



AFRICA
INTERNATIONAL
UNIVERSITY

AFRICA INTERNATIONAL UNIVERSITY

2nd OCT 2021



36th
GRADUATION

Conformed to Christ.

Committed to His Mission, Connected to His World



AFRICA
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UNIVERSITY

AFRICA INTERNATIONAL UNIVERSITY

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The School of Business and Economics (SBE)

- Doctor of Philosophy in Leadership & Governance (PLAG)
- Doctor of Philosophy in Business Administration & Management (PBAM)
- Master of Public Policy & Administration (MPPA)
- Master of Arts in Organizational Leadership
- Master of Business Administration
- Bachelor of Accountancy and Financial Management (Double Major)
- Bachelor of Science in Information Technology
- Bachelor of Business Administration
- Diploma in Business Management
- Diploma in Procurement Management
- Diploma in Information Technology
- Diploma in Sales and Marketing
- Diploma in Human Resource Management
- Diploma in Disaster Management
- Diploma in Entrepreneurship
- Diploma in Investment Management

The School of Education, Arts and Social Sciences (SEAS)

- Doctor of Philosophy in Clinical Psychology
- Doctor of Philosophy in Education
- Ph.D in Translation Studies
- Master of Education
- Master of Arts in Counselling Psychology
- Post Graduate Diploma in Linguistics and Translation Studies
- Bachelor of Arts in Counselling Psychology
- Bachelor of Arts in Linguistics, Translation and Communication
- Bachelor of Education (ECD, PT, ST)
- Bachelor of Arts in Development Studies
- Diploma in Education (ECD, PT, ST)
- Diploma in Community Development
- Diploma in Counselling Psychology
- Diploma in Wholistic Community Development
- Diploma in Linguistics
- Diploma in Translation Studies

Nairobi Evangelical Graduate School of Theology (NEGST)

- Ph.D. in Theological Studies
- Doctor of Ministry
- Master of Divinity
- Master of Arts in Theology
- Master of Arts in Mission Studies
- Master of Arts in Biblical Studies
- Master of Arts in Pastoral Studies
- Master of Arts in Church History
- Master of Arts in Biblical Studies
- Bachelor of Theology
- Post Graduate Diploma
- Diploma in Theology
- Diploma in Wholistic Ministry
- Certificate in Theology

Institute for the Study of African Realities (ISAR)

- Centre for Research and Publication (CPR)
- Ph.D. in Inter-religious studies
- Institutional Ethical Review Board
- Church Empowerment and Community Engagement
- Centre for Values, Ethics, Law, Leadership, Governance and Public Policy
- Centre for Peace Building and Conflict Transformation
- Short Courses and Public Lectures

Open Distance & Blended Learning (ODEL)

- Master of Arts in Translation Studies
- Master of Arts in Theology
- Master in Education
- Master of Arts in Counselling Psychology
- Post Graduate Diploma in Education
- Post Graduate Diploma in Translation Studies
- Post Graduate Diploma in Theology
- Bachelor of Education – ECD.
- Bachelor of Theology
- Bachelor in Counselling Psychology
- Bachelor of Business Administration
- Bachelor of Arts in Development Studies
- Diploma in Education
- Diploma in Counselling Psychology
- Diploma in Theology
- Diploma in Translation Studies
- Diploma in Linguistics
- Diploma in Community Development
- Certificate in Theology

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VISION

Christ-centred leaders in Africa
educated to transform God's
people and the world

MISSION

To educate Christ-centred leaders for the
transformation of God's people and the world
through innovative programs, research and
community engagement

CORE VALUES

Excellence with relevance
Faith with Integrity
Leadership with Servanthood and Stewardship
Innovation with Community

INTRODUCTION

We bless the Lord for the year 2021 and for His preservation throughout the pandemic period. Granted, we have experienced losses both directly and indirectly, but God's faithfulness has been constant. We echo the words of the hymn; 'Through it all I've learnt to trust in Jesus, I've learnt to trust in God'.

Learning at AIU has continued virtually; both classes and examinations, and this is due to the resilience and hard work of the AIU management, faculty, administration staff, support staff and the wonderful AIU students. Indeed, we celebrate the achievements of the Graduating class of 2021 and commend you for your unwavering diligence in pursuing higher learning. Just as you conquered your studies albeit in a hard and unknowing conditions, continue in stride to do the same in the next spheres of your lives.

This year's graduation theme is 'Conformed to Christ' and in this issue we focus on key matters around not just the Covid 19 experience but on how we can manage the new normal, personally and business wise, the historical lessons on how God's people recover from a pandemic, the social spiritual dynamics in a time of crises. We also focus on biblical truths and have a look at the threat of progressive Christianity, the issues around the Gospel and the entertainment saturated world, matters around effective governance.

We focus also on how research informs national development and how AIU programs are anchored to be relevant to the contribution of solutions to emerging issues. We also have articles from our very own students, faculty, and staff as well as pictorials of our beautiful campus and the activities therein.

We welcome you to enjoy the read and reach out to us for partnerships and more interaction.

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AIU App

Conformed To Christ; A Christlike Community Proclaiming Christ

It is with great joy and much excitement that we congratulate the class of 2021 on this great achievement on your graduation. You have shown both grit and resilience as you braved adverse circumstances to finish your academic journey in your various disciplines. The AIU community celebrates with you this grand and monumental occasion. Kenya and the rest of the world will from the graduating class receive Christ-centered leaders ably and exhaustively prepared for transformation. They will receive gospel-oriented men and women ready to make a difference in the lives of people for the glory of God.

Our theme this year is Conformed to Christ, and in this article, we focus on being a Christlike community that proclaims Christ. Our focus is on how we as a community, can intentionally strive to live out the gospel mandate as ambassadors of Christ. This is not pertinent, but it is essential to our value system as the AIU community. The contemporary situation with Covid 19 has in many ways exposed the value of community since many people were able to understand the value of community when the disease interrupted daily life through separation of loved ones by mandatory isolation and even death. We realize that the more we think about life realities, the more we appreciate that God's intention is that He may dwell in us and we in Him, making a lasting transforming impact in the world. What are some of the key focus areas in our theme?

Being conformed to Christ

The gospel imperative is to forsake all else for Christ. It is that everyone who comes after Christ must deny himself and follow Christ. It is viewing the world with eternity in mind. What is the goal of humanity in light of Christ? That God may be glorified, and that people may fully delight in Him. The goal of the entire book of Romans is found in Chapter 8:28-29 where Paul says, 'And we know that in all things, God works for the good of those who love him, who have been called according to his purpose, For those God foreknew he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers and sisters.' Everyone who by faith has come to the knowledge of Christ is to continually conform to Christ.

The call to community

The Christian faith is not lived out in isolation. Africa International University exists to serve the church by training men and women who are apt to teach and who are qualified to serve the church and cultivate healthy and thriving Christlike communities. Beyond the church, we have disciplines that are geared towards expanding the reach of the gospel beyond the church to the public domain.

The occupations that we teach are taught with the gospel in mind, that students would strive to use their skills and giftings to further the course of the gospel by influencing their immediate spheres with integrity and a bold proclamation of Jesus Christ as the Savior of the world. During these adverse circumstances, we are being called to intentional love and care for others regardless of the diversity that exists. We are not to be defined by academic prowess but genuine love for one another.

Proclaiming Christ as Lord overall.

This is the gospel's imperative. John Piper in his book, Don't Waste Your life says, "Every good work should be a revelation of the glory of God. What makes the good deed an act of love is not the raw act, but the passion and the sacrifice to make God himself known as glorious."

We will not accomplish our chief purpose in life if we lay that life down for accolades and praises, but it will be worthwhile if we lay our lives down for the glory of God. In a seemingly self-centered world, our sacrifices for cultural transformation must not be narcissistic but be a gospel centered at the proclamation of Christ. We are called to be a Christlike community that proclaims Christ.



Grace Itegi
Marketing Manager



Rev. Prof. Watson A. O. Omulokoli
Chancellor AIU

VICTORIOUS BEGINNINGS IN TRAGEDY: The Lesson of Triumph in Tragedy from Dr. Krapf's Life.

Pioneer Christian Missionary:

The pioneer Christian missionary to East Africa in general, and Kenya in particular, was Dr. Johann Ludwig Krapf. He was a German Lutheran who was under the service of an Anglican body from England, the Church Missionary Society (CMS). He initially entered Mombasa on 13th. March, 1844, and eventually opened a Mission station there at the beginning of May, when he brought with him his wife, Rosine, whom he had left in Zanzibar earlier. Once he settled down, he spent most of his time in preparatory work. He studied the leading languages of the people of the area, toured the territory of his intended missionary labours, and carried out public relations visits to the chiefs of those areas. It all started well, but soon tragedy struck and interrupted everything.

Tragic Deaths from Fever:

It was on the 1st. of July, when he was attacked with fever. Before he could recover from it, his wife was also taken down by the same sickness four days later. This was especially serious in her case because she was in the final stages of her pregnancy. Indeed, the following day she gave birth to a baby daughter, and on the 9th. of the same month she became unconscious. When she recovered her senses again, she was so convinced that she was going to die that she began giving her farewell instructions. The entire family of three was in the worst of health at this point. Krapf paints the picture of the details for us as follows:

“In those trying moments I lay on my couch beside her death-bed, so prostrated by fever that only with the greatest effort could I rise up to convince myself that she was really dead. Lying in agony I could not rightly, at the moment, estimate the extent of this great loss. She was buried opposite to Mombasa on the main-land... It was only with greatest exertion that I managed to be present at the funeral, and had scarcely returned home when symptoms of the malady were shown by the dear child.”

On the 15th. of July, the baby daughter also died and was buried in the same grave as her mother, who had just been buried a few days before. While feeling the deep personal loss of his family members, Krapf plucked up new courage with the realization that this personal tragedy was part and parcel of the price that the Christian faith was called upon to make in its efforts to take root in Africa.

Defiant in Tragedy:

It was in this frame of mind that he wrote to the CMS Committee the oft-quoted words that have electrified generations of Christian missionary enthusiasts to march on even when the prevailing circumstances have dictated otherwise. The defiant message stated:

“Tell our friends at home that there is now on the East African coast a lonely missionary grave. This is a sign that you have commenced the struggle with this part of the world; and as the victories of the Church are gained by stepping over the graves of her members,

you may be the more convinced that the hour is at hand when you are summoned to the conversion of Africa from its eastern shore.”

Born Out of Tragic Fever:

It is abundantly clear that the beginnings of Christianity in East Africa in general, and Kenya in particular, did not arise from heroic exploits. On the contrary, the Christian faith in the region has its foundational beginnings in the terrible twin deaths of the wife and daughter of Dr. Johann L. Krapf in the tragic fever attack on the family in July, 1844.

VALUES OF EFFECTIVE GOVERNANCE

The question of effective governance has perhaps been the most asked and the most talked about issue in the last two decades. There is a lot of lip-service with regard to good governance and therefore many people are not simply convinced by verbal claims of supposed good leaders unless the leader demonstrates effective governance by “walking the talk”. Society has now more than ever before experienced the downfall of scores of leaders on account of moral failure and leadership incompetence. Many countries are suffering from corruption and ethnic and racial divisions due to governance crisis. In this article, I will endeavor to enumerate three critical distinguishing values of highly effective governance.

Highly effective governance must be authentic. Authentic leadership is a collective process that entails a trust-related experience that aims at creating cohesion with the follower in commitment to the main purpose and goal. Authentic leaders have a high sense of self-awareness regarding their thinking and behavior. These traits are always easily noticeable by those they lead. Their followers regard them as leaders with high standards of moral values, knowledgeability, and competence. The leaders have high regard for their followers and can discern their context. They are admired for their confidence, optimism, resilience, and integrity. These leaders are guided by their internal values and are consistent in their standards. Highly effective governance systems should be able to indicate a high level of authenticity

The second critical value that highly effective governance should seek to cultivate and demonstrate is ethical – moral competency. Ethical leadership is top priority in the journey of leadership. Ethical leadership is defined as the use of normatively appropriate conduct through use of personal actions and interpersonal relationships as well as the promotion of the same to followers. Value systems make the general essence of an authentic leader. When these leaders are found in a moral dilemma, they are able to follow their convictions with clarity. This feature is rare in our days. Unfortunately, values have been compromised, not only in the corporate sector, but in our governments and even worse still in Christian organizations and churches.

In most cases, leadership positions and responsibilities have been abused through lack of accountability and by leaders who don't want to be subjected to public scrutiny. There is therefore a need for an internalized moral perspective.

The internalized moral perspective is an introspective moral authority that one has over themselves, such that they can prevent others from influencing them.

As a Christian institution, the Bible which is God's word and authority remains the moral compass and we are constantly calling the community to a daily obedience of God's word.

Nelson Mandela was highlighted as an iconic leader who stood the test of time and was able, beyond all odds, to maintain ethical leadership. One of the commentators of the life of Mandela noted, “Mandela was a deeply moral man with a strong conscience. While fighting to abolish apartheid in South Africa, he was unyielding in his pursuit of justice and equality for all. When he was in prison and offered early release in exchange for denouncing his viewpoint, he chose to remain incarcerated rather than compromise his position.”

The third identifiable value with highly effective governance is agility. Agility is the ability to develop a culture of adaptability. Effective governance should be characterized by an ability to rapidly respond to dynamic situations that present themselves as challenges in the onset. It is a form of governance that has a clearly defined decision-making process that beats bureaucratic culture by innovation. Governance agility is crucial in times of crises and only those with flexible and robust structures can adapt to adverse situations. One of the silver linings that came about as a result of the COVID-19 pandemic was the fact that many organizations became more aware of the need to be agile as a means of survival.

Highly effective governance is a possible reality. Africa International University is a hub for leadership development, and the distinguishing characteristic in our training is the fact that we endeavor to develop Christ centered, mission minded leaders with the aim of transformation of the society. As the graduating class of 2021 steps out into the world to serve, remember that besides the great commission, you have also been equipped to spread the gospel good and effective governance. AIU will continue in its commitment to the mission of producing leaders with effective Christian witness – leaders who will be the “salt and light” in the society



**Dr. (h.c) Nelson C Kuria, MBS, OGW, FmIoD
Chair, University Council**

Christlikeness in Diversity

It is with great joy that as the Africa International University community, we celebrate the grand achievements of the graduating class of 2021. This is a proclamation of God's faithfulness and commitment to the life and future of our great institution.

The past one and a half years have been characterized by the dire effects of the COVID 19 pandemic which have caused major transitions in our social-economic and academic culture, and yet they have also provided AIU with opportunities for growth that have led to this graduation.

AIU boasts of a rich diversity among students, staff and faculty. We can thus not help but seriously consider the centrality of Christ in our diversity. How can we grow in our ethos such that our relationship with one another is a continuously thriving hub for Christlikeness? How do we sustain Christlikeness in diversity?

Among those graduating this year, we have students from various parts of the world who have experienced diversity in their nations and that of AIU. As we look back through the life of AIU, there are key tenets that have been instrumental in cultivating a culture of pursuing Christlikeness. Top on the list is the centrality of the Gospel objective in transforming the hearts of people. The mission of Jesus Christ was to reconcile men to God. He came to seek and save the lost from the righteous judgment that was upon them because of their sin brought about by the enmity between man and God. Through Christ's sufficient, vicarious, atoning sacrifice, everyone who believes is reconciled to God. The gospel seeks to point us to the ultimate goal which is reconciliation. Paul in Galatians 3:28 says,

"There is neither Jew nor Gentile, neither slave nor free, male nor female, for you are all one in Christ Jesus." When the gospel permeates an institution, the very blessing of reconciliation must be intentionally reflected in our relationships. AIU has given us multiple opportunities to echo the biblical call to a Christlike harmony in diversity.

Diversity is God's design for humanity as the trinity attests, and yet diversity is often used by humanity to divide, dominate and control others. In any community or nation, those in the majority culture who have never felt the stinging pain and humiliation of ethnic, racial or tribal segregation, because it is their normal, hardly get to understand the agony that human selfishness can bring to others who are different from them.

Christlikeness in diversity is the centrality of the Gospel as depicted in the heavenly song of the living creatures and the elders before the throne; "And they sang a new song, saying: You are worthy to take the scroll, And to open its seals; For You were slain, And have redeemed us to God by Your blood Out of every tribe and tongue and people and nation"(Revelation 5:9). God intentionally and purposefully designed to redeem people out of every tribe and tongue, people and nation... language, people, and nation.

This was not a coincidence or by human chance, but it gives us a glimpse into the purposes of God in the death of his Son, the Lamb of God, Jesus Christ. When you purchase something, you purchase something specific having clearly chosen it. God designed, and purposed to have a people that are very diverse and yet in harmony, and thus how we handle diversity has eternal implications for each one of us.

The 21st Century has been marked by rapid advancements in technology and communication, making the world a small village. However, even with all these efforts, the reality of sin in humanity is still there. The remedy for sin does not arise from eloquent and elaborate philosophies or sophisticated technology. The solution for sin remains the gospel of Christ, the lamb of God that was slain. The founders of AIU and many likeminded Christian institutions have taken upon themselves the call to be the light and salt of the earth.

The AIU vision is Christ-centered leaders in Africa educated to transform God's people and the world. The centrality of the Gospel mission should be the fulcrum of all shapes and forms in celebration of God's design and purpose for diversity. The gospel transforms what we see and beyond in our hurting world, and we are no longer judged by the color of our skin, our educational background, our racial or ethnic disposition but by the life-giving sacrificial blood of Christ. God intends for His diverse people to be in a profound and God-centered harmony as a kingdom of priests for His own glory. The cost of diversity was the blood and life of the Son of God.

Both the centrality of the gospel objective which is love and the gospel mission which is kingdom transformation form the basis of Christlikeness in diversity. For our graduates, as we celebrate and you out on this great occasion, the gospel must be core to your worldview and to your praxis. The gospel of Christ must form your integrity and value system as you live out and proclaim reconciliation of sinners to God and reconciliation to one to another. We are confident that during your time here at Africa International University, God used every tool possible to weave these truths of harmony in diversity into your hearts. Go and serve well.

Congratulations!



Prof. Dankit Nassiuma
VICE - CHANCELLOR

The Gospel and an Entertainment Saturated Culture

Today we can find ourselves watching music videos on the matatu, listening to the radio at work, coming home to a sitting room where the television is always on, and ending the week with a movie or a concert. Our culture today is saturated by entertainment. What challenges and opportunities does this provide for us as evangelicals bearing witness to Christ?

Entertainment involves stimulating our senses in an enjoyable way. It dazzles our eyes with glamour. It tickles our ears with catchy tunes. It stirs our hearts by displaying our desires. As a multisensory, immersive experience, entertainment has great power to shape how we think, what we value, and how we act. In other words, it is a tool for spiritual formation.

Many producers of entertainment know that appealing to our sinful nature is an easy shortcut to commercial success, so they feed our appetites for sex, power, money, or rebellion. For instance, we watch a heist movie because we are thrilled by seeing someone else steal and get away with it. We model ourselves after celebrities and indulge our pride by judging people for their flattering fashion choices rather than their character. The more we feed these appetites, the more we crave the same food.

When it comes to sharing the gospel, entertainment can numb people to the gravity of sin. People don't always suffer the consequences for their sinful choices in the movies; seeing everyone do it on the music video makes it seem like it is not really that big of a deal. It can be more difficult to convince people of their sinfulness and their need for Christ. However, when people encounter the goodness of God's truth and the love of God's people, they may find it more compelling because it is so different from all they have known.

In addition to evangelism, an entertainment culture affects discipleship. Churches can find themselves catering to people's short attention spans, modeling worship after a concert with matching outfits and lights, or avoiding difficult truths.



Rev. Dr. Master Oboletswe Matlhaope
General Secretary AEA

Churches who cannot afford the best entertainment may find themselves losing numbers to another service online. Entertainment culture trains people to become consumers, shopping for the best experience at the best price – a place where they can sit in the service and be fed without expending the energy to volunteer.

Because we learn to expect our pleasures to be fed on demand, entertainment can make us impatient when we struggle. We also have high expectations of how good life should be from the ideals on screen. Without exercising our spiritual muscles, we can find ourselves weak when trials come. The Christian life involves struggling against temptations. We are not passive consumers, but active like runners, soldiers, or farmers (2 Timothy 2:3-6). Studying the Scriptures takes intentional effort. In God's kingdom, our hope grows as we persevere through persecution (Romans 5:3-5).

The Christian thinker C. S. Lewis does not think the answer is to stop feeding our pleasures. Instead, he says in *The Weight of Glory* that when we consider what astonishing promises of rewards we find in the Gospels,

“...it would seem that our Lord finds our desires not too strong, but too weak. We are half-hearted creatures, fooling about with drink and sex and ambition when infinite joy is offered us, like an ignorant child who wants to go on making mud pies in a slum because he cannot imagine what is meant by the offer of a holiday at the sea. We are far too easily pleased.”

Jesus offers us fullness of joy and pleasures forevermore (Psalm 16:11). He offers us eternal life in a city of dazzling jewels and gold, sweet fruits, and delightful music.

Although our fallen world has tainted entertainment, God can still redeem the original goodness it was created for. In entertainment, we see humans exercising the creativity that shows they are made in the image of a Creator. Just like the Temple had smells and colors and music and intricate patterns, entertainment can use its multisensory experience to express worship and beauty. Just like the stories in the Bible shaped the people of Israel, entertainment can tell stories of redemption, love, forgiveness, and sacrifice that form people in line with God's heart. The internet and mass communication gives us a powerful avenue to spread these gospel themes to a much wider audience than ever before. We can use entertainment that captures the imagination to help people imagine what kind of goodness, beauty, and love is possible – creating a hunger for the reality of an unfathomable God.

Association of Evangelicals in Africa (AEA)
Contributor: Hannah Rasmussen

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Prof. Watson Omulokoli

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The Role of Research in University Development and its Impact on National Development

The role of universities in national development has been a subject of discussion globally. Universities play critical role in contributing to national development through teaching, research, innovation, and community engagement. The research agenda of most universities are often derived from the national development goals of a country. Universities are therefore expected to focus on providing invaluable contextualized knowledge, insights and locally relevant recommendations for policy formulation and implementation. The research output and innovations should be geared towards solving existential problems and creating technological products. Further, research in universities should generate new knowledge that can be adapted for improvement of social-economic development of a country.

To remain relevant and competitive, universities in Kenya should continuously engage in active, diligent, and systematic research process aimed at discovering knowledge. The process should culminate in providing practical solutions to the challenges facing diverse communities in the country and consequently, contributing to national development. The practical solutions should provide innovative ways of solving issues relating to poverty, low agricultural production, and inadequate health systems. Policy and decision makers should use the research output to design customized products and services to meet the needs of diverse communities in Kenya.

Most faculty members conduct basic research which is primarily concerned with generating new knowledge to refine or expand existing theories. There is need for universities in Kenya to conduct applied and action research that focuses on developing knowledge that is directly useful to practitioners. The aim will be to provide solutions for immediate problems facing the communities, industry, and business organization. Universities should partner with the industry with the intention of solving specific, immediate, and concrete challenges at the local setting such as County or sub-county levels. The research output will provide new discovery and evidence for strategic decision making to enable prediction that will facilitate discernment of the future.

Additionally, Universities contribute to national development through mentorship of students and faculty. Institutions of Higher Learning like Africa International University (AIU) develop and produce holistic, relevant, and impactful graduates with the skills and knowledge capable of contributing to national economy. The graduands are groomed to be the next generation of engineers, technologists, agricultural scientists, social scientists, entrepreneurs, public servants, and other professionals. On the other hand, the young faculty members and postgraduate students are taken through incubation by equipping them with necessary research skills. Creativity and innovation are inculcated through research and academic activities that contribute original knowledge to existing stock of knowledge.

They are mentored on attracting funds to undertake research and scholarly activities that lead to original findings, products, and services. In this way, universities contribute to national development by producing prolific researchers ready to work in all sectors of economy.

Academic staff should be involved in quality research activities to enhance the visibility of the university. This requires more investment on ICT infrastructure, good offices, and provision of an enabling environment to facilitate research productivity. Websites are the most efficient and cheapest way for boosting all the three academic missions: teaching, research, and technology transfer.

The research mission plays a central role in the definition of world-class university status. For example, academic papers published in high impact international journals are very important in the ranking of the university. Research, therefore, plays a critical role in defining the best university.

In conclusion, universities should be more proactive in research and innovation aimed at providing solutions to the many challenges experienced in the country. The research findings should be repackaged and disseminated through demonstration, conferences, and peer-review publication.



By Prof. Joseph Kiplang'at,
Deputy Vice-Chancellor (Academic Affairs and Research)

Hongera! Class of 2021

Let me start by congratulating the graduands.

Indeed, your hard work has culminated in this momentous occasion. The graduation ceremony remains one of the most memorable events in anybody's life. This comes at the end of a long journey of academic and social preparations.

It is such moments that cause us to reflect on the importance of making quality education accessible to all through such education initiatives that enable inmates to use their time in reformation efficiently to study and gain skills that are critical in our ever-expanding world.

You the graduands, faculty and the staff have displayed the indomitable spirit of the Africa International University. In the midst of ravaging effects of the ongoing Covid-19 pandemic you did not falter, you remained steadfast until the mission has been accomplished.

I salute you!

Am grateful that despite the outbreak of a global pandemic, AIU never stopped teaching but bravely faced the impact of Covid-19 from a face to face learning to immediately shifting to online learning. This graduation is evident that with a determined faculty, student base and management team, AIU can and will continue rising despite any obstacles that presents itself along the way.

I believe that each and every graduand seated in this place should already be devising their plan to outwit their counterparts and begin making their mark in the world. Education here is a critical tool for the development of an individual, society, country and the world and it is a gift that no one can ever take away from you.

Ladies and Gentlemen, Nelson Mandela once said that education is the most powerful weapon which you can use to change the world; this statement is still true today and I wish to encourage our trainees that their commitment to learn will bear fruit. We are proud of our graduands today and we salute you for your efforts in completing this programme.

You are indeed a great class, the very second class to graduate virtually in our 36th year of our history. Your stories will go down the history books since you have demonstrated that you can push on no matter the circumstance. Only you can provide a way forward in not only managing this pandemic, but by defining our new normal. You have done it before and I have no doubt that you will do it again.

I leave you with the wise words of Maya Angelou that say, "If you're always trying to be normal you will never know how amazing you can be."

I wish to once again congratulate the class of 2021, Hongera!

By Prof. Joseph Kiplang'at,
Deputy Vice-Chancellor (Academic Affairs and Research)

Relevance of AIU Academic Programs as Solutions to Emerging Issues

We are living in an era of rapid changes in every sector of life, making relevant and timely response to emerging issues is paramount. Educational institutions are at the centre of knowledge and skills development; and instilling values that influence social change. This is a very central role in the current era. At Africa International University (AIU), each programme is designed to make a unique contribution and address needs in society. Over the years, the institution has lived up to its mandate, delivering quality programmes to its students for the transformation of God's people and world. We can confidently say that these programmes first resonate with the direct participants (students/alumni and the lecturers); who in turn apply the principles gathered as well as use the acquired knowledge, skills, and values to analyse and respond to real life situations.

As the university channels out trained graduates each year, they are sent out as salt and light to partner with God for the transformation of God's people and world. It is notable that AIU started out as a Theological institution, and graduates from the School of Theology (NEGST) have been worthy models - we challenge them to continue excelling. Trained theologians at the doctoral level are few, especially in Kenya and the African continent. AIU's doctoral and masters' graduates are therefore in high demand for teaching, administration, and service in; theological institutions of higher learning, the Church as well as Para-church organizations.

We are proud of the alumni who have impacted these spaces - by pioneering departments and programs and running them effectively for the glory of God. We are always open to our alumni when they seek opportunities to benchmark with AIU and spread the spirit of excellence around the world.

We can also credit the relevance of AIU programmes to continuous curriculum review, and development of new programmes targeting to fill gaps and address emerging issues. This year, AIU will launch three new doctoral programmes and one master's degree after a thorough process of scrutiny and review by the Commission for University Education. The PhD in Clinical Psychology, one of the new programmes, aims to produce professional clinical psychologists who will effectively meet the current and emerging psychological needs in the society, in mental health, and be able to impact and train others through teaching, research, and clinical practice.



Dr. Esther Nyagah
Registrar (Academics and Research)

The issue of mental health, while not new, has received special attention in the recent years in our continent. Going forward, diagnosis and treatment of mental health problems will become an important aspect for thriving families and communities. The PhD in Clinical Psychology from AIU is expected to create great impact in the academy and society. It is anchored in related undergraduate and masters' programs, a thorough academic and professional engagement; with the added benefit of the integration of a Christian worldview. Each of the new programs that AIU has developed will in the near future reflect another facet of the growing number of disciplines that the university is investing in.

The Covid-19 pandemic has taught the world that rapid adjustment to change is inevitable. Generally, institutions of higher learning were identified as having the distinctive culture of resistance to change. But what would a university gain by closing down learning for a year, waiting to resume physical learning; while technology offers opportunities for flexibility and realignment? In the last year, AIU has benefited from online learning platforms which we are now normalizing and perfecting going forward.

Some systems were developed by our Information Technology students and are in use to enhance service delivery in the university. As Registrar, I am extremely proud that we can facilitate a virtual graduation ceremony, graduands can participate from different countries and counties; and navigate the graduation proceedings and publications through a friendly App developed by our own students. The challenge to AIU is to continue shaping a future that is responsive to the needs of society; with our students and alumni at the center of that story.

**PHD AND DMIN GRADUATING
CLASS OF 2020**



Pauline Wangari Mukuria
Doctor Of Philosophy In Inter-religious
Studies



Hezron Otieno Adingo
Doctor Of Philosophy In Theology
(Systematic Theology)



Mwandaghina Heglon Kitawi
Doctor Of Philosophy Intercultural
Studies



Mateso Akou Mateso
Doctor Of Philosophy In Theology



John Miatu Thiga
Doctor of Philosophy in Theology
(Practical Theology)



Joseph Mutisya Kioko
Doctor Of Ministry



Lucy Wanja Julius
Doctor Of Philosophy In Theology



George Odhiambo Ogalo
Doctor of Philosophy in Theology
(Biblical Studies)



Lonu Budha Victor
Doctor Of Philosophy In Biblical
Studies



Elijah Nderitu King'ori
Doctor Of Ministry



Peter Lee Ochieng Oduor
Doctor Of Philosophy In Theology
(Systematic Theology)



Martin Marcelino Mwake
Doctor of Philosophy In Theology



Kintu Harriet Akugizibwe Caroline
Doctor Of Philosophy In Education
(Curriculum and Instruction)

Christianity, Poverty and Suffering in Contemporary Society

Class of 2021, I take this opportunity to congratulate you on your graduation. Your hard work during the past few years has today born fruit. Indeed, your labour was not in vain. We celebrate your achievement and wish you God's favour and blessing as you continue to engage in God's mission and connect to His world. This should be your singular motive and desire as you serve the Lord wherever He would lead you. Be faithful to your calling and fulfil your ministry!

As you serve God to advance His purposes and His kingdom, as you preach the unchanging Gospel of our Lord and Saviour, Jesus Christ and as you seek to transform society to enhance human flourishing, development and progress, there are dangers you must always avoid. This requires discernment since these subtle forms of Christianity appeal to the modern worldview and could derail you from the truth of the historical Christian faith. One such form of Christianity is progressive Christianity.

What is Progressive Christianity? It is a theological movement found in North America and Europe which is influenced by post liberal theology, postmodern worldview and entrenched in enlightenment thinking. Because of its historical roots, it utilises insights from different theological and philosophical traditions, including evangelicalism, neo-orthodoxy, liberation theology, post-modernism and reconstructivism. This explains why it has so many things in common with the evangelical faith.

Progressive Christianity accepts the fundamental tenets of the historic Christian faith. Because of this it is very appealing to many unsuspecting Christians and sometimes difficult to detect its elusive errors and consequently, some Christians have fallen prey to this form of Christianity. While some progressive Christians might use some common evangelical terms to express the Christian faith, those terms often mean something different when they are probed with questions to explain what they mean.

Progressive Christianity aims to make the Christian faith more appealing and sensible to the modern person. They desire to free Christianity from its pre-modern beliefs and doctrines. It argues that historic Christianity has erred by misinterpreting the Bible by ignoring its rich symbolic narratives and opted for a literal historical account for its message especially when it relates to the Gospel. Thus, they reject the literal interpretation of the Bible, a position evangelicals would not accept.

Some leading exponents of progressive Christianity include Jim Wallis, Gretta Vosper and John Shelby Spong. These exponents of progressive Christianity advocate for Christians to abandon theistic religious belief in God. They reject any literal reading of the Bible and most of the traditional Christian beliefs such as penal substitutions theory, theistic religion and the divinity of Jesus Christ.

They redefine some major doctrines such as sin, hell, inerrancy, divinity of Jesus and many others. They emphasize more the human Jesus, rather than the divine Christ. Similarly, they emphasise the immanence of God rather than his transcendence. Their this-worldly outlook makes them reject most of Christianity as other-worldly faith.

They think the Christian faith raises more questions than providing answers. Progressive Christians question tradition, and truth claims of the historic Christian faith. They embrace human diversity, and they are more interested in issues of social justice, they care for the poor and the oppressed and about environmental stewardship of creation.

They lean more towards the old liberal arm of Christianity which sees salvation as liberation from injustices and human degradation and not from sin and its power. They are concerned about dealing with social and structural evil that make people lose their dignity and worth as people created in the image of God.

The motivation for their action is the love command Jesus gave in John 15:13. They for compassion, promote justice, mercy, tolerance, and working hard to address societal problems of poverty, discrimination and environmental issues. Progressive Christians are more concern about orthopraxy rather than orthodoxy.

They are more concern about right practices more than right beliefs. Because personal experience and cultural norms are more critical for them, they do not pay much attention to the traditional Christian beliefs. Evangelical are concerned about both orthopraxy and orthodoxy. Both are critical for the Christian faith.

These values are well-emphasised in the Bible. However, they must not replace the preaching of the Gospel and the death of Jesus Christ on the cross as the only means for human salvation from sin. Apostle Paul's word to Timothy is appropriate. *"Watch your life and doctrine closely. Persevere in them, because if you do, you will save both yourself and your hearers"* (1 Tim 4:16).

Again, Congratulations!



Prof. James Nkansah-Obrempong
Dean of NEGST

Influence of COVID-19 on Curriculum Development and Implementation in Institutions of Higher learning: The case of AIU

Preamble

Globally, Covid-19 pandemic has disrupted all aspects of life regardless of nationality, level of education, income, or gender. This disruption has been witnessed immensely in the education sector as in other sectors. Thus, the pandemic has disrupted learning for more than 1.7 billion learners worldwide including 18 million learners and trainees in Kenya. The pandemic has consequently become a threat to the attainment of Sustainable Development Goal No. 4 on access to quality, equitable and inclusive education. To curb the spread of Covid 19, most governments around the world closed all learning institutions and restricted local and international movements. In Kenya, the complete closure of all learning institutions for several weeks happened in mid-March 2020. This meant for learning to continue without physical classes, there was urgent need to scout for alternative learning pathways. The most viable alternative pathway for most universities and other institutions of higher learning was to embrace remote learning using digital internet platforms.

The Case of AIU

A. Introduction

Like other institutions of higher learning, for AIU, the abrupt and sudden closure of all learning institutions in Kenya necessitated quick adjusting to the new normal. There was urgent need to comply with the government directive while at the same time finding alternative means for continued learning. When the University Senate met to suspend learning following the government directive, it did not suspend schooling but instead appointed a taskforce to find ways of migrating to digital learning. The taskforce recommended for *remote learning using Microsoft Teams (MT)* for virtual classes (the virtual equivalence of physical classes) while the Moodle-based *Open Distance and e-Learning (ODEL) portal* was to help students to access the unit content, submit assignments, and access end of semester *Open Book Exams (OBE)*.

The immediate implications of the migration to remote learning included the need to prepare students and faculty for the new pedagogical approach to learning and for uploading units' contents in ODEL platform among other urgent pertinent measures. The orientation of the faculty and students on MT and ODeL was commenced immediately with some measure of success coupled with inescapable hitches.



Rev. Dr. Enoch Harun Opuka
Dean of SEAS

B. Initial Challenges to the Migration to Remote Learning

learning were unavoidable because the migration to remote learning was sudden and swift. It found some stakeholders off guard, thus embracing it required substantial corpus of time. For example, several lecturers who were used to the traditional mode of delivery had not anticipated a shift to digital learning. Lacking technological proficiency, they required basic retooling in remote learning as well as psychological readiness, all of which required sufficient time. Although the university facilitated the provision of bundles to lecturers through Kenya Education Network (KENET), the challenge was nonetheless momentous in the first semester following the cessation of traditional learning.

Students likewise encountered serious challenges at the initial stages of the migration. This led to most of them discontinuing their studies or missing in assessment. Some of these challenges included lack of internet connectivity in their home contexts, electricity, bundles, and/or gadgets (e.g., smart phones) among others. This led to some of them missing end of semester exams, opportunity to proceed for teaching practice, and/or missing out in graduation. In essence, the pandemic created a different type of inequality – digital inequality in access to education. Students from rural or marginalized parts of the country (e.g., Turkana) bore the full brunt of the emerging inequality. No wonder almost half of the government sponsored students missed end of semester exams in Semester 2 2019/2020.

C. The Current State of Curriculum Development and Implementation in AIU

As the saying goes, practice makes perfect. Currently, AIU faculty, staff and students have mastered the art of digital learning. The acceptance of the pandemic as part of the new normal has either reduced the earlier challenges or has dissipated them altogether. Thus, one of the benefits of COVID-19 has been the adoption and integration of technology in the teaching and learning process.

Congratulations to the Class of 2021

BUSINESSES RECOVERY STRATEGIES IN THE POST COVID-19 ERA

COVID-19 has continued to cause devastating losses in working hours and employment globally. Some essential workers such as medics and food suppliers have never left their work places. They have helped sustain the food and medical supply chain, keeping shelves stocked and deliveries made, often putting themselves and their families at risk. Others have been working exceptionally long hours remotely. However, an estimated 2.7 billion people (or 80% of the global workforce) have been affected by COVID-19-related lockdowns.

To return employees to the workplace with confidence, demands big-picture planning of a resilient business leader. To be successful in this environment means operating in two gears that move seamlessly across each other.

Gear 1 manages the trusted transition back to the physical workplace with a focus on mitigating risks for employees and customers.

Gear 2 drives transformation based on the lessons learned through the COVID-19 crisis into a reimagining of work for the future. The business owners will need exceptional agility to operate in both gears, shifting back and forth in response to external shifts in the operating environment. Moving within and between each gear requires a delicate management of risks, and fluidity to model, iterate and pivot.

Hints on how to navigate this difficult environment

1. Define a solid framework for action

The crisis has shattered many of the assumptions and tools that business leaders rely on for decision-making, but for the re-start, they will need to define a solid framework for action in a highly volatile environment. The best approach is to develop a detailed relaunch map—department by department, customer by customer, in order to prioritize recovery opportunities. This will guide production, supply chain, and marketing and sales efforts, and help determine a recovery timeline for each area. It will also enable business leaders to get a head start on reassessing investments, relocation of assets, freeze some planned or ongoing projects until the company/business has the capacity to reassess them.

2. Prioritize and understand the changing industry

This is a time where your business will need to prioritize, understand the changing industry landscape and adopt new strategies, as well as improve business efficiency. Being able to plan your company's future during COVID-19 accordingly and be open to quick business model changes, will not only help increase revenue and sustainability but create a safe feature for all employees and workers. During and post COVID crisis, your brand should be used to being able to switch marketing and business plans swiftly and not harp on how trends and behaviors shift.

3. Strategize around COVID-19:

The best thing you could do for your company during the pandemic is simply to accept it. Adapting your business to COVID-19 and long after will show consumers your brand morals and values towards the crisis. Your business should be strategizing around the current events of the pandemic to maintain loyalty and trust between your company, employees and customers.

4. Learn from the past:

Make sure history doesn't repeat itself and have your business learn from the effects of COVID, implementing safety precautions and working towards boosting the morale of workers. If and when people are allowed to be at full-capacity back into the office, your company should have all COVID-19 protocols observed. Possibly, a more flexible schedule for employees and options to work from home a couple times a week will also create a healthier environment for all workers mentally and safety-wise.

5. Evolving Customer Behavior:

The pandemic has been changing people's lives drastically and rapidly. This has affected consumer behavior too. Day by day, things are still changing in respect to the virus, meaning businesses should be aware that customer habits are likely to be unpredictable and will continue to evolve. In response to these changes, your company will need to be able to react fast and progress with consumer behavior as and when it happens.

6. Foresight: Despite consumer behavior being unpredictable, it's possible to foresee more people in the future, still working remotely and staying at home. Your business needs to strategize around this factor and cater to what customers may need or want during these times.

7. Experiment: With the unpredictability that Covid-19 brings, a post-pandemic business strategy your company can take on is experimenting and adapting new models and solutions. Through trial and error, your brand can learn from these experiences to better sculpt itself as trends and behaviors evolve after the crisis has passed



**Prof. Beatrice Warue
Dean of SBE**

Conclusion

Ultimately, all will subside and companies that have created strategies to sustain themselves from the aftermath of the pandemic will likely help them survive or potentially recover from any losses.

CHRISTLIKENESS AND THE AFRICAN HERITAGE

Africa International university exists to educate Christ centered leaders for the transformation of God's people and the world through innovative programs, research and community engagement. This means that our mission as a university is really to produce Christ Centered graduates. It would obviously follow that we should be Christ Centered and leaders ourselves for us to produce Christ Centered leaders. We must be Christlike. Those who got born in the 70s were ironically referred to as "little Jesuses". Yes, we must be little Jesuses by being Christlike.

Christlikeness means being a true Christian. It means imitation of Christ that makes one resemble Him. Christlikeness is having the actions and attitude of Jesus as one interacts with others. It becomes a response to the question: what would Jesus do? It says to the world "follow me as I follow Christ". The journey towards Christlikeness is intended to provide insights into how God helps us grow into who He wants us to become – like Christ. C.S Lewis wrote, "The church exists for nothing else but to draw men to Christ, indeed, to make them little Christs". Christ came to the earth not only to go to the Cross but to exemplify a life lived without sin - to create Christlikeness on earth. This article discusses the Christlikeness and the African heritage nexus.

We live in times when Christianity wants to embrace worldliness. Christlikeness should be seen in a lens that is the exact antithesis of worldliness. If anyone loves the world, the love of the Father is not in him". Thus, as the Church moves towards worldliness, she moves away from Christlikeness.

How can we know we are either Christlike or worldly? For all that is in the world – the desires of the flesh and the desires of the eyes and pride of life (possessions) – is not from the Father but is from the world (1 John 2:16). Simply put, if we follow the world, we are worldly, if we follow Christ, we are Christlike.

Paul in Philippians 3:5, 7-8 presents his Israelite cultural credentials which he had received from his birth and pedigree; circumcised the eighth day, a Hebrew of the Hebrews, as touching the law, a Pharisee. He says, "But whatever things were valuable to me, I consider them worthless for the excellency of the knowledge Christ Jesus my Lord: for whom I have suffered the loss of all things and count them as mere rubbish so that I may gain Christ.

Paul, like most humans valued his culture but had to discard it for the sake of Christ. Most important things on earth have an opportunity cost. There is an opportunity cost in following Christ which may include aspects of our culture that are ungodly. Africanizing Christianity has been a topic of theological discussion for ages. Over the years theologians have espoused several different beliefs about culture. Some believe that African culture should be woven with the Bible to produce African worship. Others believe African culture is opposed to the Bible and thus should be discarded as Africans embrace Christianity.

Are there things in our cultures that offend the Cross? That is the question. Are there languages, habits, ideas, beliefs, customs, social organization, inherited artifacts, technical processes, and value beliefs that are in dissonance with the Cross? That would be what we look at if we are to Africanize Christianity. We do not have to use Latin to worship because our languages are not opposed to the Cross of Christ but what habits, ideas, beliefs, customs, social organizations, inherited artifacts, technical processes and values do we espouse? Are they in tandem with the teachings of the Christ of the Cross? Do they help us to be Christlike?

My prayer is that our graduates will go out there and be Christlike leaders and transform the world into Christlikeness.

Dr. Joash W. Mutua
Dr. Joash W. Mutua



ISAR CENTRES

ISAR (Institute for the Study of African Realities) is a constituent school of Africa International University. In line with the vision of AIU, that is, “Christ-centered leaders in Africa educated to transform God’s people and the world,” ISAR’s mission is to transform persons, churches and African societies toward greater realization of Jesus’ vision of a just and peaceful community by means of formal and non-formal educational initiatives.

One of the primary goals (or objectives) of ISAR is to pursue Christian values for evangelical scholarship in Africa. This can be achieved through listening to diverse African voices and providing an environment for a profound examination of crucial issues that Africa is facing today through interdisciplinary studies (as demanded by varied academic and practical fields). ISAR also makes all efforts to increase learning resources and technology for academic research and writing. Through all these, ISAR attempts to apply the vision and values of Jesus to its training and research programs. ISAR also seeks to bridge existing gaps between Christian academia and communities to which we belong. Thus, ISAR’s Programs are designed to aim at transforming individuals, communities and systems throughout Africa to fulfill AIU’s vision and core values.

Currently, ISAR runs five centers.

CENTER FOR RESEARCH AND PUBLICATION

This is also a learning environment in which Christian scholars and practitioners across the African continent and beyond are engaging in a rigorous scholarly examination of the complex issues facing Africans in the 21st century. The heart of the center is to promote a thorough scholarly investigation of the constellation of socio-political crises which confront the continent: land, human rights, poverty, tribalism, corruption, HIV- AIDS, political instability etc. Interdisciplinary dialogue is promoted among the theological and non-theological scholars, academicians and field practitioners. Findings from research and academic colloquium are published in an academic journal that is accessible world-wide.

CENTER FOR THE STUDY OF RELIGIONS (CSR)

We endeavor to produce a high level of scholarship (PhD and post-doctoral studies) in researching world religions (especially Islam in Africa as well as African Traditional Religion(s)). The programs are designed to provide needed information for the body of Christ (particularly in Africa) with regard to world religions, to promote peaceful relationships with people of other religions (especially with Muslim neighbors in Africa) and to develop effective ways to share the gospel of Jesus with people of other faiths.

CENTER FOR CHURCH EMPOWERMENT AND COMMUNITY ENGAGEMENT

It partners with local churches and Christian organisations to provide a variety of non-formal and continuing education opportunities that promote “Jesus-style leadership” for believers who have a passion to shape and sharpen their talents and spiritual gifts for service in God’s kingdom. The center also offers to church leaders cutting edge training of current issues that the African church is facing, most of which is not offered in theological schools.

CENTER FOR PEACE-BUILDING AND CONFLICT TRANSFORMATION (CPCT)

The primary agenda is to transform conflict in Africa at all levels: personal, familial, ecclesial, organizational and international. The center thus seeks to promote theological teaching that integrates grace, truth and justice for a true “shalom”. Thus, the center serves as an environment for research and writing concerning issues of peace-building in African contexts. This research will lead to home-grown solutions to the conflict issues that the continent has been facing.

CENTER FOR VALUES, ETHICS, LAW, LEADERSHIP, GOVERNANCE, AND PUBLIC POLICY (CVLLGPP)

Here we seek to empower and resource Christian leaders who intend to strengthen the economic and political systems in their nations. The center therefore offers courses that will nurture distinguishable African “statesmen” and equip them with compelling wisdom to provide solutions to the complexities of African societies.

Social Spiritual Dynamics in a Time of Crisis

We are cognizant of the reality that many students have gone through extremely difficult experiences during the COVID-19 crisis which has rendered many unable to continue their studies. For many though, it has been a period of soul searching and of reunion with God in the privacy of their hearts. The Bible asks: "If the foundations be destroyed, what can the righteous do?" (Psalm 11:3). This is a pertinent question in crisis.

The Chaplaincy department endeavors to keep hope alive in the University knowing that many questions linger in the minds of our students as to: "What will happen to my studies if my parents lose their job, or their business? Is this the end of my career? How many more people will die? What if I or my loved ones get infected or worse still what if they die? We have encouraged our students to find strength in fellowships, be accountable to peers and consult their mentors, counsellors, lecturers, and pastors for social-spiritual support.

We are very grateful to all who have demonstrated solidarity, courage, and care for one another throughout this difficult terrain of bereavement, sickness, pain, economic loss, academic attrition among others. These efforts have enabled our students to find personal strength and corporate synergy and has lent strength to the social-spiritual fabrics of the university.

The children of Israel, during the exodus, were faced with war, fear, danger, death, thirst, and doubts and desired to return rather than continue with the difficult journey to the promised land. They said, "Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt?" (Exo. 14:11). Moses and his assistants persuaded them not return but learn to face and overcome the challenges.

God was with his people and by day the LORD went ahead of them in a pillar of cloud to guide them on their way and by night in a pillar of fire to give them light, so that they could travel by day or night. (Exo. 13:21) God provided water, food (manna), guidance, and the wherewithal for them to be able to survive the forty years wilderness experience.

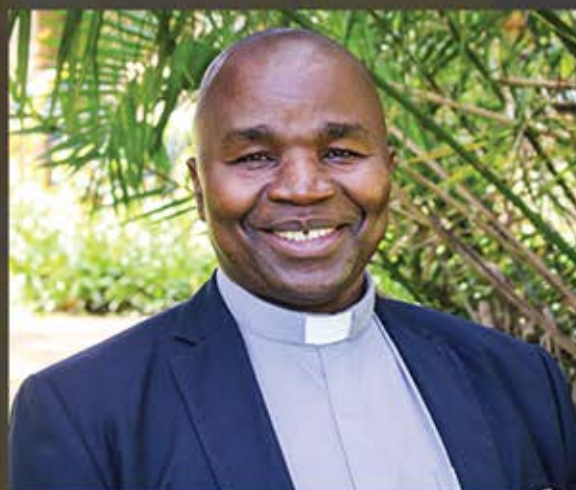
Moments of crisis are temporary and those who believe God will find strength despite the crisis. Many of our students have endured and have demonstrated resilience throughout the COVID 19 period.

They have continued their studies virtually and maintained a life of corporate prayers, fellowships, Bible studies, evangelistic missions, with amazing outcomes. We have also recorded commendable participation during our weekly live Chapel and Sunday service broadcasts and blended services. Many have kept their social-spiritual networks active and nourished their spiritual and social lives. We glorify God that our services have run consistently for five successive semesters despite the COVID- 19 pandemic with very encouraging participation of all stakeholders.

God "gives power to the faint; and to them that have no might he increases strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:29-31). We have hope in the Lord for strength to face personal loss, sickness, bereavement, pain, grief, panic, fear and all.

We learn from Apostle Paul; "Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, I will boast more gladly about my weaknesses, so that Christ's power may rest on me.

That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong" (2 Cor. 12:8-9). God is our refuge and strength, a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea (Psalm 46:1-3).



Rev. Omondi Siwa
AIU Chaplain

Being a Dean of Students in a Virtual Era

Student life at the university level is usually one of the most significant and memorable moments of life. Students join university with a mixture of feelings. On the one hand, they scan through their prospective program course line-up and apprehensively wonder how they will cope up with “all these” courses, lectures, and assignments. On the other hand, students join university with enthusiasm and readiness to learn new things, meet new friends and explore new places, and with the hope that one day they will graduate. This evokes a great sense of delight which in turn motivates students through the rigors of the process.

Observably, beyond academic achievements, the overall growth and transformation of a student happens through various student experiences; and this is what makes the life of a student both beautiful and fulfilling. During past graduation events, when names of some students are called for awards or conferment of degrees, you would hear loud cheers and ululations yet some of these students may not have performed exceptionally well academically. However, if you probe further, you will realize that these students had a popularity base within other circles for instance in social life and extra-curricular activities. Thus, a vibrant and healthy student life balances academic rigors and life outside books. A healthy student life offer opportunities for one to develop all-around, be an astute professional, and a multi-skilled person who can demonstrate independence, interdependence, initiative, and versatility.

Last year, this ideal was impaired by the disruptions brought about by the Covid-19 pandemic. At the onset of the pandemic in March 2020, learning institutions were closed, social gatherings were banned, and the future was bleak for many students and institutions. Thankfully, for AIU, teaching, and learning quickly switched to online for mats thus providing students with an opportunity and alternative to continue with their studies remotely.

Inevitably, student activities like the extra-curricular had to be put on hold; but other functions of the office of the Dean of Students like mentorship continued online. Mentoring students who were off-campus was not a mean task. Nevertheless, the office continued to guide, advise, counsel, and equip students to navigate through the challenging season.

Our primary focus was not necessarily on how to deal with the pandemic, but mainly on what changes need to be made to contain the spread of the virus. The video conferencing tools helped connect with the students during this difficult moment. These drastic measures and initiatives were unthinkable a few years ago before the pandemic, but now and going into the future it is not an option.

It is encouraging to note that, during this period, our staff, faculty, and students willingly embraced the new norm and creatively responded. For instance, we successfully hosted a unique online 2020 Culture Week with participants from different locations in the world. A.P.J. Abdul Kalam has rightly noted, “When learning is purposeful, creativity blossoms. When creativity blossoms, thinking emanates. When thinking emanates, knowledge is fully lit. When knowledge is fully lit, economy flourishes.”

Also, in the previous academic year, we were able to install and manage an electronic voting system. Over the years, student elections have been conducted manually, a process that is usually expensive, time-consuming, and tedious. Additionally, we were also able to transition International Students affairs services to online platforms; and standardized the online application processes of student immigration documents. These and many other initiatives have not only enhanced student life but have also contributed to the overall academic goal of the university.

Today, many of the students who are graduating have been key partners in making these unavoidable transitions and adjustments a success. We celebrate their hard-earned success. We also celebrate God’s power to bring good out of a bad and difficult circumstance; indeed the Lord who bestows upon his loved ones a crown of beauty. Having scaled numerous challenges to come to this level, our prayer for the graduating class of 2021 is that they may be “*like great oaks that the Lord has planted for his own glory*” (Isaiah 61:3).

Congratulations!



Dr. Florence M. Mungathia
Dean of Students



Celebrating Cultural Diversity in Adversity

Showcasing of traditional cultures, foods and cuisines, climax of the Cultural event. The 2020 cultural week came during the Covid-19 pandemic where we celebrated cultural diversity in adversity



Competency for Library search in the digital era: Accessing the needed information effectively.

Competency for Library search in the digital era

Shepherd (2004, p18) described the digital era as one “characterized by technology which increases the speed and breadth of knowledge turnover within the economy and society.” Advancement in technology over the recent years has resulted into an explosion of digital information that is available via mobile phones, tablets, computers, and other similar technologies.

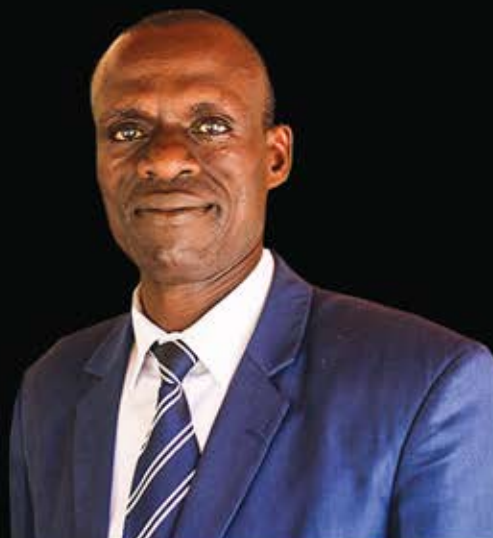
All these with emerging social media phenomenon have changed the way libraries offer information services to their clientele. On the other hand, the traditional way of accessing information from libraries has also not been left behind. Both librarians and library users have found themselves requiring knowledge and skills that are necessary for them to manage digital information resources. This article seeks to discuss some of the skills and knowledge required for effective information searching in the digital era. They are: Internet Knowledge, Positive Attitude, and Internet Skills which fall under a wider concept of digital literacy.

The meaning of digital literacy to a large extent varies with the source since there is no one standard definition. The American Library Association (2013) defines digital literacy as, “the ability to use information and communication technologies to find, evaluate, create, and communicate information, requiring both cognitive and technical skills.” Simply sending a text message or chatting in the social media platforms, or even reading online content does not make one digitally literate. The aim of digital literacy is effectiveness and appropriate use of technology. A digitally literate library user knows how to **find** and **consume** digital content, taking into consideration safety and legal measures.

Internet competence

Libraries in the digital era have evolved from the traditional role of being information stores into information bridges. That means you can either get information that is available in a particular library or get access to information in other places outside the library. Internet competence refers to the knowledge needed to operate online. It refers to the effectiveness of the people online in accessing what they need since the internet is a “forest” of information and getting the “tree” you are looking for is not easy.

There is need to have a basic understanding of how the internet works to make maximum use of it. Therefore, for one to be competent in using the internet, he/she needs to be conversant with basic terminologies used online. Examples of such terminologies are “search engine, database, keyword and subject searching.



Dr. Ephraim Mudave
University Librarian

Positive Attitude

This aspect concentrates on the perception of library users towards technology and digital information. We need to acknowledge that technology is here to stay, and we cannot continue doing things the way we used to do before. When we embrace technology, we get the best out of it. This is because technology has greatly influenced what, how and where of information. There is need to appreciate that digital information is as valid as information in print form. A positive attitude results into a pleasant experience online and effective access to needed information.

Internet skills

Internet skills generally refer to capabilities needed to perform a specific task online effectively and efficiently. Effectively refers to ability to get exactly what you need, while efficiently refers to the short time you use to get it. Some of the internet skills required include critical thinking. This refers to developing an independent thinking attitude that leads to the ability to remain skeptical so that one can figure out the meaning of an online message. These skills can be enhanced through training. Libraries endeavor to train its users through the information literacy initiatives that empowers students to know how to determine an information need, access needed resources, evaluate them for authenticity and credibility, and using information ethically and legally. Users need to question the source of any information online to establish its authority.

Shepherd, J. (2004). What is the digital era? In *Social and economic transformation in the digital era* (pp. 1-18). IGI Global. DOI: 10.4018/978-1-59140-158-2.ch001

American Library Association (ALA) Digital Literacy Task Force (2013). *ALA Task Force releases digital literacy recommendations*. Retrieved from <http://www.ala.org/news/press-releases/2013/06/ala-task-force-releases-digital-literacy-recommendations>

LEADERSHIP IN AFRICA: A TRIED AND TESTED DEMOCRACY

Prof. Eric Masinde Aseka,
School of Business and Economics

A key feature of democracy is the conducting of multi-party elections. However, electoral leadership has faced many challenges in fostering democratic transitions in Africa. Africa's failures are brought about by frequent undemocratic leadership transitions, lack of ideology, devastating policy reversals and weak institutional arrangements. Yet building and enhancing an electoral system to represent and serve a diverse citizenry is, without question both daunting and essential. It would appear that throughout the continent, African citizens have tended to mistrust their electoral authorities and the quality of the elections over which they superintend.

We should know that elections are politically charged happenings that test the competence and resilience of public democratic institutions. The management of these institutions calls for astute leadership and statesmanship

Plainly stated, statesmanship is the moral act of a leader that calls forth the moral character of the nation. Indeed, it should be understood that statesmanship is not identical to leadership. If it were, every act of leadership would, in essence, be an act of statesmanship. That not being the case, such an assumption would be as unreasonable as it is distressing. Therefore, it is worth underscoring the fact that leaders do not all the time act as statesmen. In this sense, there is need to note that statesmanship is a type of leadership in action.

As such, statesmanship is accessible to, though not practiced by, every leader and it is not practiced by even good leaders most of the time. As T. Newell (2012) states in *Fostering Statesmanship in Public Life*, a leader may engage in statesmanship in one situation and act far less statesmanlike in others. Consequently, an astute leadership is needed in delivering a good electoral roadmap for a country.

There is, then, need for conducting credible elections, sustaining quality electoral processes over time, and demonstrating resilience in the face of national challenges and crises. This requires not just competent management of the technical, operational, and logistical aspects of a country's electoral processes, but also the exercise of effective national leadership called statesmanship.

In nearly every electoral cycle we witness politically instigated tribal clashes in Kenya that have a distorting effect on fair electoral competition. Besides, ballot rigging seems to have become an integral feature of the country's electoral cycle.

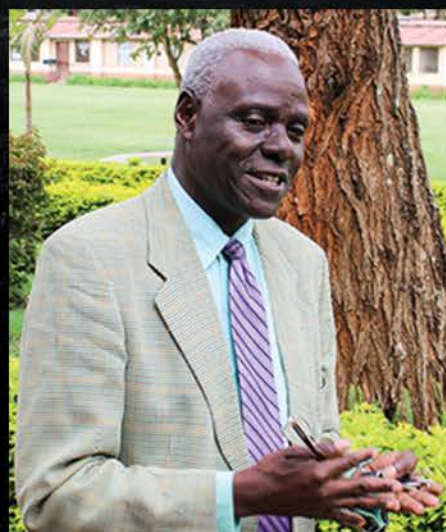
Thus, as in other African countries, electoral fraud virtually undermines their political viability and stability. Hence, not many countries have been able to whittle down the various ballot-rigging strategies that parties seem to adopt. Consequently, electoral transparency has remained an illusion.

Perpetration of blatantly coercive acts and voting irregularities, procedural violations, such as late opening and closing early of polling stations, coercing voters at the polling stations to cast ballots for certain party candidates are forms of electoral fraud that seem rampant in Africa. In less than a year's time, Kenyans will go into an electoral activity that comes after every five years. There is, therefore, need to understand the nature of electoral corruption in the country. Riker (1982) points out how the procedures for converting votes into political power can distort the meaning of the people's general will and how they can produce a collective choice that violates the preferences of many citizens.

As such, the opportunities generated by processes of voter registration, polling station operation, and tallying procedures have often led party agents to stuff the ballot boxes, occasioning an outcome that can wreak havoc in an interest and narrow-minded view of politics.

Evidently, African countries are in dire need of statesman-like national leadership and political transformation. Is Africa ready for democracy? For such readiness, there is need for a leadership that creates civil order and commits itself to end violence, while ensuring that all security and intelligence forces are rendered to be subject to control of competent civilian authorities. It should be a leadership that inspires domestic trust that is critical for enhancing national and international legitimacy given that this cannot happen until all those involved commit themselves to developing inclusive and fair electoral procedures.

All those involved ought to ensure that people seeking to take office are well-prepared, technically and politically, for their new leadership responsibilities. The state, political parties and other key stakeholders must play a key role in fostering congenial political transitions. Therefore, efforts should be made to establish or protect the autonomy and authority of an independent judicial system and independent media for them to hold national leaders and others accountable.



Living in the Light of Christ's Comings

Which events from the past – and which events that you anticipate in the future – have the greatest influence on how you live your life in the present? Most of our answers are likely to be personal and close to the present time. When we consider the past, we may think of our KCSE performance, enrollment in University, marriage, personal hardships, or perhaps national successes and failures. When we consider the future, our present lives may be shaped by vocational dreams, the prospects of graduation, marriage, and starting a family, or hope for healing or more stability. Such answers are natural and understandable.

Yet, as Christians, our lives ought to be shaped less by what we have personally experienced and more by what Jesus Christ has done and will do. Though we often struggle to see beyond our immediate surroundings, our personal stories take place in the context of the much larger story of God's redemption focused on Christ. It is this story, above all, that should influence our understanding of who we are, why we are here, and what we should do with our lives.

The primary event from the past that ought to shape our lives as Christians is the first coming of Christ two thousand years ago, culminating in his death, resurrection, and ascension. Through His sacrificial death on our behalf, our sins are forgiven, we are reconciled to God, and we are adopted as His children (Eph 1:3–10). Because Jesus has conquered the grave, we know that our faith is not futile and that He lives to intercede for us, and we have confidence that we too will be raised to life one day and live forever (1 Cor 15:12–34; Rom 8:34). Because He now sits at the right hand of the Father, we know that despite how things around us may seem, He reigns over the world even now as King (Eph 1:19–23; 1 Pet 3:21–22).

We must be intentional about meditating daily on these realities and blessings we enjoy in Christ so that they might more and more influence how we think, speak, and act in the present.

The primary *future* event that should shape our lives in the present is the second coming of Christ. We already know how the story of the world – and our personal story – ends! When Jesus returns He will once and for all eradicate sin, suffering, Satan, evil, and death.



Dr. Jamie Viands
Lecturer Biblical Studies (AIU)

We will inherit and live within a new creation for all eternity, ruling over it with Christ and enjoying the bliss of fellowship with God (Rev 21:1–22:5). Our true hope does not lie in achieving our personal dreams or in the prospect of a better life in ten years.

Our hope lies in Christ's return. If our eyes are firmly fixated on this, it will radically influence our lives today. It will place our current struggles and sufferings into a proper perspective and enable us to endure them. As Paul says, "I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us" (Rom 8:18). Doing so will also enable us to spend our lives in ways that matter for eternity, and discourage us from devoting ourselves to the frivolous and distracting things of the world that do not advance Christ's kingdom.

So while focusing on Christ's first coming pushes us forward to live for Christ in response to what He has done for us in the Gospel, focusing on Christ's second coming pulls us forward in the hope of a better world without sin and suffering.

Our personal struggles with sin continue. Even as Christians we are prone to live selfishly with personal goals focused on our comfort and our promotion. But Christ calls us to live not for ourselves but for Him, His kingdom, and others (e.g., Matt 16:24–26). May God enable us to cherish the past and future comings of Christ more than anything in our personal stories and may the Spirit work through this to conform us more to the image of the Son to the glory of God.

TURUDI MASHINANI INITIATIVE

The Department of Development aims to equip graduates with knowledge, skills as well as awareness, and appropriate attitudes aimed at assisting them to empower people and communities towards attaining equitable development in the spaces where they will be placed. For this reason, we put students through a rigorous program including practicals.

Among the units students are supposed cover is Rural Development Sociology and Agribusiness and Rural Development. The trend in the world and in Kenya is no exception is that there is mass movement from rural to urban places. The pull factors include allure of good life, opportunities to get employment, better education and the list is endless. Yet for us who are Christians know that when God created the world, He looked at everything and concluded that it was good. All the world is good, whether rural or urban. God also asked human beings both male and female to take care of the world.

The Swahili saying is poignant “Pema ukipema, usipopema si pema tena” – meaning a good place is made. The rural area for a long time has been a place to shun. Young men and women as soon as they are done with their school always rush to the city where they live in the slum, in worse conditions than they left back home.

While working in Zimbabwe when the economy was still booming, I saw young university graduates secure employment in cities – Harare, Bulawayo, Mutare and Kwekwe – and bought cars on easy installment terms. I saw them eat in top class restaurants with abandon. None then thought of going to the rural area and start a life. When the crunch came many of them ended up beggars and others outright armed robbers with tragic consequences.

It is for this reason, that I urge graduates to take seriously the phrase ‘power to read’ and think without the box not outside the box as is traditional. The rural area is a place with endless potential. Fresh fruits are grown in the rural areas and transported to the city and can only survive for a few days. Fresh produce is produced in rural areas and transported to the urban areas. In other words, urban areas cannot survive without the rural areas.

Those who are graduating are encouraged to make a boom out of the potential that the rural area provides. Consider going there and turn fresh produce into canned products that can be exported to Europe. Consider setting up internet cafés in the rural area.

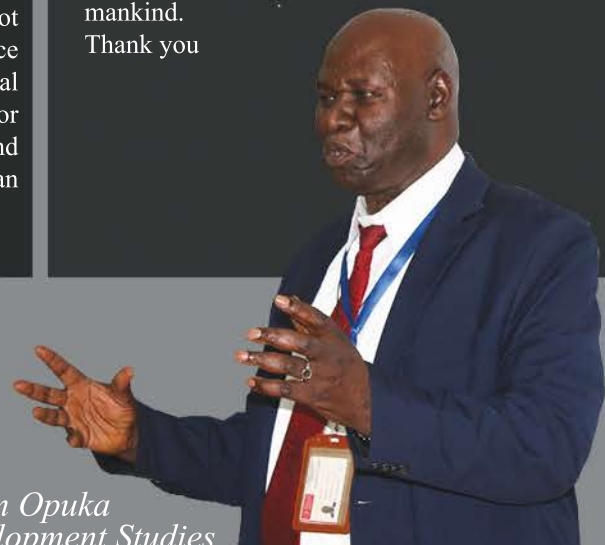
In order not to be seen to be speaking Utopian, I will give an example of my wife. My wife has rented five acres in the rural area where she grows maize and out of those five acres, she harvests no less than one hundred bags – yes you heard it right – one hundred bags. She sells the bags during high demand season pocketing as much as 3,500 shillings per bag. If you multiply that by 100 bags, even a kindergarten kid will tell you that is good money.

Time has come to end the practice where new graduates would wait for calling letters to work in the government. Indeed, there are no jobs in the government. I have seen graduates accepting as little as 10,000 shillings a month salary for menial and demeaning jobs mostly teaching in private schools.

It is Robert Chambers, the guru of participatory development, who said that people can only support that which they help build. What you will build and set up will be yours, you will be proud of it and it will make you live with dignity. Are you worried about the capital? The government has set aside funds that the youth can access. Development Studies students have covered in great detail how to write project proposals. It is my prayer that students will not wait to be employed but that they will employ themselves. The Bible is categorical – out of the sweat of our brows, we shall eat.

The word of God was true then as it is true now. Our hope is in sweating out in the rural areas to feed mankind.

Thank you



*Revd. Enoch Harun Opuka
Head of Department Development Studies*

INCREASE OF CRIME RATE IN INSTITUTIONS OF HIGHER LEARNING.

Security and safety is an integral and crucial component in learning environments to both learners and staff. It is considered as the foundation for every institution offering quality education and must be accentuated equally to academic matters in all reputable learning institution.

Freedom and security of persons, is well stipulated in the constitution of Kenya (2010), (CAP IV, 29 (a) and (c)), *under the Bill of rights 'Every person has the right to freedom and security of the person, which includes the right not to be; ...deprived of freedom arbitrarily or without just cause; ... subjected to any form of violence from either public or private sources'.*

In light to this, security and safety advances constitutional rights of all learners to an environment that is not harmful to their health, wellbeing and safety of persons, to be protected from neglect, abuse or any form of humiliation. Section 5 (1) of the Universities Act, 2012, *Commission for University Education (CUE) is mandated to ensure that all universities and constituent colleges install security systems, safety features and also to guarantee safety of learners and property and operate within the Standards and Guidelines of Security and Safety, for example; installation of biometric data capture systems, CCTVs guarantee safety of learners and property.*

As a world class University, Africa international University has a security and safety department that ensures secure and cool learning environment for both students and staff. AIU has a well-established security and safety rules and regulations whereby all new students and staff get oriented immediately after joining to ensure compliance.

We also conduct security awareness trainings to ensure that every individual understands his/her responsibility regarding personal safety and what is expected of them in case of any unrest. AIU has also invested in mentorship programs that help the young learners to make right decisions in life and keep off crimes.

Institutions of higher learning are hubs with the responsibility of producing knowledge, giving skills to the next generation of the work force, and steering social economic and political advancement of nations and the human society. These institutions create spaces, for teenagers to gain education and social experiences, which lead to independent and industrious citizenship. Nowadays, as scholars advance in expanding the learning field to impact the world with new technologies and skills, criminals are also inventing more ways of committing crimes in higher learning institutions globally. In general, some of the common causes that fuel crime rates in institutions of higher learning include:



Mr. Misheck Kobia Ntoruru
Head of Security
and Safety Department.

- i. Personal factors; alcoholism/drug abuse, health conditions.
- ii. Tension between university administration and student leadership.
- iii. Relationships; love triangles and 'entanglements'.
- iv. Hostel crisis; poor management, dangerous neighborhood.
- v. Police brutality; harassment, extrajudicial killings.
- vi. Tension between local communities and students during strikes.
- vii. Political alignments and campus politics.
- viii. Unkempt university spaces.

Some of the highly worrying and increasing crimes committed in the institutions of higher learning include;

i. Murder.

Homicide cases have increasingly been reported from various universities in Kenya. Most of this first degree crimes originates from; love triangles and greed for money.

ii. Sexual harassment and rape.

Issues of moral decay leading to prostitution and undervaluing of women in the society has greatly contributed to sexual harassment and several cases of rape in the universities.

iii. Alcoholism and drug abuse.

Most students turn to drug abuse as a result of peer pressure, learning from their parents/guardians while others emanate from a dysfunction families where they lack proper parental guidance.

iv. Radicalization.

Mostly, students from poor back ground have been enticed to radicalization to commit treason by criminals who in-return pay their school fees and pocket money.

In mitigation, apart from having well-established and equipped security department, security policy and highly skilled personnel, colleges and universities should carry out mentorship programs to help the young learners make right decisions in life. Furthermore, the government should enforce safety for students and community by providing armed police patrols in highly risk areas and nearby town-centers, fix proper security lights and ensure all unnecessary bushes are cleared. To deter others from engaging in such crimes, all criminals arrested should be dealt with severely.

WORK ON WHAT YOU BELIEVE TO IMPACT LIVES.

By: WILLIAM OLE KELOI _ SECRETARY GENERAL AIU-SA/SC.

I wish to take this opportunity to thank the Almighty God for His protection all along. Bravo to the class of 2021! You have really sacrificed a lot of your time and energy to give your studies the fore priority. Our able AIU administration under the leadership of Prof. Dankit Nasiuma has done quite well in ensuring that our fellow students will eventually see their dreams of graduating come true. Congratulations to you all who were involved in this great achievement not forgetting our dear parents/guardians who worked tirelessly to provide monetary, moral and any other support you needed in this journey.

Despite the long physical lectures and virtual classes during the breakout of global pandemic, and the costly internet data bundles you all purchased to make ends meet, you have finally made it to the very last moment of the long-awaited graduation. You are among the heroes and heroines whose victories cannot be ignored. A class that has fought for better grades alongside fighting a global pandemic. The country and the globe are happy that our university is producing for them warriors who are strong intellectually, spiritually, and morally.

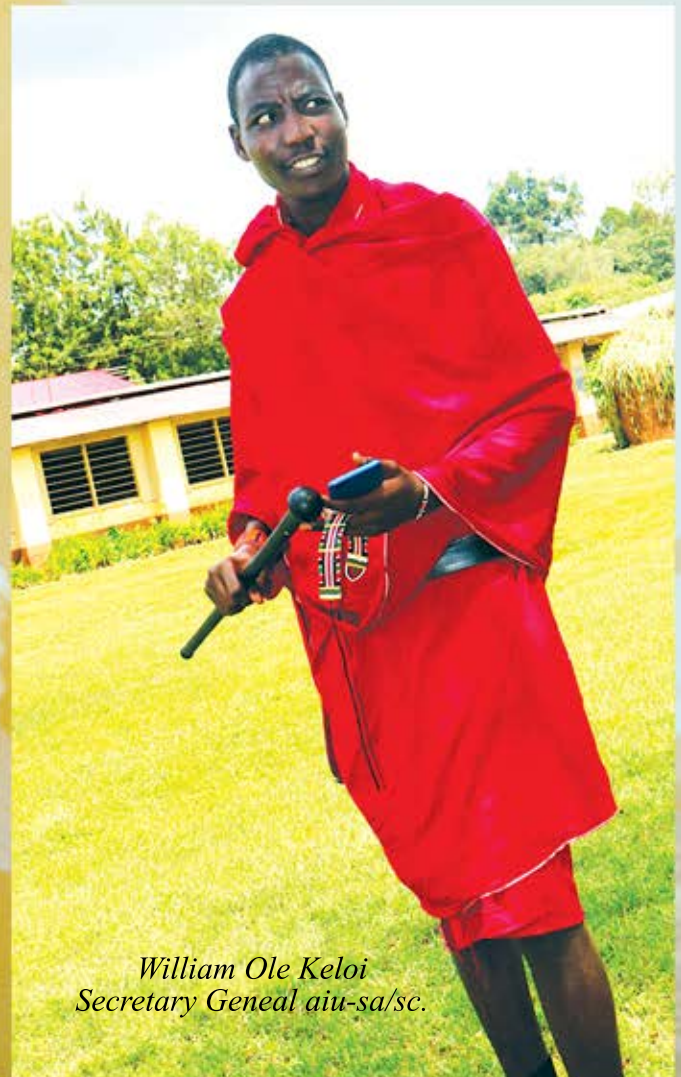
As leader nurtured in this University, I celebrate the spiritual nourishment alongside a conducive academic environment available here. Today when I go back to my community, the values attained are evident. The living of a Christ Centered life, considering humanity as a core aspect of being a Christian. As I prepare for my graduation in the coming year, I treasure the memories created while in AIU. Live-long the spirit of Christianity within our AIU community.

As Myles Munroe says in his book *The Power of Character in Politics*, leadership integrated with Christianity will transform basic leadership to a manifestation of the life and leadership of Christ. AIU has taught us that we do not have to engage into dirty politics to prove our leadership strength and power. I have learnt that problems can be solved through negotiations and polite dialogues without strikes and rowdy demonstrations. Infact, I would refer the political leadership of the African countries to enroll in this university where leaders are transformed to a Christ centered life guided by the spirit of God.

The importance of education is not only reflected in the good grades that one scores but on the impact he/she demonstrates in form of character development and community impact once. I believe you just have concluded but one of the steps in your education life and a lot is waiting you. As a colleague and a student leader, I urge you all to bring a positive impact to the lives of the many people in the community that you will be posted to serve. As you go, remember our Chapel theme for the year ended; 'transformed to transform'. As you have been transformed, may you too transform the community.

Finally, educators learn, and teach at the same time. Whatever positive we have gained in our university may we carry it along to teach the world that we can do all that we believe we can. The humility of Christ to serve should be deep in us to serve the ones we will live with. We forever celebrate you all.

May the will of God be upon your lives. Remain blessed!



*William Ole Kelo
Secretary General aiu-sa/sc.*

Run for the Bibleless 2021 Event





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Committed to His Mission, Connected to His World



About AIU Philosophy

Africa International University is committed to train Christ centred leaders who will be agents of transformation for our countries, societies and communities. “We are committed to God's Mission to bring shalom to His people and bring transformation in the lives of our students so that they can serve with integrity and passion.”

AIU is blessed to have Christian foundation as its unique heritage. Over the years of its growth and eventual transition from a graduate school of theology to a university, AIU has maintained this distinctiveness and has ensured it will live on.

Motivated by our vision, mission, core values, and by the conviction that learning is both rooted in and responsive to the culture and context, we seek to participate in God's mission in the world by bringing a Christ-centred worldview to bear on knowledge, research and its relevance to both the mission of God and the needs of Africa.

Accreditation

The Africa International University is based in Kenya, one of the fastest growing economies in Africa. This strategic location allows students from all nationalities to pursue their academic ambitions in a conducive and inspiring environment.

As an institution of higher learning based in Kenya, it is important to position the authority of accorded qualifications at a global scale. The Commission for University Education (CUE) is a globally recognized Education accreditation body, under the full authority of the Republic of Kenya. Africa International University is recognized and accredited by CUE.

Africa International University was awarded its charter in 2011, and has since and consequently been recognized by CUE as offering qualitative and impactful education.

Successful completion of a degree program at Africa International University offers a graduate an advantage at a global scale.

Research & Innovation

Africa International University (AIU) is committed to excellence in research and innovations in all its forms. Informed by a strong commitment to shared values, including the promotion of social justice, diversity and the public good, we aspire through our research to better understand the human condition and the world around us, and to train Christ centred leaders who will be agents of transformation for our countries, societies and communities.



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Intake in Aug/Sept, Dec/Jan and Apr/May

Admissions/Recruitment Hotline: 0715-247 540, or 0734 958 482. Website: www.aiu.ac.ke,

Email: PR@africainternational.edu

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REASONS

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- 2** **We are Hands-on and responsive in the way we teach**
Our programs focus on both academic and professional training and prepare students for the real world
- 3** **We provide great Environment for Study**
We offer our students the best possible opportunity and environment to shape their future
- 4** **This is the place for Opportunities**
With more than 32 nationalities around 5 continents and with different cultures, this is the arena for great opportunities
- 5** **AIU is a Fully Chartered Christian University**



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THE GOSPEL COMMUNITY AND ITS ROLE IN GOSPEL LIVING

The gospel cannot be removed from the redeemed community. The community of believers does not exist without the gospel. So, then we ask ourselves the crucial question, what is the gospel? It is that through the person and work of Jesus Christ, God fully accomplished salvation for us, rescuing us from the dominion of darkness, the bondage of sin and death, making us alive in Him. He rescued us from the judgement for sin and ushered us into a fellowship with Him. This, Christ achieved for us by His active obedience here on earth, His servant incarnate life, death, and resurrection in which he triumphed over death and sin, thus liberating us. Salvation is by grace and not by works lest any man may boast (Eph 2:1-10).

Key to this aspect of gospel presentation is the fact that He ushered us into His family, where we are called His children. For we were once children of wrath, sons of disobedience (Eph 2:3), but now we are children of God (John 1:12). This family comprises of many others who share in this good news, and this is what we call a gospel community. This is the church. The bride of Christ. How then does the gospel community become the main vehicle with which gospel living is experienced? How necessary is the community of the redeemed to the gospel? How does Gospel communities transform people's lives into Gospel living? This article seeks to address this very issue.

First, the believer is called to a journey of sanctification. The gospel community is the primary community of holiness upon which the redeemed must seek resources to experience growth in holiness. "It's actually reported that there is sexual immorality among you," said Paul, speaking to the church in Corinth. "And you are proud! Shouldn't you rather have gone into mourning?" 1 Cor. 5. Paul is concerned with the sanctification of the church, the gospel community.

Paul understands that God is at work not only in the life of the individual in sin, but that God is at work in the life of the gospel community in Corinth (1 Cor. 3:16). The gospel community is a chief instrument in the believers' sanctification. The local church must be our passion, we must strive to live in this very shade, where the whole counsel of God is preached, where biblical church discipline is appropriated and where encouragement and comfort is experienced. It is the primary seminary of every pilgrim. For in this very place is the life-giving Spirit at work.

Second, the gospel community is the vehicle for missions. It is the city on the hill that emits and sends out light balls down the dark hill lighting cities, suburbs, streets, culture and people of every tribe and nation. No member of the gospel community will say, "I want nothing to do with the gospel" neither will they say, "The great commission is not mine to obey". The call to sacrificial going-oriented living must be emphasized. For the church is called for nothing else but displaying the glory of Christ.

How do we do that? Is it by magnificent building projects? (I love good architecture). Is it by comfort and ease in the small tight and warm connections that we form in church? (I sure love the fellowship of brethren).

If we are thinking objectively, we must agree that it is by gospel advancement. The preaching on our pulpits and the classes in our university campuses must be saturated by the call to go! The call to live with missions in mind. The redeemed must be reminded that their life is to be spent for nothing else but that which is life-giving namely the gospel.

The revolutionary call to all of us as students and those who are graduating is to have this in mind, 'The passion for the supremacy of Christ'. That Christ will be proclaimed verbally and in our many vocations as the joy of all nations, as the one who reigns overall. May the church of Christ, the gospel community be awakened to gospel living both in sanctification and missions.



Mr. Danson Ottawa
(Bachelor of Theology student)
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HOW MUCH IS TOO MUCH? The Thin Line Between Sharing and Over-Sharing

We live in an era where everything is online. All goods and services are accessible at the tap of your phone. This greatly increased with the onset on the Covid 19 where internet was the only uncompromised way for business to continue. Research shows that by 2021 there were approximately three billion people on social media with an average person spending six years and eight months of their lives on social media. Social media pays. Currently the highest earning influencer on Instagram is Cristiano Ronaldo who earns \$1.6m per post. In Kenya as of 2020, the highest paid influencers was Azziad Nasenya earned about Ksh. 500,000 per post. With social media, all you have to do is come up with relevant content targeted at specifically defined audiences and get people to like, comment share and follow. With time for those who get a good following money, subsequently follows. You get opportunities to work as brand ambassadors, get free samples with the aim of promoting them to your followers.

I recently saw a clip on social media of a woman hysterically explaining the concept of internet aunties and uncles. Now for those not conversant with the terms, these are people so involved in a child's life probably since after conception as the parents share everything online from the moment they realised they were expectant. The internet aunties got to know how the pregnancy news was broken to the husband, the cravings experienced, advised on tips to reduce morning sickness, assisted in the choice of the hospital to seek pre-natal care, got to participate in the baby shower, all of this virtually through social media. Up to the point of the actual birth, the internet aunties were involved through consistent social media updates. Now the issue came in when the actual baby gets born and these influencers decide to only share the photos of the baby's legs, hands...everything apart from the baby's face. The lady continued to express her frustration saying the online family has earned a right to see the said child. The logic here being the online aunties were heavily invested throughout the pregnancy journey and this should not just stop suddenly. Some influencers have gone ahead to post every aspect of their lives, where they reside, the school their kids go to, the places they hang out, who they hang out with, every funny and embarrassing thing done by people around them majorly their family members. All this in the quest for content creation.

Now, however funny that clip was, it made a lot of sense. Once you set the precedence of sharing every aspect of your life then it is inevitable that strangers get invested in you and it is impossible to withdraw into a shell of privacy at your own convenience. Once in the limelight, you have no control over the exposure of your family to those with ill motives. This has caused major security threats. Posting every time you leave the house or go for a vacation makes you a prey to burglary. This is like broadcasting to all the thieves in the land that your home is unoccupied and vulnerable.

We have seen terrible cyber bullying that specifically targets influencers and their children which proceeds to wreak havoc in their families and greatly affects their self-esteem. Proud parents who share every aspect of their child's life need to consider the long-term impact of this. The 'funny embarrassing clip' may be used by other children to ridicule and cyber bully them. Another unintended consequence of oversharing on social media is the breakup of families. We have seen the likes of Edgar Obara, 'the tea master' who make a living out of tarnishing the reputations of the said influencers through information anonymously sent to them.

In the social media arena, you have to maintain a face of everything is alright, 'I am doing well financially and emotionally', which is not always the case. With the increased number of mental issues around it has been evident that what is portrayed on social media may not actually reflect the true status. It is paramount to not only protect yourself in the online sphere but also the people around you. Give your loved ones the privilege of celebrating your successes which they fasted and prayed for with you in private, before putting it out there to people who may not genuinely care about you. Occasionally, take time off social media to enjoy the company of people without necessarily shoving a camera on their faces. Focus on your mental wellness and development. Share online on that which you really think is necessary.

*Shalom Thayu
Pr & Marketing*



How to Write, How to Think

I grew up enjoying reading and learning things. I was from early days grieved by the lack of good literature in my hometown; it had no libraries, not of the quality that I sought. For several reasons, I was a stay-at-home boy with the company of a few books that I would read over and over. I loved, and still do love reading books. In 2009, I began to write at the age of nineteen in imitation of what I was reading. I have published three books and a few articles so far. Last year, Langham Publishing published my recent book with the title of *The Mystery of the Church: Applying Paul's Ecclesiology in Africa*.

As a writer, I am convinced that the best way to teach people critical thinking is to teach them how to write. Unlike a journalist, you are using your writing process to help yourself think. C.S. Lewis writes, "I do not sit down at my desk to put into verse something that is already clear in my mind. If it were clear in my mind, I should have no incentive or need to write about it. We do not write in order to be understood; we write in order to understand." In other words, the thinking that you are doing is at a level of complexity that you have to use writing to help yourself doing the thinking.

Process of Writing

Writing is all about "readers" and not the world. It has to be valuable to the readers. Think about readers when you are writing. If you do not know your readers, the particular people in the community, you are unlikely to create value and, consequently you are unlikely to be persuasive. If you do not know them, how will you overcome your readers' doubts? It is not enough to know your subject; you have to know your readers. One of the purposes of writing is to change people's thoughts.

When you write, you should identify a problem in the community of readers. Then, create instability in the problem using words like, "but", "however" (e.g., It has been said that... However, ...). Show the situation to be unstable. Then give a solution. You need to use codes language to your readers to show them that the instability imposes a cost on them. Or conversely, if the instability is solved, offer a benefit to them.



Fabrice Katembo

You should aim at making your writing clear, organized, persuasive, and valuable by using a language that can be understood by the community of readers. Persuasion is the art of getting people to give a fair hearing to ideas that differ from their own. Persuasion is achieved by discussing issues honestly and fairly. Your writing has to be valuable to the readers.

Persistence in Writing

When I was writing my first book, a friend suggested that I should keep my manuscript until I know enough to write books. However, I did not buy into that idea. I went ahead, anyway, and published it. Looking back, I am amazed at how my writing has improved because I never stopped reading and writing. I am convinced that when you put forth effort into something, you become good at it. My writing has improved as a result of daily practice and persistence.

If you constantly read and write, you will become a good critical thinker. If you can think, speak, and write, you are a dangerous person in the society and nothing can get your way. You need to learn to think because thinking makes you act effectively in the world. Don't give up on writing, don't give up on thinking.

The place of Bible translation in evangelization of small people groups in Kenya

The need to undertake Bible translation among the small people groups in Kenya was established in the year 1977, after a social linguistic survey that was carried out by the Summer Institute of Linguistics (SIL) in conjunction with Bible Society of Kenya (BSK) and the Department of Linguistics and African languages of the University of Nairobi. The survey revealed that of the over 50 languages spoken in Kenya, about 30 languages were spoken by the small people groups. These groups were isolated by harsh climate, rough terrain and other barriers. They lagged behind in areas of development, literacy and education and their languages were also unwritten.

Bible Translation and Literacy (BTL) was began in 1981 to address the unique needs of the unwritten languages of these small people groups with a goal to not only serve the language groups in Kenya, but also in the wider East African region; a vision that is gradually being fulfilled!

Since its inception, BTL has continued to facilitate Bible translation, sustainable literacy and language development programmes among 25 small language groups in Kenya. We have so far completed and launched 3 full Bibles and 2 others that will be launched before the end of this year. We have also translated 14 New Testaments and several Scripture portions in 12 languages. What excites us most is seeing the great transformation that God's Word has brought into these communities. The fact that the languages of these communities are now in a written form, gives them pride and joy as it places them in an equal footing with communities around the world whose languages are written. The dedication and launches of the Bibles and Scripture portions are usually marked with tears of joy and dance. We have seen people yearn to hold their translated Bibles, for instance, during the dedication of the Samburu New Testament in the year 2019, all the 5,000 printed copies were all sold on the day of the dedication. One year later, all the audio recorded Scriptures in SD cards were as well sold out; an indication of the thirst of God's Word in the local language

John Lekolo, the Samburu translator shares his experience of a day in office after the Samburu New Testament was launched

"After the dedication of the Samburu New Testament, a day has never gone by without a Samburu guest visiting the Samburu BTL office to either get the Samburu New Testament or an SD card with the recorded Samburu NT, 31 Bible stories, Jesus film and Samburu hymns."



Rev Peter Munguti (left) BTL's National Director and Cyrus Murage, BTL's Language Programmes Manager, hold up the Samburu New Testament during its dedication in December 2019.

We have witnessed the steady growth and expansion of indigenous churches within small communities, for example among the Digo community which has had a small population of Christians, is now experiencing growth in the Chidigo language speaking churches. We praise God that the translation of the Digo Old Testament is now complete, and we are looking forward to launch the full Bible this year.

It gives BTL great joy to partner with the Church, learning institutions, mission agencies and individuals who often seek to acquire and distribute the translated Scriptures in order to effectively carry out their missions mandate among these least reached communities.

"So shall my Word be that goes out from my mouth; it shall not return to me empty, but it shall accomplish that which I purpose, and shall succeed in the thing for which I sent it." Isaiah 55:11 ESV.

This said however, the translation needs among these groups are still many and we are calling upon like-minded people to support this work. You can do so via Paybill no 898301 for account Support. For inquiries call us on 0722 209606.



Samburu girls reading the Samburu New Testament



A Rendille woman reading a Scripture portion in her language



Hafare Arabolya holding the Rendille audio Bible



BTL has this far completed three Full Bibles and 14 New Testaments some of which are displayed

SIM KENYA

“Convinced that no one should live and die without hearing God’s good news, we believe that He has called us to make disciples of the Lord Jesus Christ in communities where He is least known.”

By [Martha Muhindo, Thaddeus Gichana, and Dr. Peter Okaalet]

This is the SIM Purpose statement that compels the 4000+ workers that SIM has in over 70 countries around the world, including Kenya. We are an international, interdenominational Mission organization, serving the Lord since 1893. Locally, SIM Kenya has been around since 1973, now with more than 70 workers, representing 13 different nations serving Him in all corners of this country.

SIM Kenya exists to serve Christ through various ways to:

- Proclaim the gospel – through evangelism and church planting in numerous places throughout Northern Kenya; many are hearing the good news of the gospel for the first time.
- Make disciples – through one-on-one opportunities, or discipleship programs like our Sports Friends Ministry, people are growing in their understanding of God and His love for them and His desire for them to share that same message with others.
- Equip the church – through various training opportunities for Sunday school, Vocational Bible Study (VBS), Pastors, Muslim Evangelism Trainings, Women’s Ministry Training, through Theological Education; or resource opportunities like Pastors’ Bookset Project; so that God’s people are equipped to reach into the community around them with His message of love and hope.
- Respond to human need – with skilled medical care in places like Kijabe Hospital; Banda Health; Medical and Theological Training; Outreach to Children, Teens, Youth and Young Professionals, to the Chinese; Life Challenge Africa; Sports Friends; and the Urban Refugee Trauma Care.

The simple answer goes back to our Purpose statement, “we are convinced that no one should live or die without hearing God’s good news”. There are millions of people in Kenya who still have never heard that God loves them and wants a personal relationship with them, that He sent His Son to earth to die in their place to make that happen.

It might be that they have never had opportunity to hear because no one has gone to the part of Kenya where they live to share this good news, or it could also be because they follow other religious practices and thus are more resistant to the gospel. For whatever reason, they are still lost in their sin and that is why missionary work is important.

Unfortunately, many Christians think the responsibility to share the gospel belongs to pastors, missionaries, and maybe theological educators. They have not been taught that God has called each believer to be actively involved in mission. If left to just a few, the work would never be done. Therefore, SIM Kenya is partnering with the Church to disciple Christians into a deeper personal relationship with Christ, leading to a greater understanding of their responsibility to be involved in mission through many different avenues.

Together we are equipping them to share their faith with their neighbors, co-workers from another faith, or with people living in some of the harder to reach areas of Kenya. Through being disciplined and equipped, maybe some will be called into ‘full-time missionary’ service, where they will have opportunity to use the gifts and skills the Lord has given them to disciple and equip others, thereby replicating this process again and again. Maybe some will have a greater understanding that their role in mission is to send and financially support local and global missionaries in the diverse work they are doing. And maybe others will see their role as the prayer support for missionaries.

However, the Lord chooses to use people. As Christians, therefore, we must all see that we each play an important part in the missionary work in Kenya. The more people involved; the more people that will get to hear the best news ever told.

PARENTING IN THE 21ST CENTURY

It is amazing how God trusts us humans with one of the greatest duties, being a parent. It is one of the hardest jobs that God has given us. The Bible tells us that children are a blessing and gift to parents, yet there are times we are left confused and worried that we aren't doing it right. Although parenting books can be helpful and give biblical advice on specific topics and struggles, it is the Word of God that can offer parents wisdom and encouragement.

A parent's temperament and that of a child can affect how they react to one another. While some children may require a firmer approach at times, some may need more patience and a lot of positive reinforcement to succeed. Even children being raised in the same home have different needs; therefore, a parent may need to respond to each child differently. The stresses in daily life for instance, money problems, unemployment, health issues, careers or single parenthood can interfere with parents developing bonds with their children.

The Philosophy of Aware Parenting. Dr. Aletha Solter (*Aware parenting: flourishing childhood.com.2021*) questions most traditional assumptions about raising children and proposes a new approach that can profoundly shift a parent's relationship with his/her child. Parents who follow this approach raise children who are bright, compassionate, competent, non-violent, and drug free.

These principles include but are not limited to, parents filling their children's needs for physical contact for example holding, cuddling. They are also to accept the entire range of emotions and listen non-judgmentally to children's expressions of feelings and realize that, they cannot prevent all sadness, anger, or frustration in children so they should not attempt to stop children from releasing painful feelings.

During these days of the Covid pandemic, parents can now spend time each day giving full attention to their children. Parents should not attempt to prevent all of their children's mistakes, problems, or conflicts but encourage them to be autonomous problem-solvers and help only when needed but not solving their problems for them

When it comes to handling children differences, parents need to adapt their expectations to meet the child's individual style and needs. It's important to make accommodations, when necessary taking into account that the child's ability to change inborn traits is limited. Offer options in the environment around them that allow for the child's unique way of expressing him/herself.

Spiritual parenting approach encourages parents to take up their role with eternity in mind, highlighting faith as it affects every area of family life. Parents should be in the business of putting their children in the path of the divine i.e. seeking to help our children fall in love with Jesus rather than seeking to control their behavior. The goal is to help children know and hear God's voice, learn to discern it from all others, desire to obey Him when they hear His voice and to obey Him not in their own power, but in the power of the Holy Spirit.

Parents need to model with authenticity what they have in their relationship with God through Christ. Children hunger to see the reality of who God is in the natural flow parents lives, in every decision. They need to see that faith matters, that it is relevant to the daily situations; that it is real. So often the temptation as parents is to spend time and energy striving to fix our children's behavior; a process that is not parents responsibility. As parents put their children in proximity to God, to fall in love with Jesus, the Holy Spirit then makes their actions congruent with their belief. He is the one who causes the process of their hearts to become more and more like Jesus. This is true transformation.

The joy of parenting therefore can be spent on cultivating environments for the children's faith to grow, teaching them how to cultivate a love relationship with Jesus as parents cultivate their own, hence realizing true transformation. The 21st century generation need something epic to live for. They need a cause and an understanding of who God is and what His kingdom is all about. Children need the environment of service to train their hearts upward and outward. Without it, this generation will settle for something far less than what God has called them to.



Cecilia Mboya
Counseling Psychology Lecturer,



True Servanthood

Golden agers have something to smile about and diversity and integrity is just the word. The services of Prof. Katia will outlive their stay in AIU



How Does Shallow Theology Affect Christians When Dealing With Suffering?

Suffering and the Christian life is a puzzle that throws all believers into a struggle between faith and despair. The mystery is always this: If God loves us, why then do we suffer? Many Christians believe that following Christ makes one immune to suffering. This belief is held by those who have a shallow or wrong understanding of the Scriptures regarding Christian living and the reality of pain. Proponents of a suffering-free life always build their teaching on a trouble-free interpretation of the Bible, which is antithetical to the biblical teaching that suffering is part of the normal life of a Christian. Jesus indeed promised that God would help believers in their needs (Matthew 6:25-33), but he also said in this world we shall have many troubles (John 16:25-33).

There are different forms of suffering. These include, chronic physical pain, illness, grief, distress, depression, isolation, loneliness, anxiety, spiritual crisis, etc., but our response to these forms makes all the difference. A deficient theology of suffering leads the believer to doubt that God controls all things with a divine goal. A believer lacking a whole biblical understanding of suffering would despair when dealing with pain, even to a point of thinking that God is absent or He is unable to rescue him or her.

All suffering is a result of human sin. Both believers and unbelievers are subjected to human pain because we all live in a sin-cursed world (Genesis 3). The COVID 19 pandemic has brought great sorrow to populations everywhere, including Christians. When the coronavirus started spreading and killing people here in Kenya, many church leaders led their congregations in declarations such as “by Christ’s stripes we are healed,” “we shall not die but live,” and “God plans to prosper and not to harm us,” and “no disaster will come near our tent.” These emotional vibes have been fading away as the reality of the pandemic gradually strikes in. As you will notice, all these declarations have a biblical overtone in them, but they are not correct biblical viewpoints to suffering.

Believers should see all events as divinely planned by God. God knits the life of a Christian using both joy and agony strands to produce a fine fabric of a victorious Christian who conforms to the likeness of Christ. Job, after his horrible suffering from disease, loss of wealth, and death of children, confessed, “shall we accept good from God, and not trouble?” (Job 2:10). Notwithstanding, he went on to lament, “Why did I not die at birth, come out from the womb and expire?” (Job 3:11); “why was I not as a hidden stillborn child, as infants who never see the light?” (Job 3:16). This is evidence of the materiality of suffering.

Suffering also pounds and refines our faith in Christ to produce intimacy, endurance, and maturity (James 1:2-4). In Isaiah 48:10 “I have refined you... have tested you in the furnace of affliction”, it is clear that pain and suffering have a way of testing us to bring us out as a pure radiant bride of Christ. Suffering is good for us because God providentially uses it to conform us into the image of His Son.

And lastly, God allows us to go through suffering to be able to comfort others (2 Corinthians 1:3-5). We develop compassionate empathy for others in the hour of trouble, hence ministering to them more effectively. Those that have suffered and received comfort from God and fellow believers are most able to extend sympathy to the suffering.

In conclusion, the way of the cross, as the believer takes up his cross and follows Christ (Matt. 16:24), is a way of suffering. God allows us to go through pain for His glory and our good. Suffering reminds us to look beyond this life into the hope of glory (2 Corinthians 1:8-9). In our suffering, we should fix our gaze not on our imperfect, fragile, temporal existence on earth but on Christ who gives perfect peace now and in the future, for “our present sufferings are not worth comparing with the glory that will be revealed in us” (Romans 8:18). Not even death can kill our hope, for it is the closure to our suffering and the gateway to our eternal communion with the Lord.



Rev. Dr. David Tarus
Executive Director, (ACTEA).

*What begins here
transforms the world*



Selfie time during the culture week



Love from xian Han Esther to AIU



saying farewell to the great servants of AIU



Jerusalem challenge

2020 graduation memories which took place amidst the covid-19 pandemic





ROMANIA
 MINISTERUL EDUCAȚIEI NAȚIONALE
 UNIVERSITATEA DE ȘTIINȚE AGRICOLE ȘI MEDICINĂ VETERINARĂ A BANATULUI
 "REGELE MIHAI I AL ROMÂNIEI"
 DIN TIMIȘOARA



Held at Banat University of Agricultural Sciences and Veterinary Medicine of Timișoara is a university in Timișoara, Romania from 26th to 30th July 2021

Erasmus+ is the EU's programme to support education, training, youth and sport in Europe and other countries. The 2021-2027 programme places a strong focus on social inclusion, the green and digital transitions, and promoting young people's participation in democratic life. It supports priorities and activities set out in the European Education Area, Digital Education Action Plan and the European Skills Agenda.

Erasmus+ offers mobility and cooperation opportunities in Higher education; Vocational education and training; School education (including early childhood education and care); Adult education; Youth and sport.

Within the Erasmus+ frame BANAT and AIU can exchange staff and students with the funds granted by ERASMUS+. BANAT is the administrator of the grant for staff and students. These are 2 staff for one week, and 2 students for a minimum of 3 months, maximum a semester.



A presentation by Mercury Shitindo



It was a rich program, productive and pleasant communication, acquaintance with the culture of Romania and the countries of the event

Assistant Prof. Dr. Raul Pașcalău is the Head of Erasmus+ Office at Banat's University of Agricultural Sciences and Veterinary Medicine "King Michael I of Romania" and the head of programme.

BANAT's international partners are all the countries from Europe, 180 universities, and 46 non-European countries, 87 non-European universities from all continents.

The event was attended by 35 participants from 10 countries including 4 from Kenya, with 2 from Africa international university.

Dr. Abigael Wangari Mbu (The Languages, Linguistics and Translation Department Coordinator), and Mrs Mercury Shitindo-Ochieng, (The senior Partnerships and Fundraising Officer) represented Africa International University at the event.

Present were representatives of universities from Albania, Azerbaijan, Bosnia and Herzegovina, Egypt, Haiti, Kenya, Montenegro, Russia, Turkey, and Uzbekistan. All countries got a unique opportunity to share experiences, exchange opinions, and discuss problems and prospects for higher education development in modern conditions and further cooperation between participants of the event.

YOUR LABOR IN THE LORD IS NOT IN VAIN

Rev. Canon James Ompndi siwa during his collation as Canon of the Anglican Church of Kenya Diocese of Nakuru





TREE PLANTING ON EARTH DAY

Tree planting at Africa International University in partnership with Equity Bank. All members at AIU participated in the exercise of planting trees which contributed to greener environment.





TIME WELL SPENT AT AIU - THE DILWORTH'S

Things I will miss about AIU

The warm shouts of 'Mama Silvia' from the children that walk across the campus as they wave at me.
 The spectacular smiles of the students and staff as they walk around the campus.

The theology students that I've gotten to know who are brilliant and passionate about Jesus, always willing to serve Him passionately. The tiny yellow and turquoise birds that suck nectar from the red canna lilies by my window.

Those brave joyful tough maintenance workers on campus who great us from across the campus and shout to us saying hello as they work.
 The black and white cows that graze on this green campus, I've never seen this in any campus in the USA.

The terrific library, one of the best theological libraries in the continent of Africa, I will miss the moments where I would go there and get lost as I read and study.



The chaplaincy and the whole team that has worked so hard to hold chapel services three mornings in a week, grace groups, bible studies and support prayer groups for students, faculty and staff.

FAREWELL MARY OMOLLO

Mary Omollo retiring on a high note saying its been a great walk together as a family and community

I want to appricieate all community of AIU for the great run and may God blees you and keep you.





First Aid as vital skill for everyone

First aid is a vital skill that everyone should possess. It is a medical assistance provided to a person who has suffered an injury or a health crisis. First aid is also an emergency treatment of illness or injury to maintain life, ease pain and prevent deterioration of the patient's condition until professional medical help can be obtained. Having a basic First aid kit is an essential tool that every First aider should possess.

The main aim of First Aid is to preserve life, prevent harm and promote recovery. In First aid, ABC is a very vital acronym which calls for Airway, Breathing and Circulation when someone is unconscious or unresponsive.

I urge all people to endeavour to learn to help and gain more skills about First Aid.

To the graduating students, keep on growing, adding to the goodness and beauty in the world. Keep developing those unique dreams and talents that make who you are as you go out to the world.

‘Do nothing from selfish ambition or conceit but in humility count others more significantly than yourselves. Let each of you look not only to his own interests but also to the interest of others’. Philippians 2:3-4

Prayers and blessings on your graduation and for your future all. Congratulations once more!!



Brigitte Zawadi
AIU First Aid Club Treasurer
AIU-SA-SC Deputy President 2020-2021

AVAILABILITY AS AN ESSENTIAL VIRTUE IN A LEADER

Availability is basically the quality of being able to be used or of service when need arises. Being present whenever one is called upon. This is an essential requirement of any leader.

A leader is better defined by the bible as a guide, a conductor, chief, commander, a captain, performer. One who leads on the frontline by example. Serving as the Treasurer of the AIU Student Association for the past two years has taught me invaluable lessons and molded me to be a Christ Centered leader, I have learnt to follow the footsteps of Christ; offering guidance and leadership when ever need arouse.

The students' needs in AIU are as diverse as the composition of the institution. We have both local and international students and therefore their needs vary. These could be education related, social issues, issues relating to extra curricula activities among others. The goal is to always ensure that the students fell heard and assisted to our best ability. This then requires being present. Being available whenever need arises and this creates a feeling of 'we are in this together' as opposed to a 'you versus them' situation.

With the leader's availability therefore, he/she will be able to actively understand, analyze and take part in creation of solution to the problem.

CONGRATULATIONS CLASS OF 2021

The AIU Alumni Association therefore invites each alumnus to consider how they might provide an opportunity to these graduating scholars to enter society and bring their learning to bear in faithful service of God's people. We implore our faithful soldiers to hold the hands of these newly equipped servants; remember that they bring with them new skills and knowledge that will better your ministries.

To the graduating class of 2020, there is before you the heavy task of shinning the light of Christ upon a world that does not comprehend the magnitude of the darkness which grips her. Your commitment to Christ centered service will help ensure that the market place remains lit and shines with hope for our world. As you apply your learning, it is my hope that you remember that you are called upon to apply the 21st century competencies and answer the critical begging questions brought by the covid-19 pandemic, artificial intelligence, and globalization. The future of the church and our marketplace engagement will certainly benefit from your fresh education and competencies. We are eagerly waiting for your contribution.

Finally, Chancellor sir, allow me, on behalf of the alumni family to congratulate these grandaunts, their families, and their teachers who have all worked very hard to ensure that we gather here today to mark this occasion. They remain our hope that we can again congregate here next year to celebrate another class of graduands. Hongera class of 2020.



Kipleting Mathew
aiu-sc/sa treasurer 2020-2021.

Smart, Elegant and Simple....



Out of Class into the fields

The Sport fraternity has been under a tough dispiriting moment following the suspension of all sports activities due to Corona Virus disease. Sports calendar throughout the world was largely affected in the most significant way that has not been seen since the World War II. A notable interruption was the postponement of 2020 Summer Olympic Games which were to be held in Tokyo Japan in 2020. Major leagues in the world were interrupted, some sporting events were postponed and others were cancelled altogether.

University sports events were not exempted either; the 2019-2020 league ended pre-maturely, while national drama festivals were cancelled.

Despite this setback, we at least have few things to smile about. Just the week when the first lockdown was imposed in Kenya in March 2020, we had just concluded the annual women games where our Table Tennis team finished 4th. We thank God for the short time we managed to have students on campus between January and March before the second lock-down. During this period, we experienced some revival on sports on campus.

The Sports and Recreation committee partnered with Student Association to host inter-hostel sports competition, which brought more life into students. The event featured several activities including cross-country, sprints, table tennis, badminton, basketball, volleyball, netball and soccer. Even though we only had first years on campus, their level of participation in sports events was plausible. The drama team managed to stage a wonderful performance during an internal mentorship event that focused on helping student recover from effects of the pandemic.

There exists a philosophical nature-nurture argument on whether leaders are born or made. Such argument also exists when it comes to talent development. It is true that everyone is born with a talent, but only those who work hard to develop that endowment are able to succeed. This year, we registered the highest number of students in various sports disciplines, more than we've ever witnessed in a single semester.

This is the first step towards talent development. At AIU, we are committed to help our students develop in their varied gifts by engaging qualified coaches and trainers.

Both individuals and institutions should embrace investment in sports to allow a variety of resources that will allow students to engage in sports of their interest. Parents should consider investing in the talents of their children and support them in every way possible.

True to the parable of the talents in Mathew 25:14-30, here at AIU, we aspire to multiply the talents God has deposited in our students so that as they graduate, they are able to serve God's people, not only with the academic knowledge but also with their seasoned talents.

Perhaps this is a call to *re-imagine* sports. The unprecedented hiatus from sports as witnessed this time is a phenomenon we may not admire its repeat in the future. During the pandemic various people tried many things including online gaming. Although it has succeeded in engaging the young people in their many days spent at home, the online gaming is limited and is not able to capture the greater benefit of sport. College students value working together hence tapping the social benefit, which is a major incentive for students as they engage in sports and recreation activities. On the contrary, lack of it can be a source of emotional discomfort especially among the young people. One of the AIU's core values is "*innovation with community*," and these are the areas we are committed to come up with innovations to solve such problems as witnessed during this period and be prepared for future eventualities. We are happy that the graduating class has done their best regardless of difficulty experienced, and have made it.

It is impressive that a notable majority have made their contributions towards making AIU a better place. We are happy that as they go out, they are well prepared, well instructed and have all it takes to face the world and be a solution to the needs of the world.

Congratulations!



Michubu Jonah,
Sports and Recreation Officer



AIU Drama members during the last drama festival



Servanthood is at the heart of these incredible people. They gave nothing but their best to make AIU a better place. They provide specialized instructional support to the community. They foster positive, trusting relationships with students and improve our climate by their skills and community involvement in education.



Kijiji Guest House & Restaurant

Kijiji is a Swahili word meaning village. The guest house is located in the posh suburban Karen area, known as the home of the affluent where they cool their heels away from the hustle and bustle of the concrete jungle that is Nairobi, Kenya's capital city,

Mission statement of the guest house

Enhance customer satisfaction by consistently delivering quality, safe and clean products and services that endear us to our clients in world class facilities in a friendly inviting atmosphere.

Vision statement

To be a solution oriented market leader in conferencing and accommodation within the guest house sector of the hospitality industry in Kenya by leveraging on our competitive advantage and operation standards through training and continuous improvement.

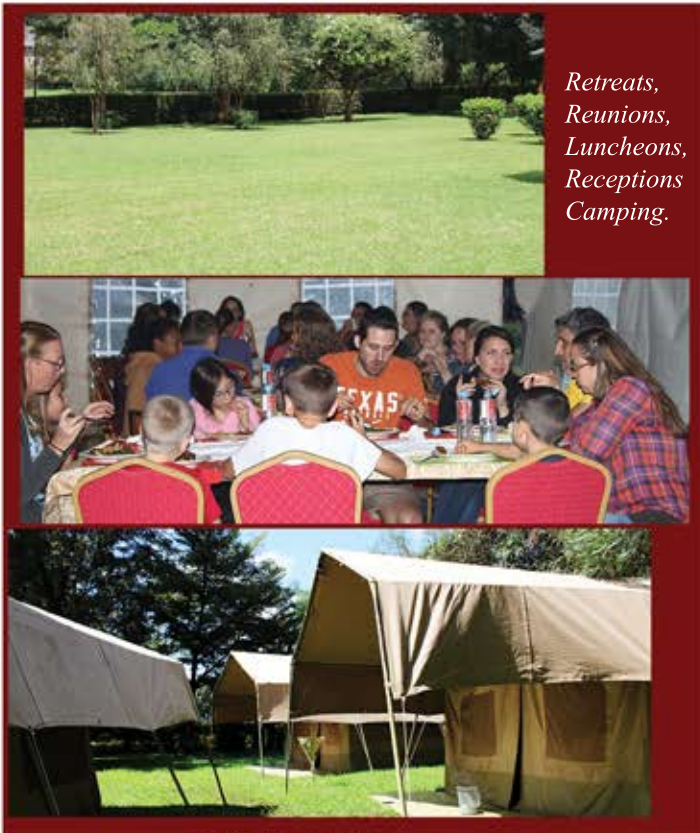
Kijiji is surrounded by greenery and the occasional chirping of birds foraging for nectar jolts one to reality. The Kijiji grounds rejuvenate the soul and are apt for self-reflection, inspection and meditation. Hearing and sight might be the purest of senses as our guests get an opportunity to view some of the most amazing animal and bird life.

Conference facilities

We offer a wide array of choices for our guests' needs. We cater for seminars, retreats, trainings, meetings, bridal parties, church retreats, conferences, reunions, luncheons, dinners and cocktail receptions. Our staff members are ready to offer unsurpassed customer service, creating lasting memories for you and your guests.



*Retreats,
Reunions,
Luncheons,
Receptions
Camping.*



Smart Cooking
*The Best dishes are
made here!*

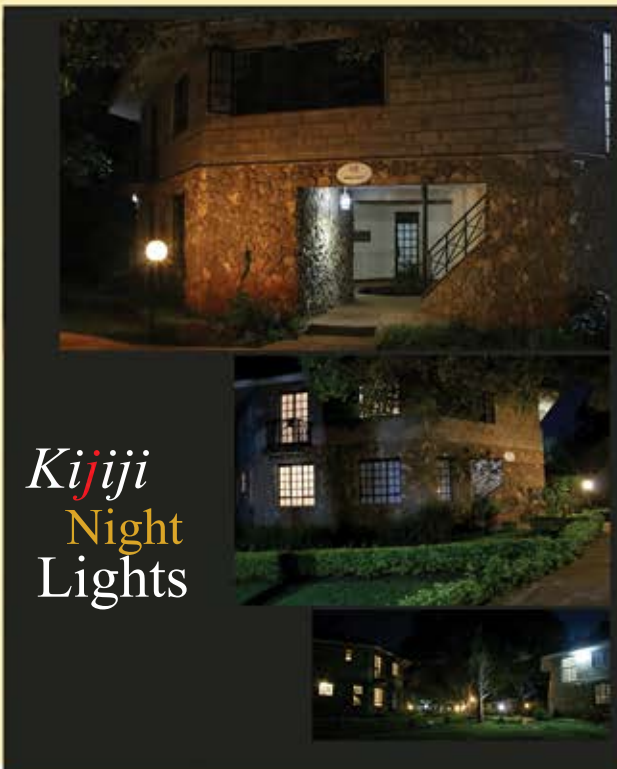


Restaurant and coffee shop

Kijiji guest house offers a mix of dining options. Its on-site restaurant offers you a fusion of western, oriental and African flavors. It is the perfect place to enjoy chilled drinks and cocktails specialty coffees, fresh juices as well as a variety of snacks. There is also an open air, alfresco style veranda and terrace as well as garden parasols from which you can be served. The smell of good food and coffee will leave you asking and yearning for more.



Our expert IT staff are ready on standby to assist you with all your requirements ranging from power point presentations, setting up LCD, Wi-Fi internet, photocopying, typing, editing, document digitalization and more. Secretarial services are available on request. We have ample and secure parking.



Kijiji
Night
Lights

Accommodation

Kijiji guest house offers a range of accommodation services that feature 20 guest rooms and a cottage suite. The rooms have a classic touch of both African and western feel giving our guests a refreshing African hospitality. We also have a mini Gift shop. Wi-Fi is available throughout the Guest House and its environs.

Selected rooms in the guest house are designed with an outdoor or atrium view. All rooms are well ventilated with spacious windows, a private shower, a spacious wardrobe and desk to do your work and one can relax and get snugly in the comfort of the room.



Kijiji
Welcomes
All



Try our
quality
services at
Kijiji

AIU CAPITAL CAMPAIGN

Africa International university recently launched a comprehensive fundraising campaign initiatives with highly-focused outcomes in mind. The campaign is to enable us work together towards supporting the less privileged students in our midst. With everyone's help, we can seize this opportunity to expand our scholarly influence, serve as a model for inclusion, innovation, inspiration, and most importantly, enhance the student experience.

Our students are at the heart of all that we do. To be a successful student-centered university, we must ensure that an AIU's education is accessible to all those engaged, talented, and high performing students who will not only succeed at AIU but use their education to advance our world. We are raising funds through the following areas.

BY GRACE CHILDREN'S HOME FUND

Africa International University has partnered with ByGrace Children's Home to provide education, life and career development skills to students who qualify for University education. The Fund supports the growing number of orphaned and destitute children affected by HIV/AIDS pandemic, primarily from the slums of Nairobi and surrounding areas. We are appealing to well-wishers to help make the dreams of these children come true by making a donation to the ByGrace Scholarship Fund.

Mpesa paybill No. 4060393
Account No. BYGRACE



ByGrace Children's home founder, Prof. Rosemary Mbogo (2nd left) and 3 of ByGrace students

THANKSGIVING FUND TO SUPPORT SCHOLARSHIPS

Thanksgiving Fund is a crowding fundraiser for supporting students through scholarships including special needs students. This is an appeal for well-wishers to support with any amount of money. People are encouraged to thank God for giving them life and breathe and by so doing, they are specially requested to bless and give back to the society by:

- Transforming the life of a student and
- Empowering a generation.

Send your support to:

Mpesa paybill # 4060393
Account # Thanksgiving



Grace Group prayer meeting at AIU

COMPASSIONATE FUND

Africa International University has experienced many students discontinuing their studies because of inability to pay fees mainly due to poverty, coming from low-income or disadvantaged families. We have a campaign dubbed "Let's Finish the Race Scholarship" aimed at helping these students to complete their education. This is an opportunity to make real and lasting impact in their lives. Let us join hands and see these students through this race! Let us support them today by donating to:

Mpesa paybill No. 4060393
Account No. Compassionate



Sudanese students, at AIU together with Mary Omolo financial aid officer receive food donations from Church Missionary Society (CMS)

EDUTAINMENT FUND

This scholarship fund derives funding through entertainment. It helps disadvantaged young talented students to access education through Arts and Entertainment. It benefits students who contribute their efforts within the field of music, creative arts, sports, and entertainment. The fund takes care of tuition and accommodation. the lives of talented young people on their path to education, personal growth, and social involvement. To give towards such talented students, please send donation(s) to:

Mpesa paybill No: 4060393
Account Name: Edutainment
Bank Account number Branch Account name
Coop bank 01128092985900 Karen Africa International University
Equity bank 1250260743538 Karen Africa International University



Mercy Kwamboka, an AIU student and a beneficiary of the Edutainment fund

BEST STUDENTS

In Academics

BEST STUDENTS IN ACADEMICS

NAIROBI EVANGELICAL GRADUATE SCHOOL OF THEOLOGY (NEGST)

MASTER OF DIVINITY
Omondi Ian Bisset

MASTER OF ARTS
Fednarnd Mwamburi Ponga

BACHELORS DEGREE
Kagutha Lawrence Kagira

DIPLOMA
Enni Jasmiina Makinen

AWARD OF EXCEPTIONAL STUDENT.

Best Male – Eddy Nika Wiwatsu - BED
Female – Felistus Kerongo Moraa - BAFM

SCHOOL OF EDUCATION ARTS AND SOCIAL SCIENCES (SEAS)

MASTERS LEVEL
Florence Njambi Mbogoh

BACHELORS LEVEL
Patrick Nandwa

DIPLOMA LEVEL
Mubea Saphidah Wanjiru

SCHOOL OF BUSINESS AND ECONOMICS (SEAS)

MASTERS
Paul Maina Mwangi

BACHELORS LEVEL
Rodgers Agil Jato Ochieng

KUDOS!

CLASS OF 2021

SALE OF AIU MUGS TO SUPPORT SCHOLARSHIPS

Africa International University is selling branded AIU travel Mugs to support students from less privileged communities including the physically challenged. Proceeds from the sales directly support the students.

Buy a branded AIU Mug and educate a student through:

Mpesa paybill # 4060393

Account # MSEL

