



# HAKIMANI

e-Newsletter of Jesuit Hakimani Centre  
the faith and justice centre of the Society of Jesus in Eastern Africa  
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## News and Events

### Hakimani Rolls out Market Price Tracking Survey

Jesuit Hakimani Centre rolled out market price tracking exercise to collect data from retail outlets for the third quarter. The exercise intends to present a snapshot of the current energy crisis and how it will affect basic consumer commodities water provision and how slum dwellers are struggling. Over 90% of slum dwellers draw their water from water vendors. Poor rains in 2008 worsened the situation which has led to the food crisis the country is experiencing. The research assistants are expected to present the data on the 29<sup>th</sup> August 2009.



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Other activities scheduled for the month include:

- Economic justice forum updates on the status of the debt cancellation cards
- Kenya Bio-diversity Coalition together with Hakimani and other partners are considering possibilities of making policy recommendations for the amendments of the Bio-safety Act which came into effect on 31<sup>st</sup> July 2009. However, according to the current budget estimates there was no allocation for the operationalisation of the Act. It is on this point the coalition wants to re-engage Members of Parliament in amending the Act. The Network is also strategising to make its recommendations on the ongoing process of enacting a bill on patents and protection of indigenous seed species.

### East African Economies at a glance: East Africa key highlights on the 2009/10 financial year budgets

*Phares Mugo*

#### Kenya

The economy experienced a downturn in 2008, growing by 1.7 percent compared to 7 percent in 2007. The reduced growth was due to the adverse effects of the events that followed the 2007 disputed general elections, the sharp increase in

the international prices of oil and fertiliser and the drought conditions following failed short rains. The expected economic growth rate for 2009/10 financial year is only 3 percent due to effects of the global recession.

The theme of the 2009/10 budget was “**Overcoming**

**today's challenges for a better Kenya tomorrow**" and aims at providing economic stimulus. It also provides for more devolution of expenditure through the Constituency Development Fund (CDF) compared to prior years. This is aimed at achieving greater equity and increasing the efficiency of spending. The budget was expansionary, with increased expenditure in infrastructure and social projects. There was no increase in taxes and the government expect to finance the deficits through savings from the rationalisation



of government expenditures and increased domestic borrowing. Infrastructure was the key priority area with an allocation of Ksh 140 billion, but there are doubts about how it is going to be used.

### Tanzania

Agriculture was a key focus for the 2009/10 budget with a motto of "**Agriculture First.**" Amongst a number of measures planned are the allocation of more resources, including help for agriculture and farm implements, and the establishment of an Agricultural Bank. The economy grew by 7.4 percent in 2008 compared with 7.1 percent in 2007. However, in view of the current global economic and financial crisis, the minister for finance projects a reduced growth of 5 percent for the 2009/10 financial year. This is in line with an International Monetary

Fund (IMF) projection of between 5 percent and 6 percent.

### Uganda

The Ugandan government continued to pursue its macro-economic objectives and achieved an economic growth rate of 7 percent, ensuring a competitive exchange rate and maintaining adequate foreign exchange reserves. The effects of the global financial crisis are expected to continue in the 2009/10 financial

year with an estimated growth of 6 percent. The theme of the 2009/20 budget was "**Enhancing Strategic Interventions to Improve Business Climate and Revitalize Production to Achieve Prosperity for All.**" The government plans to scale up investments in physical infrastructure including transport and communications, and will enhance access and

availability of reliable and affordable energy. This will provide the private sector with the climate to increase production and seize opportunities in the domestic and regional markets.

**Key highlights from the Kenya, Uganda, and Tanzania Economies**

	<b>Kenya</b>	<b>Uganda</b>	<b>Tanzania</b>
<i>Real GDP growth</i>	1.7 % (7%)	7.0% (8.9%)	7.4% (7.1)
<i>Inflation</i>			
• <i>Underlying</i>	9.9% (5.7%)	12.6% (8.6%)	*na
• <i>Overall</i>	26.07% (9.8%)	13.5% (11.2%)	10.3% (7%)
<i>91 day Treasury Bill (TB) rates</i>	7.3% (6.87%)	7.4% (8.2%)	10.99% (11.4%)
	<b>Kshs</b>	<b>Ushs</b>	<b>Tshs</b>
<i>Exchange rate to the dollar (Local currency = US\$1)</i>	79 (66)	2,216 (1,244)	1,196 (1,244)
<i>Budgeted spend (Billions)</i>			
<i>Recurrent</i>	865.6 (759.8)	7,333.7 (6,143)	9,513 (7,216)
<i>Development</i>	606.7 (563.6)	*na (3,372)	6,688 (4,726)
	258.9 (196.2)	* na (2,771)	2,825 (2,489)

\*Not available

Key indicators of the performance of the East African economies are set out above. Where applicable, the prior year comparatives have been included in brackets.

## The Place of Dialogue in Reconciling Kenya

*Hope Chichaya*

**D**uring the workshop held from 13th – 14th 2009 at Emmaus Centre, Nairobi on the Role of Religious Leaders in Reconciling Kenya, various speakers raised critical questions on what ails Kenya.

Dr Benjamin Musyoka, a senior lecturer at Daystar University, representing the Evangelical Africa Fellowship of Kenya (EAFK), gave a paper on the theme ‘Theology of Reconciliation: An Evangelical Perspective: Four areas were highlighted: the broken relationships with God, other people, oneself and the rest of the creation.

God’s purpose, plan and promise is for reconciliation. Dr Musyoka summed up his paper as follows: Reconciliation is a process that starts with one person or a group who initiate it and take responsibility. Reconciliation leads to restoration of relationships and not the other way round. The offended should initiate the process. Reconciliation comes at a price. There is no reconciliation without trust. Those who see the need for it should take the responsibility. His stern advice is not to give the process of reconciliation to morally bankrupt and spiritually blind people.

On his part Fr Brian Lennon, S.J. who presented on the ‘Process of Dialogue’, had the following insights. Drawing from his vast experience in the conflict in Northern Ireland, he shed light on the possibility, necessity and challenge of dialogue in Kenya. His approach, unlike Dr. Musyoka, was to draw first from contemporary realities. He pointed out that people have different understandings of reconciliation. Some see it as resolution, fellowship, and justice; others as truth and reconciliation; while others as always including repenting and forgiving, and still others speak of reconciliation without any reference to either forgiving or repenting. Common statements like, ‘we must all forgive’ needs to be interrogated.

Who is included and who is excluded when we use the word ‘we’? Who makes such statements in the first place? Often people who have not suffered make them.

For dialogue to be effective, divided people need to talk. People do not have to agree with each other in a dialogue. However, they do need to understand and recognise each other. It is often more important to understand why the other group did what they did than to get them to apologise – which they may never do because they may think that they were right to do what they did. Understanding refers to the story of the other person, group, or community. Recognition also encompasses acknowledgement of the other. Lennon ostensibly warned that a handshake does not necessarily mean agreement. In the process of dialogue, even if people disagree they may still grow in understanding. In the case of Northern Ireland, he said, people continue to disagree. They think that they were right in what they did, and that the others were wrong, but they are still able to work together in a power-sharing Government. Will Kenya be able to move forward without dialogue?

The Bahai presentation: the ‘Framework for Reconciliation: by Hamed Eshani asked how the present world (society), with its entrenched pattern of conflict, can change to a world (society) in which harmony and co-operation will prevail? These are unity in diversity, equity and justice, equality of sexes, trustworthiness and moral leadership, and independent investigation of truth (consultation rather than confrontation). He warned that we could not have reconciliation without going through the above steps. Five priority policy areas should be considered: economic development, education, environmental stewardship, basic needs in food, nutrition, health



and shelter, and governance and participation. As a way forward, we need vision, strategies, and plans of action and lines of action for reconciliation. We need knowledge, skills, attitudes, qualities and concepts that promote reconciliation.

The Chairman of National Council of Hindus in Kenya Prabhudas Pattni highlighted several key points. Among them: the whole world is a family, violence to the environment is violence to all of us, greed and greed alone is the root of all unhappiness. He noted the importance of love and of acts of service, even our little ones that are 'potent means of transforming the human situation into a pattern of beauty'. If we understand beauty as the celebration of our differences, then the world will enjoy tranquility and coexistence. The significance of faith is an important ingredient in forming attitudes of the society.

Abdulkadir Hashm, the Muslim chaplain at the University of Nairobi presentation emphasised co-existence despite our differences. To celebrate our humanity, Mr Hashm underscored importance of providing safety and security to people, right to life, respect and dignity of human beings, implementation of justice, and forgiveness. He emphasised the importance of strong people giving a lead if we are to have reconciliation in Kenya.

Clearly, the call for authentic and sustainable peace is evident. Respect for human dignity is a critical ingredient in the whole process of reconciliation regardless of differences and disagreements. The different speakers called for attitude change, formation and correction. Reconciliation is both necessary and possible. The spiritual leaders are responsible for initiating and leading it. The challenge for the spiritual leaders is to help to implement meaningful reconciliation in our society through the religious structures.

The conference, a collaboration between Jesuit Hakimani Centre and Interreligious Council of Kenya, is part of the Action For Better Governance programme

with the support from the United Kingdom's Department for International Development (DFID) through Catholic Agency for Overseas Development (CAFOD).

## APPEALS

Hakimani Publications

In the next issue of Hakimani e-Newsletter: September, we will have a special edition on the forth-coming African Synod scheduled for 4th - 25th October in Rome. We invite your reflections and/or appeals as a preface to event.

**Deadline for E-Newsletter submissions, every last Thursday of the Month.**

- Interested in contributing a reflection on a social justice issue in your locale in Eastern Africa?
- Are you organising or have attended an event seeking to promote social justice in the region?
- Are you involved in a campaign for transformation of unjust social structures?

Email us: [editor@jesuithakimani.org](mailto:editor@jesuithakimani.org)

Hakimani e-Newsletter is the electronic monthly supplement of Hakimani: Jesuit Journal of Social Justice in Eastern Africa.

It offers reflections on issues of concern to social justice in the region, as well as announcements of news and events.

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Jesuit Hakimani Centre is the social justice, research and advocacy centre of the Eastern Africa Province of the Society of Jesus. The province comprises of Ethiopia, Kenya, Sudan, Uganda and Tanzania.

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