

Take time to laugh, it is the music of the soul.

Take time to give, it is the mission on earth.

Take time to be friendly, it is the road to happiness.

Take time to play, it is the secret for perpetual youth.

Take time to dream, it is the way to the moon.

Take time to save, it is the secret of security. **Kariuki Damian Ndege**

BE A LEADER AND NOT A BOSS

A boss knows everything, but a leader admits mistakes.

A boss talks first, but a leader listens first.

A boss talks what must be done, but a leader shows how to do things.

A boss demands respect, but a leader deserves respect.

A boss criticizes, but a leader gives advice. A boss rules with law, but a leader shows human kindness.

A boss leads people, but a leader leads with people. **By Kariuki Damian**

JUST A WORD

I have always admired the sayings of our dear Rector, Rev. Fr. Justi Tarimo that, “There is no Easter Sunday without having passed through the experience of Good Friday”. He has always motivated me to work hard for this presupposed Easter Sunday. Sincerely I have to tell him ‘*Asante Baba*’. Surely at the end of this three year’ journey I look back and I cannot but say that it pays to build castles in the air because not unless one has a dream about something he or she can never be focused towards anything. The achievement of the foreseen goal does not come spontaneously and neither are there shortcuts to any place worth going; you must set yourself on fire; you must engage yourself. Determination has enabled us to face all adversities with unflinching courage, firmness and strength of mind and spirit. It has also helped us to stand against all situations and circumstances that given room would have kept us away from the track. I say Congratulations to all 2009-2012 Students!.

At this point we cannot say much, but some piece of wisdom will suffice. Many are the philosophies and philosophers that have crossed our minds and I cannot downplay them because they have contributed to the content of our knowledge, yet it is not enough if they remain in our minds as theories. Anybody can be drilled to memorize, for example, AugusteCompte coined the term “**positivism**”, Einstein formulated the “**theory of relativity**” Nietzsche said “**God is Dead**” to mention but a few. These and many more are vivid in our minds, but if they are to remain as theories we will have missed the point and there will be no difference between us and someone who knows that a triangle has three corners and all that. F Skinner tells us that, “Education is what survives when what has been learned has been forgotten”. I believe there is a point here because if the education we have received does not change attitudes and our way of life so that at least we may make even the least difference in our societies then we have but engaged in a reverse gear while driving up a hill.

I am optimistic and hopeful that I will not be deceived to declare on my own behalf and on behalf of my colleagues that we have learnt not just theories, but we have been educated and we will make a difference by propagating what we have achieved wherever we will be in future.

My parting word to you my brothers in first and second years is that no one is determined contrary to what Spinoza says that everything is determined. You have the potential to achieve something noble so engage yourselves fully. To be less than yourselves is not enough. Lastly but not least I say ‘**MERCI BEAUCOUP**’ to both the teaching and non-teaching staff for what you have been to each one of us in many occasions throughout the course of our stay at SMS. To each one of you I wish you God’s blessings in all your endeavors and always keep your spirit. **Fr. DAMIAN KARIUKI NDEGE**

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CULTURE AND PHILOSOPHY.



According to H. Odera Oruka, an African Sage Philosopher, reason and critical reflection are not monopolies or unique traits of any one given race: Kwasi Wiredu asserts they are *human* qualities. Sometimes one might compare a cultural practice in another culture though attempts at cultural reformation need not rely on foreign comparisons. The worthiest motivation for cultural reformation is rational reflection on consequences, which in our present circumstances in Africa is indispensable. Those who are in a closest touch with our heritage of art and have derived inspiration from that source in their creative work know first-hand the intrinsic worth of our tradition, and no philosopher can shake their conviction, nor should any philosopher try to do that.

Culture can be divided into aesthetic and/or pragmatic. The pragmatic comprehends all modes of thought and practices that deals with man's utilization of his environment while the aesthetic deals with man's appreciation and expressive enjoyment of the world. These two aspects are not separate as such; they are only separable in thought. When the word 'culture' is mentioned the first thing that usually comes to mind is this aesthetic aspect of man's existence. In regard to this aspect of culture, an African has, of course, every reason to be proud of his inheritance. Regarding the pragmatic aspect of culture, one who asks why other people were able to put his people in bondage, ought to realize that trouble lies in certain aspects of our culture. The trouble may be due to lack of a developed scientific method.

Industrialization is rapidly changing our societies and to understand this change and control its direction. According to Kwasi Wiredu in his *Contemporary Philosophy*, “we must adopt new ways of thinking, a new outlook upon man, society and nature”. the philosopher must spearhead this endeavor though his intellectual production is likely to be largely alien to most of his people since his thought takes into consideration the developments in human knowledge unknown to his fellows mainly due to the fact that “abstract and critical thinking about the foundations of human thought and practice is alien to the common man anywhere”. Due to this fact, the contemporary philosopher will be remote from the comprehension of the common man, though not totally alien due to assimilation of modern influences in one way or another. For Wiredu, it is only the philosopher who has attained competence in technical research and is at home in the most abstract regions of his subject who can speak with the clearest voice to non-specialist public when the time comes.... therefore, an African philosopher needs not let superficial calls for immediate relevance divert him from his duties....By Mr. Daniel Akello