



hakimani

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Zacharia in peace building training

Working for Social Justice

What is the link between faith-justice and social transformation? To begin to appreciate and value the contribution non-state actors make towards the resilience of individuals and communities in societies that are in transition, one needs to imagine societies where they are not present or muzzled. In a normal society, the, public sector, private sector and civil society sector would work in concert. However, given the realities of the present societies, there are myriads of challenges, which have in many ways strained the relationships. Poor governance has led to poverty and inequalities. For instance, the number of people disadvantaged by the global trends seems huge, despite grow in wealth in many parts of the world.

So what does it mean to work for social

justice? My conviction on why good governance should concerns faith-based institutions is because they suffer the shattering effects of bad governance. My experience working for social justice revolves around the understanding that Hakimani is rooted in the fact that faith is central in positively transforming communities to bring about sustainable development.

How does this happen? At programming level my experience has been, for Hakimani to remain relevant and increase power and influence of their constituencies. Investing in partnerships and networks at local, national and regional is essential and necessary. The networks facilitate building of constituency for lobbying; social mobilisation of institutions and individuals into change of attitude and action; and public education/advocacy. Through these networks Hakimani has been able to mobilise communities across sectors to lobby and influence their actions on matters of public policies, programmes and build capacity to act for justice. Setting social agenda on issues of social justice helps to create a social infrastructure for social dialogue.

In the recent past Hakimani through research has been able to link issues of

Editorial

Welcome to this issue of Hakimani E-News. At Jesuit Hakimani Centre (JHC), we are aware that our main mission is to enhance social justice through a conviction that is grounded in faith. While engaged in mission, we however acknowledge that we cannot keep stories of success and challenges about our mission to ourselves. These stories, we realize, shall be enlivened and celebrated if we share them with friends and partners, so that together, we can make the mission of JHC one story of service in faith that does justice. We hope, in the future, to continue sharing with you news about events and programmes at JHC. We shall invite you to respond to the news we send you via the e-mail provided on the back page. Splendid reading!

Asiavugwa, Cedric Galia, SJ

Editor



peace-building economic justice, governance and media with social justice and faith. The national forums with cross-section of actors have been able to awaken the awareness of decision-makers on the concrete situations of tribalism, poverty, bad governance and aspirations of the people we work with and possible alternatives for transformation.

Zacharia Chiliswa, Programmes Coordinator



Maureen & Meshack: interns doing data entry of research



Emmanuel in a governance training



Elias in media and peace building training



Peace building discussion in session



Economic sustainability-green house project in Kisii



Peace building and economic sustainability-agricultural project in Isiolo

Governance

Kenya underwent Constitutional reform to promote good governance by shifting the rules to advance further accountability, transparency, participation, and predictability. As a result, in recent two years or so, the new constitution has been the topic given much attention in the country's political, media, social, legal and economic circles. The constitution provides for an opportunity for change in the governance of the country. It establishes 47 counties each with a government alongside the national government. In addition, it establishes and empowers several institutions and sets out public participation as key to governance of the institution and the government in general.

Chapter six of the constitution sets out standards for leadership and integrity. Furthermore, it requires that all Public office must be publicly advertised and selection be based on merit. Thereafter, vetting process of aspiring public holders' .However, according to the recent study by Jesuit Hakamani Centre, only 22.8% of the 2500 respondents are satisfied with the vetting process so far while 44.7% are just somehow satisfied meaning they feel the vetting process has not achieved much but it is a move in the right direction. On the other hand, 31.1 % of the re-

spondents are not satisfied with the process at all. This low confidence in the vetting process could be a result of appointment of public officials with questionable integrity and or ability. All the same, this needs time to be cultured properly.

As the consensus has been internationally, governance plays a key role in economic and social development. Therefore, strengthening the pillars of good governance- accountability, transparency, participation, and predictability—improves service delivery. Kenyans have started to embrace public participation .This is manifested in the recent Jesuit Hakamani Centre study which showed that 66% of the respondents support attendance of public baraza as a way of enhancing public participation. They hold that barazas is place to air out grievances and determine how they'll be governed. On the other hand, 34% of the respondents are sceptical of the public barazas since they believe it is a waste of time since politicians will do what they want anyway.

Conventionally, political parties should be a basis of the construction of a country's democratic system but in Kenya, political parties are regional and therefore 63.9 % of the respondents hold that counties that are dominated by one party will not be significantly accountable and transparent.

Emmanuel Tendet, Programme Officer - Governance

Isiolo Project

Isiolo is a county in Kenya with two constituencies: Isiolo North and Isiolo South. It is a conflict prone region. The major conflict drivers are endemic poverty and a low level of education. The major sources of conflict are water for livestock, pasture and grazing land, though there is shift in the trend whereby there is a rush in land grabbing. Cultural practices e.g., cattle rustling, circumcision to mark the passage to adulthood, livestock numbers as an indicator of riches, dowry payment and female genital mutilation also contribute to conflict among different ethnic groups.

It is on this background that Jesuit Hakamani Centre (JHC) has seen the need to intervene and come up with ways of resolving conflict in Isiolo County. One of the programmes JHC runs is Kiwanjani project which involves youth from different ethnic group e.g Boranas, Somali, Meru and Turkans. These are the main ethnic communities in Isiolo, the main aim of the project is to bring collaboration and co-existence among the existing ethnic groups with different religious affiliations. The youth are trained on inter-religious dialogue in order to learn basic religious values of major religions in Kenya so that they can use their diverse religious values to bring peace in the county. The youth are also trained on reconciliation in order to learn how to settle conflicts.

Meymuna Mohamed, Assistant Project Officer



Hakimani Peace Building Programme

It is a good experience working for peace in this century especially with the inspiration from the Bible that, "Blessed are the peace makers". Every day as I work for peace, I feel the divine power inspiring me to move with vigour and take up the mission. Jesuit Hakimani Centre (JHC) has since its inception focused on peace-building. JHC came in strongly after the post-election violence where it moved without fear to unite communities in Rift valley and other parts that were affected by violence.

2012 was a critical year for Kenya to mitigate any reoccurrence of post-election violence. JHC took a national and grassroots' approach and did a nation-wide research on tribalism and devolution and shared its findings with many in a conference. At the grass-roots JHC focused on some volatile regions like Isiolo, Mombasa, Tana River, Borabu-sotik border, Kericho, Nakuru and Kibera. In each of these areas, we took a localised approach as the situations differed depending on conflict dynamics.

In Isiolo JHC started intervening on a humanitarian ground providing food-aid thanks to the Jesuit Province of Eastern Africa support. We then embarked on a peace programme that brought the communities in Camp Garba together. This culminated in the formation of 'Amani Milele Group' which comprises, mainly, of Borana and Turkana communities. The group now works on a farming programme which was launched by their Deputy Governor in a colourful ceremony that attracted over 300 community members. Farming as an activity can substitute pastoralism which keeps taking them back to violence.

Another remarkable activity was in Kibra where we worked with youth leaders in peace building as we headed for elections. The activity facilitated dialogue among the youths and distracted them from being used by politicians. This reached the wider society through radio shows animated by the youths, a peace march just days to elections culminating in a peace concert which was attended by all their MP and all the elected county representatives and government administration officers.

One of the main lessons for peace is that 'it is not enough to talk about peace but we need to act on it and live it'. It's the reason that JHC besides training, forms solidarity groups that engage in activities that leave sustainable impact.

Sophie Ngigi – Peace building Officer



Sophie in a peace training in Nyamira



Joy filming a peace concert in Kibra

We Communicate Justice

Over the last few months Hakimani media has engaged in various activities. The 2013 August conference was covered in two days, the speeches converted to mp3 for transcribing, photos uploaded to web site. We are in the process of uploading the conference videos to our web site.

Apart from the conference, earlier on, the studio crew was involved in covering Shambani project in Isiolo, which brought the Borana and Turkana communities together. The project was officially launched by the Isiolo Deputy Governor, on this day there were various activities: songs and dances from different communities, speeches from various leaders and official planting of kale.

Hakimani was also contracted by African Jesuit Aids Network (AJAN) to shoot their book launch; the event took place at the Catholic University of Eastern Africa. The crew has also covered the Think Positive Alternatives exist in Karen (Nairobi), Mombasa and Kisii. Some ideas have been edited and uploaded to the Hakimani YouTube channel. Hakimani media believes that justice and social transformation can be realized through media.

Joy Kirima, Video Editor and Jared Chochi, Studio Manager



Jared filming on fact finding in Kitui

The Backpack Jesuit

'It must be noted in the Society there are different kinds of houses or dwellings. These are: the house of probation, the college, the professed house, and the journey- and by this last the *whole world* becomes *our* house,' Fr Jerónimo Nadal, SJ famously declared of the Society of Jesus. Since the whole world, by Nadal's words, becomes a house for the Jesuits, they are concomitantly given the responsibility to care for 'their house'. This house, is one which every Jesuit has contemplated in the Spiritual Exercises of St. Ignatius when the three divine persons look down on earth and

out of love they send the second person, Jesus, to redeem the world. This, in my opinion, is at the core of the Jesuit yearn for social justice.

As a Jesuit regent at Jesuit Hakimani Centre, I have come to appreciate GC 35 when it says community is mission for every Jesuit. If attention is paid to or even accent is placed on the varied dwellings for a Jesuit that Nadal talks about, the whole world becomes mission. It is in the same breath that social justice becomes the occupation of the Society of Jesus. Put differently, the world which is a 'Jesuit community' can only become a habitable community if it is just.

At JHC I meet real people having real issues, be they social, economic, political and religious. Thus a 'faith that does justice' invites the Society of Jesus to transform the world into a place where Justice reigns. In a sense, JHC does something that Ignatius proposes in the Spiritual Exercises, 'composition of place'; we imagine a better order of the world and work towards realizing it. All the programmes that JHC runs, intend to make the world a more habitable place for all. Social justice is an invitation that beckons all to recognise God 'labouring in the whole world'.

By Asiavugwa, Cedric Galia, SJ

Think Positive Alternatives Exist (TPAE)

tion through helping the youth to create employment by coming up with innovative ideas, developing and transforming them into achievable businesses. The JHC used the existing church and government structures to invite the participants and share the TP AE concept.

The TP AE Innovation Challenge Training is the first in a series of trainings that are held for participants so that by the end of the challenge period, the participants are prepared adequately to improve on their ideas. They are subsequently prepared to be gauged and evaluated based on the feasibility and viability of their ideas and then guided to the next steps of business development. The training equally aims at having the participants change their attitude and embrace self-employment based on their innovative ideas

Objectives:

1. By the end of the training, the participants should have an attitude change on self-employment and also be able to prepare a business plan that is based on their innovative idea.
2. They should also be able to present their innovative ideas to other participants and partners.

Five trainings have been held in Kisii, Nairobi, Mombasa, and Nyamira on diverse dates (another training is to be held in Kakamega).

Jessica Mutegi, Assitant Project officer-TPAE



Jessica in a tpae training in Nyamira



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