

# NEWSLETTER

The Monthly Newsletter for the Association of Sisterhoods of Kenya.

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## Pope's April prayer intention: 'for the role of women'



Pope Francis's prayer intention for the Month of April 2024 invited everyone to pray for all women in the world.

In The Pope Video for April 2024, the Holy Father insisted on the steps today's society needs to take, and he asked Christians to join him in prayer *"that the dignity and worth of women be recognized in every culture, and for an end to the discrimination they face in various parts of the world."*

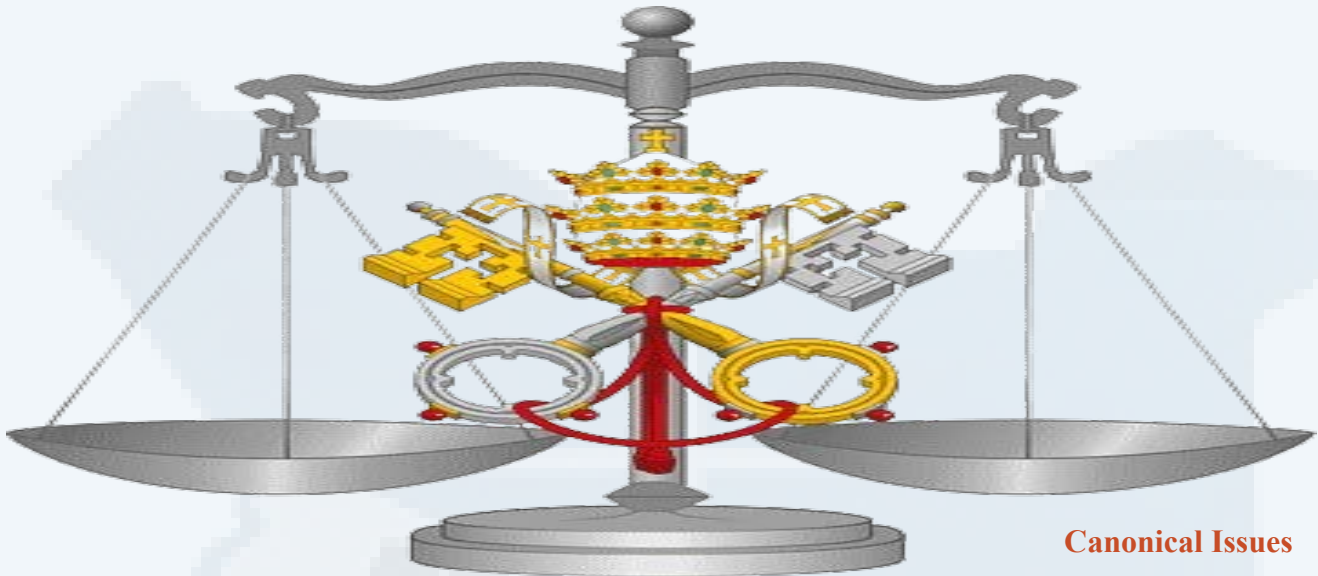
The pope asked all to respect women, who unfortunately continue to be treated "like something to get rid of," and who are often victims of violence and abuse in many parts of the world, even in countries claiming to be more advanced. The pope added that if society does not respect women, then no progress will be witnessed.

"As the Gospels testify," Pope stressed, "Jesus' mother Mary held a prominent place among the Apostles and in the early community." He also observed that Jesus entrusted the mission of announcing His Resurrection to a woman, Mary Magdalene.

*"Jesus' mother Mary held a prominent place among the Apostles and in the early community."*

## THE CANONICAL ISSUES

### Canonical Norms of Erecting a Religious House in a Particular Church/Diocese



**T**he Code of Canon Law understands a religious house as any house of a religious institute in general. It is construed more from its formal component (i.e. the community that forms the house) than from its material aspect (i.e. the building where the community resides). The residential seat of a religious community is a religious house where they live their fraternal life in common (Can. 665, §1). Other names for a house that the proper law may use can be a monastery, residence, convent, and others. A religious house is established by a decree issued by the competent authority, according to the norm of the proper law. Ordinarily, the power to issue a decree of erection belongs to the supreme moderator with the consent of her/his council after a previous petition from the provincial with the consent of the provincial consultants. Canon 609, §1 does not specify if the decree should be in written form. However, in accord with Can. 51 which requires that decrees should be issued in writing, it should be so. Canon 609, §1 outlines that, “a house of a religious institute is established, with the consent of a diocesan bishop. The permission of the Holy See is for the establishment of a monastery of nuns is required in the light of (§2). For its erection (Cann. 608-610) demand the following; a place of locality, the community at least three persons, superior, oratory, suitable provision for the needs of the members, Ecclesial needs, the usefulness for the Church and the institute, written consent of the diocesan bishop, formal erection by the competent authority of religious institute, the consent of the diocesan bishop is important. It is a must for the validity of the erection of a religious house (Cann. 609, 127 §2, 1°). The competent religious superior will have to get it previously before he/she issues the decree of erection. Through the consent of the bishop and the consequent foundation of a religious house in the diocese, the charism proper to that religious institute is officially received and inserted into the diocesan life and apostolate (Can. 611). If the bishop gave his consent to erect the house only for the apostolate of teaching, then his consent would have to be obtained to change this work or initiate another work proper to the institute.

Written by Sr. Eutropia Mwakamba, CPS

## THE CATHOLIC CARE FOR CHILDREN IN KENYA (AOSK-CCCK)

### Charisms of catholic sisters and care reforms

Imagine a Kenya where every child has the opportunity to grow up in a safe, loving, and nurturing family environment. This vision drives the AOSK-CCCK Program, a ground-breaking initiative transforming childcare practices across the country.

In March, the program convened a two-day reflective meeting for Major Superiors – leaders representing congregations with Charitable Children Institutions (CCIs) founded and managed by religious congregations. Held at the serene Salveberg Retreat Centre, this gathering brought together religious superiors of sister congregations and religious priests to reflect on the plight of a Kenyan child who needs a family.

The meeting wasn't just about information exchange. It was a catalyst for introspection, collaboration, and a renewed commitment to care reform. Through insightful presentations and open discussions, the Major Superiors delved into the Kenyan government's vision: strengthening family-based care for a safe and loving environment for every child. They explored the legal and ethical landscape, balancing government regulations, Canon Law, theological principles, and robust safeguarding procedures within CCIs to prioritize child protection. The meeting also encouraged introspection, prompting the Major Superiors to examine current practices and identify areas for improvement in the context of care reform.

This gathering served three key objectives. Firstly, it equipped Major Superiors with the knowledge and resources needed to navigate the complexities of care reform. Secondly, it fostered introspection and dialogue on practical strategies for implementing care reform within their CCIs. Finally, it empowered the Major Superiors to provide effective guidance and support to their communities during this transformation.



*Superiors Keenly following up a presentation on care reforms in March 2024*



*Mr. Stanley Hari from the National Council for Children Services making a presentation*

The impact extends far beyond the meeting walls. It paves the way for the AOSK-CCCK Program's long-term goals. The program aims to promote a consistent and effective strategy for prioritizing family-based care across CCIs, creating a network of informed leaders equipped to guide their institutions through change. Safety and well-being remain paramount, with the program ensuring the highest standards of



child protection and safeguarding within CCIs. Valuable feedback from the external evaluation will be used to refine the program's strategies and maximize its impact.

By fostering knowledge sharing, collaboration, and a shared vision for a brighter future, the AOSK-CCCK Program is leading the way in transforming childcare practices in Kenya. With dedicated leaders and a commitment to continuous improvement, the program is making a significant difference in the lives of countless children. Join the AOSK-CCCK in following their journey and supporting their efforts to ensure every child in Kenya thrives in a loving and nurturing environment.

*Written by Sr. Delvin Mukhwana, DHM*

## TALITHA KUM INTERNATIONAL KENYA (TKI-K)

### Raising Awareness, Empowering Change

In March 2024, Talitha Kum International Kenya focused on raising awareness about human trafficking and child exploitation. TKI-K dedicated team conducted educational sessions in Voi, reaching over 2,000 students and teachers across Voi High School, Voi Vocational and Technical Institute, Kipevu Primary School, and Matunda Loreto Convent Girls School.

These interactive sessions equipped participants with knowledge on identifying trafficking situations, understanding their rights, and reporting suspected cases. Empowering young minds is crucial in the fight against human trafficking.



### Repatriation and Support



In a testament to TKI-K's commitment to survivor support, the program facilitated the successful repatriation of 11 Karamajong girls back to Uganda in collaboration with St. Bakhita Rescue and Vocational Center in Fort Portal. These girls are now receiving essential services and support to reintegrate into their communities and heal from their experiences.

### Global Collaboration

TKI-K's reach extended beyond Kenya's borders as Sr. Jackline Mwangela the Program Manager traveled to Ghana and conducted an awareness session on child trafficking. While cultural barriers presented a challenge, the session successfully reached students at one school, highlighting the importance of global collaboration in combating this issue.

## Challenges and Focus Areas

TKI work in Kenya revealed a critical need for continued awareness campaigns. Many students are unaware of the dangers of human trafficking, highlighting the importance of further education initiatives. Additionally, child marriage remains a challenge in Taita Taveta County and Mombasa. TKI-K remains committed to addressing these issues and advocating for the protection of vulnerable children.

Written by Mr. Wilson Kyalo

## AOSK SHAREHOLDERS MEETING

### Investment for Sustainability of AOSK

Running any of the core functions of AOSK requires dedicated time and resources to ensure that the people in need of intervention always have the support they currently enjoy. It is within this context that AOSK seeks to tap into the prime property on which AOSK Tumaini Centre is located to bring out its full potential. In March 22nd, 2024, the AOSK Shareholder members convened at the Savelberg Retreat Centre to discuss and understand the AOSK Plaza project shareholding. The meeting was officially opened by the AOSK chairperson Sr. Josephine Kangogo, DSH who gave her opening remarks and welcomed all AOSK Shareholders and the governing council on board. The AOSK Executive Secretary Sr. Pasilisa Namikoye, LSOSF invited Shareholders to invest in this project that aims at sustainability of the Congregations in the long run and continued capital appreciation of the investment. Presentations from the Habitech consultant team later followed and sisters were in a better position to understand all that is needed to commence this project. From Interviews conducted by the AOSK Communication department team, it was noted that a good number of congregations had already started investing in this noble initiative of the AOSK Plaza. Those who had not yet made their first installment promised to do so in the soonest time possible.



*AOSK Proposed Plaza*



*AOSK Exec. Sec Sr. Pasilisa Namikoye, LSOSF addressing Superiors during the AOSK shareholders Meeting at Savelberg Retreat Centre.*

Written by Mr. Victor Emoja

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## AOSK SISTERS-LED YOUTH EMPOWERMENT INITIATIVE

The Sisters-led Youth Empowerment Initiative is committed to championing sustainable human development for disadvantaged and vulnerable youth. The youth in Kenya make out the highest population. According to the Kenya Bureau of Statistics Population and Housing Census, youth aged 15-34 years account for 36.1% of the total population which is estimated at 47.6 million people. Unemployment rates in Kenya are higher among the youth and mainly it is attributed to lack of required skills in the job market. The Sisters Led Youth Empowerment Initiative program is committed to ensuring that vulnerable and disadvantaged youth are given opportunities to acquire market-driven knowledge and skills that will help them compete in the job market. Technical and vocational training institutions attract wide attention with their potential to alleviate poverty, prepare youths for specific jobs, and enhance their productivity and employability. Because of this, the AOSK-SLYI partners with 50 Catholic Technical and Vocational institutions, and until now, the department has enrolled 1000 vulnerable and disadvantaged youth in these institutions with full scholarships to acquire knowledge and skills. In March 2024, the AOSK Team led by the Executive secretary Sr. Pasilisa Namikoye, LSOSF paid a support visit to the technical institute of Don Bosco in Marsabit. During the Visit, Sr. Pasilisa Namikoye had the following message to the youth. *“The skills you acquire at the technical institutions are rewarding, so do not regard yourself as a failure for being at the technical institution instead take it as an opportunity to better your future and become the agents of change”*



*AOSK Executive Secretary Sr. Pasilisa Namikoye, LSOSF together with the SLYI Program Manager Sr. Mercy Mwayi, FSJ pausing for a group photo with youth from Don Bosco Institute.*

*Written by Mrs. Caroline Wamiti*

## HEALTH ASSOCIATION OF SISTERHOODS OF KENYA

### Heart Attack Demystified

Heart attack, also known as myocardial infarction, occurs when the blood flow to the heart is obstructed, leading to damage or death of part of the heart muscle. This blockage typically arises from the narrowing or blockage of coronary arteries, responsible for supplying oxygen-rich blood to the heart. The primary culprit behind heart attacks is coronary artery disease (CAD), where the arteries become narrowed or blocked due to the buildup of plaque—a mixture of fat, cholesterol, and other substances—resulting in a condition called atherosclerosis, which restricts blood flow to the heart muscle.

## Contributing factors to coronary artery disease

Several factors contribute to CAD, including high cholesterol levels, specifically elevated levels of LDL (low-density lipoprotein) cholesterol, often termed “bad” cholesterol, which leads to the formation of arterial plaque. High blood pressure, or hypertension imposes a strain on the heart and can damage the arteries over time increasing the risk of blockage. Smoking exposes individuals to chemicals that damage blood vessels and accelerate the progression of atherosclerosis. Diabetes, particularly when uncontrolled, can also damage blood vessels and nerves, heightening the risk of coronary artery disease. Additionally, obesity places additional strain on the heart and is frequently associated with other risk factors such as high cholesterol or hypertension.

## Recognizing the signs of Coronary artery disease

Symptoms of a heart attack include chest discomfort, which may manifest as pressure, tightness, or pain in the chest, often radiating to the arms, neck, jaw, back, or stomach. Shortness of breath, accompanied by sweating, nausea, or lightheadedness, may also occur. Some individuals may experience nausea, vomiting, indigestion, or heartburn during a heart attack. Unexplained fatigue or weakness, as well as a sense of impending doom or extreme anxiety, can also be indicative of a heart attack.



## Management of Heart Attack

Immediate action is crucial in managing a heart attack. Medications such as nitroglycerin and aspirin can help relieve chest pain and prevent further blood clotting. Reperfusion therapy aims to restore blood flow to the affected area of the heart, involving thrombolytic therapy to dissolve blood clots or percutaneous coronary intervention (PCI), commonly known as angioplasty, to open blocked arteries. Participation in a cardiac rehabilitation program post-heart attack improves cardiovascular health through supervised exercises, education, and emotional support. Additionally, adopting a heart-healthy lifestyle is essential for preventing future heart attacks. This includes maintaining a balanced diet, engaging in regular exercise, cessation of smoking, managing stress, weight management, regular check-ups, and controlling diabetes and hypertension.

Written by Sr. Jerusha Ncabani, CLFS

## AOSK Legal Department

### The Social Health Insurance Fund (SHIF)

The Constitution of Kenya in the Bill of Rights assures every person in Kenya to the highest standard of health which includes the right to health care services. Towards this end, the Government, through the Ministry of Health, embarked on the creation of a fund to ensure a lower cost of health since many Kenyans will have access to affordable health care.

Social Health Insurance Act, No. 16 of 2023 (“SHIFA”) was assented to on 19th October 2023 and came into force on 22nd November 2023. It establishes the Social Health Authority and a framework for managing social health insurance to give effect to Article 43(1)(a) of the Constitution.

The SHIF is established under the Act and shall be funded by contributions from every Kenyan household, non-Kenyan resident in Kenya for a period exceeding twelve (12) months, any other employer, national and county governments, monies appropriated by the National Assembly for indigent and vulnerable persons, as well as gifts, grants, innovative financing mechanisms or donations.

#### Eligibility to access SHIF

The following persons are required to register to facilitate access to SHIF

- i. Every Kenyan shall register as a member of SHIF;
- ii. Any person who is not a Kenyan but ordinarily resides in Kenya for more than twelve (12) months;
- iii. Any child born after the commencement of the SHIFA;

To access public services from the national and county government or related entities, a registered person must demonstrate that they have complied with registration and contribution requirements. A non-Kenyan who will be resident for less than twelve (12) months shall be required to have travel health insurance cover.

#### How contributions to SHIF are made

i. Members who draw their income from salaried employment shall make contributions every month as a statutory deduction from wages or salary by the employer. The regulations have proposed a rate of 2.75%. It further proposed that the contribution share, however, not be less than KES 300.

ii. Where the household does not have salaried income the contribution shall be on an annual basis on the proportion of household income determined by the means testing measurement as prescribed by the SHIFA. The Regulation gives a rate of 2.75% which shall not be less than KES 300 and shall be paid fourteen (14) days before the lapse of the annual contribution. It is further proposed that the Authority in collaboration with the Ministry responsible for cooperatives and micro, small, and medium enterprises development and other financial institutions shall provide premium financing to those who are non-salaried to pay the annual contributions.

iii. Those who require financial assistance as determined by the means testing instrument will be paid by the government at a rate apportioned from the funds appropriated by Parliament and County Assemblies as



prescribed. The Regulations provide that the Ministry of Social Protection shall be liable to contribute in the case of the national government, and the County Executive Committee member responsible for matters relating to social protection in the case of the county government. This is after the Authority has used the testing instrument to determine qualification.

iv. Persons under lawful custody will be paid by the government at a rate apportioned from the funds appropriated by Parliament. It is proposed that the Ministry responsible for correctional services shall be responsible for contributions under this category and the funds will be deducted by the National Treasury.

v. Permanent residents in Kenya shall pay at a rate prescribed in Kenya. The mode of remittance is not proposed in the Regulations and needs to be addressed.

## The means testing method

Means testing is defined as a method that uses the Means Testing Instrument to determine whether an individual in a household can pay for their premium. The parameters to be considered are the housing characteristics, access to basic services, household composition and characteristics, and any other socio-economic aspects that may be relevant. Therefore, to qualify to be considered as a person requiring financial assistance then you must meet the criteria set by this instrument.

In the new health fund, Kenyans who earn a gross salary of Ksh. 50,000 will pay Ksh.1,375 up from the current Ksh.1,200 while those earning over Ksh.100,000 will pay Ksh.2,750 up from Ksh.1,700.

Those earning Ksh. 500,000 in gross income will pay Ksh. 13,750 up from Ksh.1,700 and those getting a gross salary of Ksh.1,000,000 will pay Ksh.27,500.

The amount payable shall be paid fourteen days before the lapse of the annual contribution of the beneficiary. Under the scheme, a beneficiary may access treatment outside Kenya in cases where the contributions in favor of the beneficiary comply with sections 27(1) and 2 of the SHIF Act; where the treatment sought is not available in Kenya; and the treatment sought is being provided by a healthcare provider contracted by the authority.

A beneficiary who requires treatment from outside Kenya shall request the authority to authorize treatment by providing a referral abroad.

*Written by Sr. Hedwig Muse, LSMIG*

## AOSK Units

The AOSK units are the support structures of the Association at the grassroots. They provide the sisters an opportunity to grow together spiritually, share experiences, and gain skills and knowledge to be able to participate holistically in the psycho-spiritual, social-economic, and developmental spheres of society. The AOSK unit office was established in 2018 to coordinate the units, to date AOSK has a membership of 173 Congregations.

AOSK through the office of the Units Coordinator targets to first cultivate a sense of belonging and ownership among members by enhancing member registration; providing forums for sharing beneficiaries' experiences of the programs and strengthening unit structures. Further, to increase the number of active member institutes by Outreach to non-members. The Association strives to offer quality, affordable, and sustainable programs by viability assessment of cur-

rent programs and projects; improve the delivery of current programs; and Launch programs that meet member needs including Enhanced Holistic Education and Training.

To achieve the desired impact and remain relevant to members, AOSK is determined to grow its membership base, improve its member governance structures, as well as provide services that would enhance member satisfaction and retention. Key areas of interventions include; providing member value proposition by showcasing value to members, introducing and enhancing existing services and products to members, enhancing communication, activating inactive members, enhancing sustainability, seeking members' needs, continuous capacity development, enhancing the use of technology as well as improving its governance structures.

The AOSK Units Coordinator alongside the Executive secretary and Program Officers have been able to visit Sisters in Units to support their work through ca-

capacity building. Some of the Units include: Lodwar, Maralal, The AOSK Executive Secretary urged sisters to continue giving hope which is a key aspect of our religious mission. She congratulated the Sisters for the good work and the sacrifices they do in witnessing the Gospel values. As women religious we compliment the work of the dioceses and therefore we work together seamlessly. She was impressed by the fact that the Sisters in Lodwar and Maralal are very vibrant and resilient in their work. She urged them to keep up the spirit of service.



*Sisters during a Capacity building Session*

*Written by Sr. Hedwig Muse, LSMIG*

## **PAX CHRISTI INTERNATIONAL**

**T**he Association of Sisterhoods of Kenya in partnership with Pax Christi International has trained the Catholic Sister in Ngong Diocese to foster and promote active non-violence, Reconciliation, and peacebuilding in Kenya to ensure human rights are respected, basic needs are met and people feel safe and valued in their communities.

In its most basic form, nonviolence is refusing to use violence. It is important, though, to recognize that violence manifests in many forms. Different approaches to peacemaking and nonviolence respond to the different types of violence. There are many forms of violence. The most visible is physical violence, which

usually manifests as physical harm to someone. Psychological violence can manifest as an independent event (lies, manipulation, or threats) or as an after-effect of other physical or psychological harm (psychological damage, distress, or trauma). This form of violence targets the mind and soul.

Nonviolence is an active response that directly addresses the threat and has the power to transform opponents into allies. Active nonviolence can appear as noncooperation, intervention, self-suffering, protest, and the creation of alternative systems.

Furthermore, active nonviolence requires creativity, discipline, courage, and strength. Creativity and dis-

cipline are required to channel anger over injustice toward the creation of opportunities that disrupt cycles of violence and constructively engage adversaries. Courage and strength are required to control one's fear and persevere while confronting injustice. It is because of these attributes that Gandhi called nonviolence the weapon of the strong and violence the weapon of the weak.

As Mahatma Gandhi said, *“Nonviolence is the greatest and the activist force in the world. It is a force which is more positive than electricity and more powerful than even ether.”*



*Sr. Caroline Mutua, PDLs training the Sisters on Non-violent communication*

Written by Sr. Hedwig Muse, LSMIG

### CAPSTONE PROJECT

Women and adolescent girls are the most vulnerable group in Kenya. They are particularly vulnerable to poverty, especially in the household and community is exacerbated by gender-based violence, harmful cultural attitudes, and beliefs around gender roles, norms, and female empowerment. Limited control over benefits from land and other resources constrains women's successful participation in the economy, particularly as producers and market actors. Women's Role in childcare and domestic work limits women's contribution to and benefit from productive activities, constrain their mobility, and limit their access to market resources and information while participating in the economy. Further, Gender-based violence remains pervasive and women are still underrepresented in decision-making processes at all levels. Women and girls still spend long hours collecting water and fire-

wood. Household chores limit school attendance and work options. They have less access to education and employment opportunities. To address some of these issues, AOSK JPIC continues to create awareness forums in ten Counties where retrogressive culture is prevalent coupled with male chauvinism to enhance Women and Girls' empowerment.



*Sr. Bernadetta, DSH during awareness creation in Hola, Tana River County*

Written by Sr. Hedwig Muse, LSMIG



## AOSK HUMAN RIGHTS

The Association of Sisterhood in Kenya (AOSK) has been involved in information of teachers to champion human rights in their workstations. They have equally engaged pupils, students, and the communities where they work in the areas of human rights. Therefore, the methodological approach developed based on the experience gained is comprised of basic elements which, appropriately adapted and modified for each target group, can provide useful guidance for the conceptualization, planning, implementation, and evaluation of human rights training programs for teachers, pupils, students, and the community.

AOSK JPIC formulating a Training Manual on Human Rights Based Approach marks an important

milestone in the AOSK- JPIC strives towards the fulfillment of its desire to create a document that can be used to train human rights teachers and community members as well as pupils and students to promotion and protection of children and human rights for all in Kenya. It is on this note that the JPIC Human Rights office is making attempts to have the manual recognized for usage in schools through the support of the education department at the Kenya Catholic Conference of Bishops (KCCB). Further, the Human Rights Teachers is in the process of registration under the Registrar of Societies to enable the AOSK Human Rights teachers to explore better opportunities for collaboration and partnership with the Government and non-state actors as well.

Written by Sr. Hedwig Muse, LSMIG

## GENDER DESK

### International Women's Day 2024

The Association of Sisterhoods of Kenya uses occasions such as the International Women's Day to champion for different injustices in the society. This year, the International Women's Day was celebrated at the Catholic Diocese of Kericho with the theme: *Inspire Inclusion, Re-awakening women's participation in the care for the environment*. Throughout the history, women have been the guardians of our environment, the stewards of our natural resources, and the nurturers of life itself. Yet, despite their inherent connection to the earth, their participation in its care has often been undervalued and overlooked.

AOSK JPIC Celebrated its International women's day on the 9th of March 2024. The event was graced by the bishop of Kericho diocese Rt Rev Alfred Rotich. In response to Laudato Si, the Bishop of Kericho launched an environmental campaign where he encouraged Christians to take good care of their environment. The

bishop also led a multitude of Christians in cleaning the streets of Kericho diocese. In presence was also the AOSK Executive Secretary Sr. Pasilisa Namikoye, LSOSF who in her speech insisted that women should be included in decision making process especially on matters concerning the care of environment. *"Women have demonstrated unwavering commitment to environment conservation, yet despite their contribution, they continue to face barriers that hinder their full potential of participation in environment decision making and leadership roles"*

Lastly, Kericho women representative honourable Beatrice Kemei who was also present urged all women to be bold and be at the fore front in taking leadership positions noting that women play an integral role in developing the society. To mark the event, the AOSK team through the support of AMECEA planted more than 2000 trees in primary school and rehabilitation centre



*Different activity photos during the celebration of International Women's day at the Catholic Diocese of Kericho on 9th of March 2024.*

Written by Sr. Bernadette Nzioka, DSH

## AOSK SCORE ECD

During March 2024, the SCORE ECD project continued to sustain effective community-based integrated early childhood development by training Community Health Promoters (CHPs) in Kisumu and Siaya on integrated Mother-Baby Course (iMBC). integrated Mother-Baby Course (iMBC) is a comprehensive component, designed to address postpartum depression and support maternal mental health. iMBC aims to equip mothers, particularly those who have recently given birth or are expecting (Pregnant and lactating mothers) with the necessary skills to manage stress, improve mood, and foster healthy attachment with their babies. The training was held from the 4th to the 9th of March in Siaya (Franciscan Sisters of St. Anna) and Kisumu (Franciscan Missionaries of St. Joseph (Mill Hill sisters). The training focused on training Community Health Promoters (CHPs) on the principles and implementation of iMBC. iMBC draws upon two fundamental theories: Cognitive Behavioral Theory and Attachment Theory. Cognitive Behavioral Theory aims to modify cognitive patterns and behaviors to enhance mood and well-being. This approach is widely recognized for its effectiveness in treating and preventing depres-

sion across various populations, including women, children, couples, and families. The seminar emphasized three key components of cognitive behavioral theory: engaging in pleasant activities, maintaining social connections, and managing thoughts.

Community Health Promoters (CHPs) were equipped with a toolkit comprising strategies to help them accompany and help mothers improve their mood and manage internal and external stressors. These strategies include; cultivating helpful thoughts, reducing harmful thoughts, engaging in enjoyable activities, and enhancing social interactions. By integrating these skills into their practice, CHPs can effectively support mothers in preventing and managing postpartum depression. The training also focused on empowering CHPs to establish support groups and disseminate key messages on postpartum depression prevention within their communities. The training had the presence of attendees of MOH officers - Sub-Counties Medical officer SCMOH, Sub County Community Focal Persons (SCCSFP), Registered Clinical officer (RCO) and Community Health Assistance (CHA). Notably, while iMBC targets pregnant women and new mothers, the skills imparted during the course are applica-

ble throughout one's life, emphasizing their enduring value beyond the perinatal period. This holistic approach reflects the program's commitment to promoting long-term mental well-being for mothers and their families.



*Sr. Teresa Yator, ASE facilitating CHPs training in Kisumu*



*Ms Christine facilitating CHPs training in Siaya County*

*Written by Sr. Teresa Yator, ASE*

## **AOSK CHEMCHEMI YA UZIMA COLLEGE**

### **Formation Department**

**A**s Chemchemi ya Uzima College comes to the end of the 2023/2024 academic year, one thing is clear. It has been a process of holistic growth. One participant has described it as a potter's house. Where holistic formation takes place. The formation process not only prepares one to form others but first of all forms the person as we cannot give what we don't have. In the Potter house one surrenders to God to mould him/her into the person he wants them to be. Sometimes the thought of working in the formation brings feelings of inadequacy. Still, as one embarks on the journey there is growth from inadequacy to confidence, from fear to courage, from self-absorption to self-giving, and reaching out more to others. What seems like a small ball of dough rises to the big lamp of dough----yes formation process works on individuals like yeast works on the wheat dough.

The Formators in training have also broadened their

horizons by participating in enriching short Courses such as Music, Spiritual Direction, Basic Accounting, and ICT. March 2024 was full of activities, apart from the ordinary daily lectures, the formators in training had workshops and participated in a symposium where they presented a topic on Roadblocks.



*Chemchemi Formation students engaging in different activities as the semester nears the end.*

*Written by Sr. Catherine Mutuku, MBS*



## Integrative Spiritual Counselling

The ISC Student Sisters are doing all it takes to wind up the Semester in style. The department has final-ists who are making the final touches to put the final nail on the journey of their Diploma Studies in Integrative Spiritual Counseling at Chemchemi ya Uzima College. The students are all busy preparing for their practicum and end-of-semester examinations.

In March 2023, The Student Sisters did their research on Spirituality and Psychotherapy in the counseling field. The intention according to what they presented was to find out Spirituality and Psychotherapy as a solution to holistic healing. Their work was educative and called upon every person to embrace spirituality and psychotherapy since it is a great source of healing. Their recommendations were as follows;

- . The therapists to create a safe and non-judgmental space for clients to discuss their spiritual beliefs, experiences, and concerns.
- . Collaborate with clients to explore how spirituality can support their therapeutic goals and overall well-being.
- . Encourage all people to take the course in integrative spiritual counseling to be informed about spirituality and psychotherapy.
- . Encourage leaders in different organizations, families, and religious institutes to avail chances for members to undertake integrative spiritual counseling to know the benefits of spirituality and psychotherapy.

Written by Sr. Sophia Wanyama, LSMIG

## ICAPAMI

### Community Service Star of Hope Children's Home

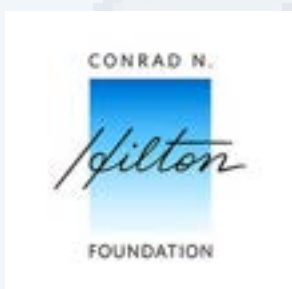
On 9th March 2024, ICAPAMI participants visited the Star of Hope children's home situated in Juja. The home has seventy-four children from babies to teenagers, sixteen supported independent living that are in colleges and universities, and seven in outreach programs. On the arrival, the participants, the sisters in charge, and the children had a get-together in the hall for the orientation. The sister in charge shared a story about the home which was inspiring and equally moving. After the orientation, the participants went to help in different working areas; the kitchen, cleaning the children's dining, corridors, babies' rooms etc. After work, they had a tea break together. The children appreciated a piece of cake and a drink. Interaction with children of different age groups was very exciting and crucial. There was a lot of singing and laughter all over the compound. For the bigger children; the teenagers and those who were in colleges, a sense of calmness, belonging, keenness and love were expressed in their faces as the participants took them through the topics of life coping skills, education and their future careers. After sharing some moments of growth with these young lives, the participants and the children shared a delicious lunch. The art of touching young lives in the time of lent was an act of spiritual exercise, fulfilling and brought forth blessings to the participants.



*ICAPAMI Participants participating in different activities during a visit at the star of hope children's home back in March 2024.*

Written by Sr. Eutropia Mwakamba, CPS

**A BIG THANK YOU TO OUR PARTNERS FOR PARTNERING WITH US.**



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